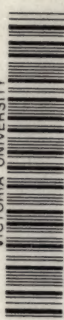


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FOREWORD

All the editor needs to do in the Foreword to this twenty-third issue of the "Christian Movement" is to express his appreciation of the kind assistance he has received from the many contributors to the contents of the book. Some of these contributors have put a great deal of time and effort into getting together their material. We trust that the results of their labors, as they appear in the volume, will be appreciated by the readers and be greatly conducive to the furtherance of the cause of Christ in Japan.

A. OLTMANS

Tokyo, August 1, 1925.

N. B.—Except where otherwise indicated, the respective writers of the articles are responsible for the views therein expressed.

Editor.

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JAPAN

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PART I

GENERAL CONDITIONS

CHAPTER I

REVIEW OF THE YEAR 1924

Rev. A. Oltmans, D.D.

1924, "the year of the Rat," was ushered in amid the gloom of the then recent dastardly attack of Dai-suke Namba upon H.I.H. the Crown Prince Regent as the latter was riding to the Parliament Buildings to present the Throne Message at the opening of the Diet on December 27, 1923. Such hitherto unheard-of an attempt upon the life of the universally popular Crown Prince sent a thrill of horror through the entire nation and was a blow to nascent radicalism in Japan more damaging than anything its opponents could possibly have inflicted. The fact that the would-be assassin was a son of a member of Parliament made the crime appear all the more heinous and unnatural. Namba spent nearly one year in prison after his crime. He was sentenced to death on the 13th of November, 1924, and executed two days later. An attempt of five radical leaders to get possession of the criminal's corpse resulted in the immediate arrest of all five.

H.I.M. the Emperor

Though in the early part of the year the health of His Imperial Majesty was reported as growing worse, later on gladness and gratitude have filled the hearts of the Japanese people for gradual improvement, and while this has not been to the extent of enabling His Majesty to appear at public functions, it nevertheless furnishes encouragement and hope for continuous improvement in the future.

Meiji Shrine

The Meiji Shrine at Yoyogi in Tokyo seems quite to have captured the religious holiday enthusiasm of the populace, the precincts being visited by almost countless multitudes.

In April of last year the first bronze statue of Meiji Tenno was constructed by Mr. Asakura Fumio, a noted Japanese sculptor.

The Imperial Wedding

On January 26, 1924, the marriage of H.I.H. the Crown Prince Hirohito with Princess Nagako Kuni, oldest daughter of Prince Kuni of the Imperial Blood, took place. After the wedding ceremony the Imperial couple took up their abode in the Akasaka Palace. The national celebration of the Imperial wedding did not take place until early in June when about a week was devoted to various festivities in honor of the event. On that occasion the Japan Advertiser issued a beautifully illustrated commemorative "Special Edition" in gorgeous cover and containing detailed descriptions of the Imperial Wedding Ceremony.

In connection with the Imperial Wedding and its

celebration many Imperial gifts were bestowed upon persons in Japan proper and in Korea for meritorious services and a number of amnesties to prisoners were granted.

Prince Chichibu

Late in November the decision was reached that Prince Chichibu, second son of the Emperor, should go to England for study. It is an entirely new departure for a son of the reigning Emperor to go abroad for part of his education and hence it marks a very decided step in the progress of international thought among the ruling class in Japan.

Death of Prince Hirotada Kwacho

This sad event took place on March 19, 1924, at the naval hospital in Sasebo, Kyushu. Death was caused by spinal meningitis. The deceased was a son of Prince Fushimi and a grandson of Keiki the last Tokugawa Shogun. At the time of his death he was only 23 years of age and was an officer in the Imperial Navy. The tragedy of the sinking of a Japanese submarine No. 43 off the coast of Sasebo on the same 19th of March, in which 46 officers and men lost their lives, made that day one of double mourning for the Japanese Navy. And as if this were not sufficient calamity for one day, there was added to the list of tragedies the fall of No. 3, S.S. Dirigible resulting in the death of all five occupants!

Prince Matsukata's Death

After a lingering illness and repeated previous notices of decease, the famous Elder Statesman

("Genro") finally succumbed in the morning of June 2, 1924, at the ripe age of 95. His passing away left Prince Saionji at the sole reviving "Genro" with whom, most likely, the much criticized and maligned system of "Genro," will pass out of existence as a recognized factor in the political world of Japan. Report has it that such is also Prince Saionji's own desire.

Among the "Makers of New Japan" Prince Matsukata seems to have had no superior and few, if any, equals in political influence. The statement has been made that "at every ministerial crisis during the past 30 years Prince Matsukata has been consulted by the Throne" (Japan Advertiser, July 3, 1924). His departure, without a successor, signals a decided step forward towards a really "Responsible Ministry" in Japan.

Cabinets

The "Kiyoura Ministry" began to function with the opening of the year 1924 and continued in existence for five months. It was dubbed "the Senate's Cabinet" inasmuch as both in its personnel and in its functional operations the Upper House was considered to have an undue amount of influence. Its early fall was prophesied almost from the beginning, largely because of the above-named undesirable feature in its make-up.

On January 31st Parliament was suddenly dissolved. In March following elections took place and the new Diet met in May with the Seiyu-Honto and Kenseikai having an overwhelming majority of members.

At the end of May the Kiyoura Cabinet fell and

early in June a new one was formed with Viscount Kato as Premier. This was called a "Co-alition Cabinet," leaders of the various political parties holding different portfolios, with a preponderance of Kenseikai influence, the party to which Premier Kato belongs. The members of the Japanese Cabinet are ten in number besides the Premier, and they head respectively the following Departments: Foreign Affairs, Home Affairs, Finance, War, Navy, Justice, Education, Agriculture and Commerce, Communications, Railways.

On December 26, 1924, the "Fiftieth Diet Session" was opened. As this was at the very close of the year here under review, and Diet adjourned almost immediately for the New Year's holidays, none of its actions are commented upon. On its docket were, among others, two of the most weighty matters ever considered, namely, Manhood Suffrage and Reform of the Upper House. There are unusually strong forces arrayed both on the side of their advocacy and on that of the opposition. Provisionally, the Manhood Suffrage Bill was approved by the Cabinet on December 12, 1924, but Parliament's decision will not come until a good deal later. One of the most difficult and delicate subjects before the Kato Cabinet was the Japan-American relations as affected by the new United States Immigration Law with its "Exclusion Clause." At the time the new law went into effect, July 1, 1924, both the Lower and the Upper House passed resolutions protesting against the law and protests to the same effect were lodged by Japan with the American Government at Washington. Acknowledgements of receipt of protests were made by the Washington Government with assurances of friendly

feelings towards the Japanese nation. Diplomatically speaking the matter was laid to rest at that point, but by no means to the satisfaction of the Japanese people, as witness the ceaseless references to the subject in the Japanese press from that time on till the end of last year.

The Expatriation Bill

The passage of this bill, long anticipated, was doubtless hastened by conditions arising out of American-Japan relations, though ostensibly the bill has no particular reference to the United States or to any other country. Under the provisions of this bill it is now possible for Japanese subjects residing in a foreign country to expatriate themselves so as henceforth to be free from all obligation to the Japanese Government. Under the hitherto so-called "double nationality" condition, Japanese children born on American soil were "ipso facto" American citizens if so registered at birth. At the same time there was a strong feeling that even over such persons, the Japanese Government had, or at least claimed to have, a right of control by virtue of their being children of Japanese subjects. Furthermore, Japanese subjects residing in a foreign country could not rid themselves of their Japanese citizenship by becoming subjects of another country, inasmuch as the Japanese Government retained right of control over such persons even should they succeed in acquiring citizenship rights in another country. Both these matters have now been cleared up by the Japanese "Expatriation Bill." This does away with one argument frequently used in the United States in favor of "Japanese Exclusion," namely, dual nationality.

Japan and China

The policy of the Japanese Government with regard to China, in the latter's very much disturbed condition by reason of domestic wars, has been one of "watchful waiting" and "hands off," though naturally she has at times been accused of favoring this or that party in the broil. This attitude has not only met with almost universal approval of the Japanese nation itself, at least as far as its feeling was reflected in the Japanese press, but it has also served, and evidently intended, as an example and a warning to other nations vitally interested in China's internal affairs. There is no doubt something more than vain boast in the claim repeatedly made by Japan of being the guardian of China's sovereignty and integrity, both in the political and in the territorial sense. From this point of view China owes not a little to the keen and watchful interest taken in her affairs by her neighbors across the Yellow Sea. Any scheme of "international protection of interests" in China by a combine of foreign powers, as sometimes proposed, however fair and laudable on the face of it, would likely have had the kind of effect appropriately symbolized by "the bull in a China shop." The breakage might easily have gone beyond the possibility of mending, and the invading "bulls" might have fallen to fighting one another over the possession of the choice pieces in the shop, which would have made "confusion worse confounded."

Japan in Korea

Japan's policy in Korea during the past year has brought to light nothing new in the situation. The

Governor General, Viscount Saitō, has continued his well-meaning regime in the peninsula and has certainly won the commendation of those who are acquainted with his policies and methods and who are not blinded by unreasonable prejudice. Sporadic efforts for a better understanding between the Japanese people and the Koreans have been made from time to time but apparently they have thus far not met with any great success. Evidences as to the real feelings of the Korean people in general towards the Japanese rule are, for obvious reasons, not easily obtained. One feature in the situation recently come to light seems to us very significant and, in a sense, quite alarming. And that is, the rapid passing of ownership of farm land in Korea from the hands of the original Korean owners over into the hands of Japanese, not for the purpose of farming by the Japanese, but merely for the purpose of holding these farm lands in Japanese possession. It is easily seen that this will add another feature, and that one of the worst, to Korea becoming an Oriental Ireland with the principal owners of the soil living in Japan proper. How far the Japanese Government could or would, take measures to prevent the further development of this land situation in Korea is an interesting and decidedly important question. History has taught most unmistakeably that agrarian slavery is one of the most fruitful soils for the growth of discontent and rebellion.

Formosa

The degree of intimacy between the people of Japan proper and those of the Island of Formosa was rather strikingly set forth in an editorial of the

Japan Times of November 10, 1924, in the following words: "In fact, the average Japanese knows as much of Formosa and Formosan politics as he does of Hottentot or of Greenland." Perhaps this is a bit overdrawn, but it does doubtless indicate the general situation. In this connection we might well recommend the reading of a series of very interesting and informing articles on Formosa, under the caption of "Touring in Taiwan," based upon personal observations and interviews, by R. O. Matheson in the Japan Times of April 14-28, 1924. It is clearly up to the Government of Japan to make her people better acquainted with her colonial possession just across a narrow sea from the coast of the mainland of Asia. Ignorance never makes bonds of affection or friendship, although it may prevent contempt. Mr. Matheson in his articles avers that the Japanese Government has been doing some excellent work on the Island along several lines.

American-Japan Relations

On the effects here in Japan of the "Exclusion Clause" in the new American Immigration Law passed and put into force in 1924, two articles will be found in this volume, one by a Japanese layman, very fair and outspoken, who possesses exceptional knowledge on the subject, and the other by one of the leading American missionaries in Japan. Hence, this particular phase of the subject need not be touched upon in the present review.

The attitude of the Japanese Government towards the subject has already been briefly indicated. Many efforts at explaining the situation were made both

here in Japan and in the United States. Deserving of notice among the former were two special issues of "The Japan Times." The one, on October 1, 1924, was entitled "Message from Japan to America," and contained articles by prominent Japanese men and women setting forth their ideas of the new U. S. Immigration Law especially with regard to its effect on Japan. On the first inside page appeared photos of Commodore Peery, Townsend Harris, Theodore Roosevelt and Cyrus Woods,—called respectively, "Opener," "Councillor," "Advocate," and "Friend" of Japan.

The other special issue of the Japan Times was on December 20, 1924, entitled, "A Symposium of American Opinion." It contained articles by American business men and missionaries resident in Japan setting forth their views on the question. Both these issues were sent out gratis by "The Japan Times Company" to many organizations and individuals in the United States. A third special issue is contemplated in which prominent persons in America will be asked to express their views on the subject.

Baron Shidehara, Minister of Foreign Affairs in the Kato Cabinet, has been a consistent and persistent inspirer of confidence in the good-will of the American nation towards Japan, and this has doubtless had a salutary influence in keeping down undue ebullitions of feelings of discontent with the situation on the part of the Japanese people.

All fair-minded observers here in Japan would probably agree that, considering the deep feeling of resentment among the Japanese over the American "Exclusion Clause," the outward popular demonstrations against America and the Americans residing in

Japan were decidedly mild. On July 1st, the day on which the new Immigration Law went into effect, there were large demonstration meetings and processions in Tokyo and elsewhere. The only real incident, and it was only an "incident," was the snatching of the American flag from the flag-staf at the earthquake ruined grounds of the United States Embassy in Tokyo. The perpetrator was Rihei Okada, the foster-son of a tailor in Tokyo. He was captured soon after in Osaka and confessed that he had been led to the deed by the account of the "unknown patriot," a Japanese who had some time before committed suicide ("hara-kiri") on the same American Embassy grounds in token of a protest against the "Exclusion Clause." The Japanese press called the act of Okada "an outrage," and even the most anti-American Japanese newspapers condoned the act no further than to laud the motive of the misguided youth. Okada was remanded to prison but was later paroled.

Other unimportant little incidents indicative of Japanese feeling took place, but none that led to any serious results. The fear, spread at first, that American resident in Japan were in real danger was quickly expelled, not so much by any assurances of protection on the part of the Japanese authorities, but more by the well-nigh universal courtesy of treatment received from the rank and file of the people.

Suggested, and midly attempted, boycotts on American goods, especially American movie films, met with such decided opposition on the part of the Japanese themselves that they were soon given up as impracticable. The "luxury tax" imposed later might be viewed as a result of anti-American feeling in Japan, inasmuch as most of these luxuries were, and are,

imported from the United States, but as this special taxation was a Government act and was along the line of much sought for economic retrenchment, it cannot well be viewed as an anti-American measure.

The interference of the "Taikosha" on June 7th with the dance at the Imperial Hotel, and the report of the murder of two Japanese at San Pedro, Cal., U.S.A., on June 20th, threatened temporarily to add fuel to the strained feelings between the nationals of the two countries. But the former was soon found to have been merely a surface incident, while later and more accurate reports brought to light that the San Pedro incident was wholly a Japanese affair.

America's "National Defense Day," or "Mobilization Day," September 12, 1924, was commented upon, both in Japan and in the United States, as fraught with the danger of instilling in the minds of other nationals, and especially of the Japanese, the impression of decided militaristic tendencies of the American nation. Another matter similar in kind was America's plan of carrying on grant maneuvers in the Pacific around the Hawaiian Islands. The manner in which this plan also was speedily linked up with Japan-American relations and feelings simply shows a delicacy of situation easily affected by any happening that under ordinary conditions would have no such significance. The expression "war gesture," used in discussing the "Mobilization Day," is one side of an international waxen nose. The other side reads "peace measure." You can take your choice but are not apt to see both sides at the same time. If it happens to be the nose of your own nation, you are apt to read it "measure;" if that of the other folks, "gesture." Strange, is it not?

Pan-Asiatic Rumblings

The American Immigration Law and its "Exclusion Clause" gave a considerable impetus to Pan-Asiatic talk, but apparently the matter did not thus far get much beyond "talk." In Japan itself very strong voices of warning were raised against such a movement, and doubtless they were in this case voices of wisdom. Nothing, one would think, could be more detrimental at this time to the best interests of Japan in every way than to listen to the siren-song beckoning her to hegemony in a gigantic move of the East against the West, of colored against white. Such a time may come—which God forbid!—but it certainly is not now. This the far-sighted leaders among the Japanese did not need to be told.

Emigration

The general question of Japanese emigration into foreign countries is a kind of corollary to the American Immigration Law, at least, it is so considered by many Japanese because America has thus far been the El Dorado of Japanese would-be emigrants. But as a matter of fact during the last few years, and all through the period of the existence of the "Gentlemen's Agreement," the Japanese emigration movement greatly exceeded in importance any provision there was made, or could be made, for the accommodation of Japan's surplus population. Early last year attempts were made to organize a Japanese "Emigrations Association" with a capital of Y.100 million, 40 million of the sum to be raised by the promoters and from 50 to 60 million to be appropriated by the Government.

The number of so-called "Japanese emigrants" living in foreign countries is estimated at something like 600,000, which is just about equal to the average annual increase in the Japanese population. About one-fourth of the "emigrants" live in South Manchuria, China and Asiatic Russia. Of the remaining 450,000, nearly one-half live in United States territory, i.e., in the U. S. proper nearly 90,000, in the Hawaiian Islands about 120,000 and in the Philippines about 12,000. The rest are scattered throughout various countries, Brazil having the largest number, about 38,000.

That the British possessions, such as Canada, Australia, New Zealand, even though there be no exclusion laws on their statute books, are practically closed to immigration of Japanese laborers in any appreciable numbers, just as effectually as is America, and as is Japan to similar immigration into her borders of Chinese laborers, is no secret and is resented by the Japanese people almost as much as is American exclusion. The cause of the difference of intensity of feeling towards the respective excluding countries lies mainly in the greater ease of approach of U. S. territory and the hitherto larger opportunities for making money. Other South American countries than Brazil, as well as Mexico, have been much envisioned as possible El Dorados for Japanese emigrants, but thus far not one of these countries has stretched out eager arms for any considerable numbers of them. On the contrary, rumors of decided restrictions upon Japanese immigration are afloat from time to time, and there is reason to suppose that such rumors would tally with actual conditions in any of these countries whenever a very large number of

Japanese should undertake to occupy their territory. In the autumn of last year a "special mission" was sent by the Japanese Government with the object of investigating Central and South American countries as possible fields for Japanese emigration and trade.

The present situation with regard to Japanese emigration can be summed up by saying that, in no one country of the western Hemisphere, nor in all of them taken together can the questions of what to do with Japan's growing surplus population be solved by emigrating into those countries under existing conditions.

Migration into the "Hokkaido," so often suggested, seems to make no appreciable head-way. The scale of wages for laborers in the large cities, even though labor is scarce and laborers are many, is altogether too attractive to tempt working men to tackle conditions in "Hokkaido." The same obstacle pertains to Manchuria, with the additional objection of Chinese competition. In Manchuria, except Kwantung, there is a Japanese population of about 90,000, in Russian territories about 18,000, and in Kwantung, somewhat over 80,000.

In the Japan Times, Dec. 30, 1924, issue, the total number of emigrants from Japan during the year was given as 4,892, and the total number of emigrants over the entire Japanese emigration period as 74,600. Of the 4,892 during 1924 more than three-fourths went to Brazil.

In connection with the question of surplus population in Japan and its possible solution, "birth-control" has of late been advocated and has seemingly found some favor. This is, of course, not a matter for legislative action but must be left to the people

themselves. That it is fraught with moral danger is easily understood. Whether or not the Japanese in this respect also will be Westernized remains to be seen.

Japanese in the Hawaiian Islands

These constitute a peculiar problem by themselves and are looked upon as somewhat pivotal to the Japan-American situation. Their comparatively large numbers, about 120,000, constituting one half of the entire population of the Islands, make the Hawaiian territory a sort of test-field for inter-racial amalgamation possibilities. As to its success hitherto, opinions differ, but it seems that the majority of those who have had the best opportunities for sizing up the situation find a good deal to encourage the process. The second generation of Japanese seem easily and naturally to become thorough and loyal Americans, thereby decidedly disproving the contention of Japanese "unassimilability."

Japan and Russia

Efforts to restore friendly diplomatic relations between these two countries, subsequent to the "Nikolaievsk Massacre," continued to be made by representatives Yoshizawa for Japan and Karakhan for Soviet Russia throughout the year 1924 with the result, by the close of the year, of expecting a speedy successful consummation. (This consummation was reached early in 1925).

Visitors to Japan

Probably the most noted visits, if not visitors, to Japan during 1924 were made through the air by

the round-the-world fliers from the United States, England and Italy. The first to arrive were the Americans, landing at Kasumiga-ura on May 22, 1924. Notwithstanding the severely strained feelings of the Japanese just at that time over the recently passed U. S. Immigration Law with its "Exclusion Clause," the American airmen were heartily welcomed and generously feted at every place they visited in Jaapn, and from the time they first touched Japanese soil till their final departure everything possible was done to make their stay pleasant and to facilitate their journey.

The second over-sea air visit to Japan was realized by Captain Pelletier D'Oisy who arrived with his crew in Tokyo on June 10, 1924. This flight ended here in Japan and hence was not really an around-the-world flight.

Major MacLaren, the British aviator, reached Tokyo on July 7, 1924.

On May 8, 1924, Marshal Merlin, Governor General of Indo-China, visited Japan on a trade and investigation trip. This was heartily welcomed and appreciated by the Japanese authorities and captains of industry.

Early in June the noted Indian sage Rabindra Nath Tagore, made another visit to Japan. At Kobe, his first landing-point, an enthusiastic ovation was tendered him on his arrival at the station. His advice to the Japanese people to "remain calm" amid the popular demonstrations consequent upon the U. S. "Exclusion Clause" was listened to with the customary respect paid the aged philosopher and may have had some effect along that line.

In the autumn of last year the Chinese philosopher-economist Ku Hung Ming visited Japan and delivered a series of lectures in English both in Osaka and in Tokyo. The lectures were variously commented upon, both favorably and unfavorably. According to reports, these lectures showed a great deal of knowledge on the part of the speaker, but they were not free from a strain of what might be called "sycophancy" towards his Japanese audiences. His reported suggestion that Japan's sword be wedded to the Chinese pen in an alliance against the West was a bit of "playing to the galleries" and savored of a "Sino-Japanese friendship" gesture. As such it was hailed here and there but happily did not get beyond the "gesture" point.

Another visit worth noticing was that of a group of American college students from the Pacific Coast. They arrived in July and visited several of the most important places in Japan. This visit was the more significant because it synchronized with the height of feeling in Japan soon after the American "Exclusion Clause" went into effect on July 1st. Of the fifteen in the group of visiting students two were from the University of Hawaii, one of these being a Japanese, and the rest belonged to Universities in California except two who came from Williamette University, Salem, Oregon. Reciprocal visits of this kind between the Pacific Coast students, Hawaii and Japan are most commendable for the fostering of good understanding and friendship between Japan and America. They should, however, not be confined to students of the Pacific Coast States. Mutual understanding and genuine friendship and appreciation between the studentry of the two countries can do more than al-

most anything else for the removal of unwholesome prejudice and for the preservation of real peace.

In November of last year the Royal Prince and Princess of Siam paid a visit to Japan.

Earthquakes

In the morning of January 15th of last year severe earthquake shocks were felt in Tokyo and vicinity. Though not causing much loss, the fact that people were still so much in the grip of the memory of the Sept. 1, 1923 terrible earthquake disaster made this second one more terrifying than it ordinarily would have been.

Throughout 1924, and especially during the first half of the year, an unusually large number of shocks were experienced, but none of a destructive nature. After that of January 15th, the one on September 18th was the severest, but even that did no appreciable damage. Various prophecies were uttered from time to time about severe earthquakes coming, or not coming, in the near future, but experience thus far with quakes has not inspired any large measure of dread, or of confidence either, in such prophecies. The most sensible thing to do seems to be not to expect them, and then if one does come along, do the best possible under the circumstances. No doubt, not a few people in and about Tokyo came through the Sept. 1, 1923 ordeal with "quake-shock" firmly lodged in their systems, which probably nothing else than a long period without serious quakes can heal.

Financial

The pendulum of the market value of the Japanese Yen has been swinging during last year between 44

and 38 cents of American money. In November the Cabinet, in conference with leading bankers, decided to stabilize the Yen at the rate of \$38 for Y.100, and in order to carry this out, if need be, lift the embargo on gold export from Japan. At that time the gold holdings of Japan were reported to amount to Y.1,530,000,000, of which amount 350 million Yen was in foreign countries.

This depreciation of the Yen in the money market has caused a good deal of difficulty in the Japanese financial world. It has caused very serious losses to firms that had purchased large consignments of goods abroad at foreign money prices, and has raised the prices of commodities here in Japan, which has, as usual, borne hardest upon the class of people that can stand it the least. Materially decreasing the amount of purchases abroad was one of the suggested measures for appreciating the market value of the Yen, but the whole tendency of present-day living in Japan is bound to leave such a suggestion wholly barren of results. As is shown elsewhere in this volume, even the imposing of the "luxury tax" upon certain imported articles did not materially diminish the amount of such imports, plainly owing to the fact that "luxuries" are largely indulged in by those who can well afford to pay for them. While this luxury tax brought in additional revenue to the Government, it also at the same time has the deleterious effect of raising still higher the scale of cost of living throughout the country.

Early in the year the Government planned to float loans for post-earthquake rehabilitation to the total amount of $1\frac{1}{2}$ billion yen over a four year period, 1924-28. Of the total sum Y.250,000,000 was placed

on the London market and Y.300,000,000 in New York. Both of them were over-subscribed in a very few days, an evidence that notwithstanding the earthquake disaster and the steady decline of the Yen, Japan's credit abroad was still good. The exceptionally favorable terms of these loans called forth some criticism in the Japanese press but this soon died down under the pressure of urgent need. The terms were 87½ purchase price with 6 per cent interest and redeemable from 1929-59.

On April 11, 1924, the newly created "Imperial Economic Commission" in Japan held their opening meeting. Its work was carried on under several divisions, such as, Finance, Agriculture, Industry, Social, Colonial,—with a Railway division to be added later.

On the 12th of April it was reported that the Government had finally decided to appropriate Y.7,000,000 for the relief of Japanese Fire Insurance Companies to enable them to pay "Consolation Money" to policy holders for losses by the great earthquake. These payments were necessitated by the persistent and clamorous demands of the sufferers. In pursuance of this act, the foreign Insurance Companies also paid certain amounts to slightly compensate for the losses of their policy holders.

As the year advanced, demand for financial retrenchments increased, several measures being proposed to effect the end in view. One was the dismissal of tens of thousands of Government employees in various capacities. A proposal to do away with commercial attaches in foreign countries met with such a vigorous opposition, especially by Baron Shidehara, the Foreign Minister, that this plan was abandoned for the time being. The abolishment of

several Government sub-departments and bureaus, reduction on Departments connected with Korea, Saghalien, Formosa, the mandated South Sea Islands, etc., were proposed with a view of saving 350 million Yen of the Exchequer. The carrying out of these plans ran into the present year, 1925.

The very large excess of Japanese imports over exports during the first half of 1924, with little abatement during the second half of the year, caused considerable alarm. A good deal of this was, of course, due to post-earthquake reconstruction, which somewhat lessened the seriousness of the situation. Nevertheless, as the amount of excess of imports over exports almost certainly means so much added to debts abroad, even though they be largely private debts, no understanding Japanese economist can view such a situation with perfect equanimity.

The 1925 Budget

The National Budget for 1925 was published in November of last year. The figures were Y.1,445,000,000 of revenue against Y.1,533,000,000 of expense, thus carrying a deficit of Y.88,000,000, this last sum to be covered by a surplus from the Current fiscal year 1924. In a comment from the Tokyo Asahi, quoted in the Nov. 22, 1924, issue of the Japan Advertiser, it was pointed out that while the reduction in the budget of expense was Y.52,000,000 compared with that of last year, this was more than counter-balanced by several extra expenses in 1925, such as interest, bonuses, pensions and loss on exchange, so that in reality the budget expense total for 1925 exceeds that of 1924. In the same issue of the Japan Advertiser an item taken from the Tokyo Asahi forecasts a deficit

of Y.160,000,000 in the 1925 budget and the necessity of issuing fresh national bonds to meet, at least in-part, this deficit. That forecast was later proven to have been correct.

The appropriations for 1925 to the different departments were given in the Japan Advertiser of November 19th as follows: The Imperial Household Department Y.4,500,000; Foreign Affairs, Y.16,810,000; Home Affairs, Y.248,250,000; Finance, Y.323,760,000; War, Y.192,950,000; Navy Y.250,090,000; Justice Y.30,770,000; Education, Y.98,300,000; Agriculture and Commerce Y.54,700,000; Communications, Y.338,090,000. In the Japan Times Times of November 20, the figures given are somewhat different.

The estimated tax receipts for 1925 were placed at Y.795,236,000 which is over 332 million yen more than was collected in taxes during 1924. Taxes on Land, Income, Inheritance, Transit, Mining, "Soy," Sugar, and Customs have increases, while those on Business, "Sake," Textiles and Exchange have decreases.

A thoughtful article in the Japan Advertiser of August 14, 1924, sets forth the opinions of Mr. Yukio Ozaki, ex-Mayor of Tokyo and former Minister of Justice, on the economic condition of Japan. His warnings concerning the constant and rapid rise in land values, and consequent passing of large areas of land into the hands of a comparatively few plutocrats, are extremely timely, as well as his calling attention to the present inefficiency of labor, which makes cost of production and consequently prices of manufactured products far higher than would naturally be inferred from the scale of wages paid to the workmen. But to the writer of this review the most

serious economic danger in Japan is intimated in the following words quoted as Mr... Ozaki's: "As long as we can get money from outside, our people will not want to change". Nothing leads more surely to economic suicide than extravagance sporting on borrowed funds. It is with this danger clearly in sight that the Government has recently started a move to stop borrowing from abroad. But this is one of those many good things that are "easier said than done."

Industry and Labor

The industrial world in Japan, though suffering severely all through the year from the effects of the great "shock" of September 1, 1923, has gone on courageously, albeit with some stumbles and falls. Over-purchases and a lack of corresponding sales brought a number of industrial concerns to the brink of bankruptcy and some actually into the pit.

The crippled shipping facilities during the early part of the year, consequent upon the great Earthquake, worked adversely for many of the industries, but these conditions were gradually improved as the year advanced.

The disastrous fall of the Yen added its quota to the sum total of industrial stress. Refusals of lending banks to help out those in financial difficulties led in some cases to business failure. Altogether, industry had a hard time of it during 1924. High prices of goods prevailed notwithstanding many protests. While the scale of wages of the industrial laborers was fairly high for Japan, it barely kept pace with the ascending scale of prices of home manufactured and imported goods.

Labor, in a general sense, flourished because of

many large undertakings, both Government and private, although towards the close of the year the numbers of so-called "unemployed" grew alarmingly large. One reason for this latter condition was the dismissal of many men in various clerical employments, especially official, the effect of which was to glut the market of manual laborers. This "retrenchment policy" on the part of the Government evidently accomplishes no good purpose as long as it is not accompanied by an actual retrenchment along the line of unnecessary expenditure in living on the part of the people. The observance of July 1st, the day when the new U. S. Immigration Law went into effect, as a "No Sake Day," though denied as a token of prohibition tendencies in Japan, gives a hint as to how retrenchment might be effected along that line if such a Day could be lengthened into a year and a year into a decade and so on "ad infinitum."

The reported decrease of 1.6 percent of the 1924 rice yield compared with that of the previous year, and a corresponding decrease of 15,000 acres of rice farms, indicate a serious decline in land cultivation, due doubtless largely to "the lure of the city" which has begun to captivate the boys and girls on the farms in Japan as it has in western countries. The economic, social and moral factors involved in this situation are beginning to show themselves here on every hand and already loudly call for patriotic and unselfish effort for re-adjustments.

An unprecedentedly large influx of Korean laborers into Japan proper, and the rapidly increasing numbers of women employed in what were formerly considered men's jobs, have contributed their share to the difficulties of the complex situation.

Social Conditions

We start out with what is doubtless considered by many as the worst feature of the social situation, namely, Socialism. Perhaps never before, and nowhere else has this term, Socialism, been in so great need of being better understood as it is at present in Japan. We venture to say that those who suffer most from this lack of understanding of the real meaning of the term, are those whose attitude towards socialism itself is the least dangerous to the State or to Society.

Control of radicalism, not only in deed but in thought as well, has been one of the real concerns of the Government throughout the year. Against some of the methods of this control there have been unending protests in the leading press of the country. These protests have especially been directed against fixed Government regulations to control radical thought and activity. These regulations were being prepared but had not yet been put into operation by the close of last year. (They passed both Houses of Diet in March of this year under the caption of "Peace Law").

The organizing of the "Fabian Society" by socialists, as reported in March of 1924, with a monthly magazine in which to set forth views on socialism, indicates a recognition on the part of the socialists of the need of cautious waiting for developments. This has naturally added to the concern and watchfulness of the authorities. In September of last year it was reported that 4000 socialistic students had joined this "Fabian Society."

Periodical scares of Korean plotters and bombers

were a feature of last year's happenings. The press news about such happenings usually stops short at "it is reported," and hence little or no real knowledge as to actual facts in such cases sifts through to the reading public. But that they bring considerable worry and work to "the guardians of peace"—the police—cannot be doubted. The danger of a growing liberty spilling over into license is just as real in Japan as it is anywhere else, and those who earnestly strive for real liberty, political, social, economic, and in every other way, come in for a share of the evil effects of riotous radicalism. With "Manhood Suffrage" in operation it is hoped that the forces working for sound liberalism will greatly increase.

General social conditions in Japan are undergoing rapid changes. One of the most significant movements is that now known by the name of "Suihei-sha" (Water-level society). We need to not deal with the subject in this review except to say that it appears to us to be one of the outstanding features of social change and progress during 1924.

Mr. Mitsuru Toyama, dubbed the "Robin Hood of Japan," featured off and on in the social and political events of the year, but with no very significant results as far as the public can judge. This, however, would be in perfect keeping with Robin Hood methods. Secrecy is the special flavor of chivalry.

A serious "car strike" in Osaka early in July was the leader this past year in that kind of demonstration of labor versus capital. The usual apprehension by the police of "leaders" of the strike of course took place. An unusual feature of the situation was the intrusion of a body of students from

the Higher Polytechnic School of Osaka who offered themselves for service in running the cars.

Strikes of smaller compass took place in many cities during the year. A mild car strike in Tokyo took on the nature of a "slow-up," the cars running at half speed or less, which is just a bit more nerve-racking to passengers than a "full-stop" strike. The up-shot of most of these strikes seems to have been victory on the side of the employers, and this doubtless will continue to be the case as long as striking groups are as much isolated and unorganized as at present. The recent recognition by the Government of right of organization of labor will, however, most likely bring about a decided change in the near future.

In the February 2, 1925, issue of the Japan Advertiser, social service conditions in Japan are set forth by Mr. T. Namae by way of an historical review brought down to the present. Specially noteworthy in Mr. Namae's review is the change that has taken place in the nature of the bodies carrying on social work. Whereas up to a few years ago this work was almost entirely carried on by religious bodies, at present the bulk of it is done by municipalities, Osaka being in the lead along this line of endeavor.

To better the social conditions of the agrarian population, one of the most urgent needs in Japan today, Premier Kato is reported to have stated that the "Government is contemplating the adoption of measures more far-reaching in effect than "the Agrarian Dispute Adjustment Act." The demand of groups of farmer-tenants for a reduction of 3 percent on the rents met with decided opposition on the part of the land-owners, as may be imagined. One cannot avoid

the impression that there is a kind of "social service" loudly called for among farming communities, that would doubtless meet with much grateful response and is full of promise of fruitfulness. It would in no wise be as spectacular as that in large cities, but would for that very reason be more heroic and deserving of the best support. The urgency of this call is enhanced by the constantly increasing migration of thousands of young men and women from the country to the cities.

The Anti-Vice Campaign meetings in Tokyo on November 29 and 30, under the auspices of the "Kakushi-kwai" and the vigorous leadership of Mrs. Kubushiro, must be noted as one of the auspicious events of the past year. The "licensed vice system" was the principal object of attack in the campaign. Incidentally Mrs. Kubushiro is reported in the Japan Advertiser (Nov. 29, 1924) to have stated that "the Yoshiwara has a history of more than 500 years." That being the case, it would seem high time for the Government to clear itself of this social gangrene relic of the past by consigning it to the scrap-heap.

The steady onward move of social changes in Japan showed itself during the past year in such a minor matter as the adoption of foreign dress for the little girls. As these girls grow up they will most likely keep on wearing foreign dress until they get to be women and then—? The possibilities, if not probabilities, in the case suggest other changes in social and home life that go to the making of "New Japan." Along this same line another change in social life has come to view, namely, the fast increasing number of semi or wholly foreign style houses going up everywhere in the suburbs of Tokyo. Many of

these new houses are of quite small or moderate size, which is an indication that this change in style of dwelling houses is not wholly due to superfluous wealth.

Manhood Suffrage

The bill for Manhood Suffrage was much before the public throughout the year and its adoption by Parliament was imminent at the time the year came to a close. (It was adopted early this year). One important change effected in the bill was the raising of Manhood Suffrage age from 25 years to 30, which excludes from the privilege almost the entire student body of the country.

Army and Navy

Considerable reduction in the number of army officers was accomplished, some of whom were to be compensated for with appointments as teachers of military tactics, discipline and exercise in schools. This latter matter has caused considerable furor among opponents of the move and much has been written about it, pro and con, as well as vigorous demonstrations held for combatting this new venture under the joint auspices of the Army and Education Departments. More will be said on this subject under the rubric of "Education".

Movements on the part of other countries, especially America's "Defense Day" and her proposed grand maneuvers around the Hawaiian Islands, Great Britain's Singapore Base Plan and the "Gun Elevation" project,—all these things have kept military men in Japan on the "qui vive" and have certainly given

them something of a handle for militaristic propaganda.

The cry of military retrenchment was somewhat off-set by the War Department's request for an additional army division in Northern Korea to guard the borders and look after thousands of Korean malcontents throughout that region. This planned addition to the military forces in Korea was vigorously attacked by the Japanese press.

The cutting down of four army divisions in order to effect economic retrenchment has in some quarters been declared as made practically futile by the purpose of spending the money so saved on improvements in military technique and quality of arms.

The sinking of the service ship "Kwanto" off the west coast in December was one of the sad sea tragedies of the year.

A bit of by-play on the naval stage throughout the year was slated under the caption of "Save the Mikasa". The "Mikasa" was Admiral Togo's Flagship in the decisive naval battle of the Tsushima Straits during the Russo-Japan War (1904-5). Under the terms of the Washington Disarmament Conference the "Mikasa" was one of the Japanese ships consigned to the scrap-heap. Affection for Admiral Togo and a desire to retain some tangible memento of the famous naval engagement led to a movement to "Save the Mikasa" for that purpose, converting her into some kind of international peace headquarters somewhere on the shore of Tokyo Bay. To this plan the consent of all the foreign Governments concerned had been practically secured by the end of 1924.

In the December 2nd issue of the Japan Advertiser an important statement as from Admiral Taka-

rabe, Minister of the Navy, was published setting forth Japan's present ratio naval strength and also declaring Japan's willingness to consider further armament reduction in conference with other nations. The statement was made, it seems, specially in view of the reported purpose of the United States Government to authorize President Coolidge to call a second Disarmament Conference. If this eventuates, its results will doubtless constitute one of the most important international features of the year 1925.

Education

Since the Earthquake the number of Chinese students in Japan has been less than one-fourth of what it was before that catastrophe when there were about ten thousand.

In the spring of last year there was discovered among the Waseda University students, according to reports, the existence of what was called the "Break-Chain" Society, a secret organization the nature and object of which have not been disclosed to the public.

The gift of the "Nanki Library" of 110,000 volumes of Chinese and Japanese books to the Imperial University, by Marquis Roirin Tokugawa, was significant and specially timely in view of the losses sustained by the University through the Earthquake.

Together with this should be mentioned the opening of the "Morrison Library" in the Imperial University. It is said to be a "treasure-house of the rarest documents in the world dealing with the Far East" (Japan Advertiser, Nov. 29, 1924). This library was the gift of Baron Isaya Iwasaki, and the name of it was given because the nucleus of the library was a collection of rare books formerly in possession of the

late Dr. G. E. Morrison at one time Adviser to the Chinese Government. The formal opening of the Library took place on November 28, 1924.

A Society of mostly university students was formed in the spring of last year and called "April Party". It seems to have various political reforms as its principal aim.

Military Training in Schools

This was the most talked about subject last year in the educational world. The wide and intense interest the subject called forth gave evidence of the existence of two strong, mutually opposite tides of feeling running through the Japanese nation on the question of militarism. The synchronous movement along the same line in the United States enhanced the interest in the subject. The Japanese press has been more or less wavering and divided on the question, though its majority voice has been in opposition to the innovation.

Some leading educationalists of the liberal and advanced type have also assailed the project with a strong backing from the studentry. The arguments put forth by its sponsors in favor of the measure are specious but far from convincing except to those who "having eyes see not." Even their "trump card", the shortening of the term of military service for students who have had this military training in the schools, has not brought conviction to those who clearly see the master hand in the game to be that of the military group, the same as is the case in the United States.

One of the severest criticisms on the plan came from the trenchant pen of Dr. S. Washio as set forth

in the November 8, 1924, issue of the Japan Advertiser. In the issue of the day previous (Nov. 7, 1924), the J. A. published a strong article in defense of the plan by "Major General Eitaro Hata, head of the Military Affairs Bureau of the War Department".

As the plan was not to go into effect until the beginning of the new school year, (April 1925), the working out of it lies beyond the scope of this review.

On Christmas night of last year a gang of men attacked the home of Mr. Yukio Ozaki for his outspoken opposition to the militarization of the educational system.

At the close of the year efforts were made to induce the Government to increase the appropriation for educational purposes but lack of sufficient funds was given as the reason for the Government's inability to comply with the request.

Women Movements

Mainly two movements among and in behalf of women have been in the public eye during the past year; the one political, carried on under the "Federated Woman Suffrage", and the other social, under the auspices of the "Women's Moral Association". Woman's Suffrage cannot be said to have made much headway thus far in Japan, at least on the face of it. The voices in its favor are still "cries in the wilderness", but they are heralding something that is as sure to come to pass here in Japan as it is everywhere else in the civilized world. This needs neither a prophet nor the son of a prophet to foretell. The suffragette bill before the Diet was probably premature and doubtless caused additional opposition to the

Manhood Suffrage Bill at the time. Not yet could the two be mated as one team.

The suffragist meeting held in December was more or less of a discouragement to its promoters in point of numbers of attendants and of those who upon invitation replied favorably. But such obstacles are common to all new and important ventures, especially good ones, and are no fair criteria of the justice or the urgency of the cause in question.

The social and moral reform movements are set forth elsewhere in the body of this volume. Suffice it here to say that along this line also many women of Japan have begun to see the real situation and are bravely girding themselves for the conflict that will likely be as fierce here as it has been, or is, in any other country of the world. For here too the evils perpetrated, directly or indirectly, upon "the weaker sex" are entrenched within walls of age-long prejudice, selfishness, lust and greed.

University courses for women along with men have made a beginning and are sure to find more and more favor as sex-mixing socially is step by step advancing. A Medical College for women "somewhere in the outskirts of Tokyo" is planned.

Religious Questions

As practically every article in the body of the Christian Movement bears upon some phase or other of the Religious Questions in Japan, it does not fall within the province of this review to discuss that subject at any length.

The movement on foot for some kind of an alignment of Christianity with other religions for certain definite purposes is a subject of special interest to

many of the readers of the Christian Movement, and this fact led to the request for an article on that question, which has been prepared by Dr. A. D. Berry under the caption of Religious Syncretism in Japan."

In the Japan Times of February 21, 1924, is a report of an interview of Buddhists with the Prime Minister Kiyoura and the Minister of Education Egi, at which the religionists complained of discriminations in favor of Christianity and against the other religions.

The subject of the relations of the foreign missionary movement to the Japanese Church took on special importance by reason of the United States Immigration Bill. An impartial verdict on this phase of the situation is compelled to give high praise to the manner in which the Japanese Christian leaders, with very few exceptions, conducted themselves in the meetings and conferences held on the subject as well as in the press and from the pulpit. While feelings certainly ran high, the undertone of it all was not vengeance, but patience, prayer and persuasion in order to right what seems to them wrong. The meeting in the "Okuma Kwan" on June 24, 1924, under the auspices of the National Christian Council, at a time when discussion on the subject was at white-heat, revealed the pervasion of a genuine Christian spirit among the Japanese leaders that would not brook the submergence of the supremacy of Christian brotherhood and fellowship beneath the turbulence of angry passion however justly aroused.

"Fudesaki", from "Taro" to "Shiro", naturally discussed the subject at some length in articles that appeared in the Japan Advertiser from time to time.

Just in how far "Fudesaki" is the real mouth-piece of Japanese Christian opinion is not possible to say, but that his articles are a real contribution to the very desirable object of creating and stimulating interest in the Christian cause in Japan, there can be no doubt.

An event deserving of special notice was the fiftieth anniversary of the Missionary Association of Central Japan, celebrated at Osaka on November 11, 1924.

Miscellaneous Events

Recognition by the Government of several missionary workers, among others, for meritorious services to the people of Japan.

Attempts of the "Suihei-sha" to have the Tokugawa family disposes themselves of all hereditary honors and titles, met with non-compliance.

Threats of violence by "thugs" against the only surviving "Genro", Prince Saionji.

The completion of the Orito tunnel, between Murakami and Atami, after eight years of labor and at a cost of one hundred million yen. The tunnel is a mile long, thus far the longest in Japan.

The gift of Y.3,000,000 by Mr. Wada of the Kanagafuchi Spinning Comapny, as a trust fund for social service.

The gift of Y.1,000,000 payable in ten annual installments, by Mr. Hirada Jiro, for charity work.

Opening of the Shiba Detached Palace grounds for public use.

The election of Suzuki Bunji, President of the Japan Labor Association, as labor delegate to the Geneva Conference of Laborites.

The request for Y.44,000,000 for the Tokyo Harbor Improvements Plan.

The importation of Telephoto Machinery from Germany by the Mitsu Bishi Company.

The "sleeping sickness" epidemic carrying off many people in different parts of the country.

The ostentatious celebration of the 88th birthday of Baron Okura, to which considerable opposition was engendered among certain classes of the people.

The visit of Dr. Heiser and others representing the "Rockefeller Foundation", and the subsequent announcement of a gift of five million dollars from the Foundation for the development of hygienic investigations in Japan.

The arrival of the new American Ambassador Bancroft in Tokyo, and the appointment of Matsu-daira Tsuneo as Japanese Ambassador to the United States in the place of Ambassador Hanihara.

The bellicose attitude assumed by the "Taigyosha" ("Great Deeds Association") against the United States.

The dismissal of 64,000 public officials in the interest of economy.

The arrest of "29 professors, soldiers and labor leaders" on account of an alleged plan of organizing a communistic society.

The visit of a band of "ronin" at the headquarters of the American Embassy for the purpose of an interview with the Ambassador, which was denied.

The very wide observance of Christmas, which seems to become more and more popular throughout Japan and is in a fair way of taking the place of New Year's celebrations.

Acknowledgement

These various miscellaneous events were largely obtained from a "Day by Day" record of events in 1924 as published in the December 31, 1924, issue of the Japan Times. To this daily paper, and to the Japan Advertiser, the writer of the review feels himself under special obligation for much of the historical material herein recorded, which obligation he hereby gratefully acknowledges.

Conclusion

Each year as the "Christian Movement" makes its appearance in print, it brings to those who peruse its pages mingled feelings of encouragement and discouragement over the work done, and not done, and over conditions as they are or as one would wish them to be.

The supreme interest of the missionary is, of course, in the progress of the cause of Christ in Japan. His undimmed eye will also at this time discern much that is hopeful. Especially must this be the case with regard to the rapid progress of Japanese initiative and directive in the various Christian movements going on throughout the country. From year to year it becomes more apparent, and is perfectly plain by this time, that the cause of Christianity in Japan, though still containing in its working force a large number of foreign missionaries, and still considerably aided financially by funds from abroad, has become largely indigenous in its thought and outward expression. A healthy development along this line especially in the domain of producing first-class Christian literature and of training first-class Japa-

nese Christian leaders, should be the constant and insistent aim of the Church.

Thankful recognition of God's kind providence and guidance throughout the year, amid some unusually trying circumstances, is becoming to us all. Confession of failure, in many ways, to realize our Lord's ideals and desires for us and through us, his children, should lead to more utter distrust of mere self and to more complete reliance in all our efforts upon Him whose "is the Kingdom and the power and the glory".



PART II

THE FORWARD LOOK

CHAPTER II

THE NATIONAL CHRISTIAN COUNCIL

Rev. Robert Cornell Armstrong Ph. D.

I. Historical Skeptch

In 1918, the Federation of Christian Missions, after a full discussion of the proposal to hold a General Conference of Christian Workers, unanimously "Resolved—that this Conference hears, with sympathy of the proposal of the Continuation Committee to hold a General Conference of Christian Workers in 1920; it prays that God's guidance may be with that committee as it considers further the advisability of holding such a Conference; and it urges upon the Committee, that in the event of the conference being held, it be constituted of delegates duly appointed by those whom they represent". It was also suggested that the Conference should be held when prominent speakers from abroad could be present. Under "God's guidance", the Conference was held in May, 1922, immediately following a similar Conference in China. That Conference appointed

a large representative Committee to organize "The National Christian Council of Japan".

On November 13th, 1923, after eight months of preliminary effort, the organizing Committee called together the First General Meeting of the proposed Council. Thirty-seven organizations sent 65 delegates, 39 of whom were Japanese, and 27 foreigners. Rev. Bishop Uzaki was elected Chairman. The Organizing Committee's report, the proposed constitution, the budget basis of representation, and the program of work, were taken up in the spirit of Christian sympathy and prayer, and after full discussion, the Constitution, program of work, and budget were adopted.

The Second General Meeting of the Council met in the Reinanzaka Church, Tokyo, October 7th and 8th, 1924. There were seventy-three delegates present, of whom 43 were Japanese, and 30 foreigners. The year's reports were given by the officers of the Executive. Rev. S. Imaizumi was elected Chairman, Messrs. M. Kobayashi and C. Burnell Olds were elected Recording Secretaries.

II. The Constitution of the National Christian Council of Japan

The Constitution adopted at the First General Meeting is as follows:—

Article 1. Name

The name of this organization shall be the National Christian Council of Japan.

Article 2. Organization

The Council shall consist of recognized Evangelical Christian bodies.

Article 3. Purpose and Function

The purpose of the Council shall be as follows:

1. To express and foster the spirit of fellowship and unity of the Christian Church in Japan, and to give expression to the reality of its oneness with the Church throughout the world.

2. To be the medium through which the Church may speak on such matters, social, moral, religious, and the like, as affects the entire Christian Movement in Japan.

3. To represent the Christian Church in Japan in communicating with similar bodies in other countries, and to express its voice and make its contribution in the International Missionary Council and in other international relations.

4. To take counsel, make surveys, plan for co-operative work, and take suitable steps for carrying on such work, and to act on behalf of the co-operating bodies in all matters of common interest.

5. In all the above-mentioned functions the Council is understood as having no authority to deal with questions of doctrine or ecclesiastical policy, neither shall its actions in such matters be interpreted as being in any way mandatory.

Article 4. Functioning Medium

The Council shall function through a General Meeting and an Executive Committee.

The General Meeting shall consist of delegates chosen by the co-operating bodies in accordance with the accompanying table. The General Meeting, shall, however, have power to coopt a number of special

delegates. Their term of service shall be for one year. Half of the delegates shall constitute a quorum.

The Executive Committee shall consist of twenty-one members, elected by the Council at its General Meeting. The Executive Committee shall elect a Chairman from its own number. It shall also choose two secretaries and two treasurers.

Cooperating Bodies	Japanese	Missionaries	Total
Nihon Kirisuto Kyokwai.....	10	6	16
Methodist	7	6	13
Kumiai Kyokwai	8	3	11
Baptist	3	3	6
Churches of Christ.....	2	1	3
Evangelical	1	1	2
Methodist Protestant	1	1	2
United Brethren	1	1	2
Christian Church	1	1	2
Friends	1	1	2
Y.M.C.A.	1	1	2
Y.W.C.A.	1	1	2
W.C.T.U.	1	0	1
Japan S. S. Association.....	1	0	1
Omi Mission	1	0	1
American Bible Society	0	1	1
British Bible Society.....	0	1	1
Christian Education Fed'n.	1	0	1
Lutheran	1	1	2

Article 5. Meetings

The Council shall hold each year a General Meeting. The place and time to be determined by the General Meeting or by the Executive Committee.

The General Meeting shall choose its own Chairman.

The Executive Committee shall determine its own meetings.

The General Meeting shall have the power to make provision for the holding of National Christian Conferences.

Article 6. Finances

The expenses of the Council shall be met by an apportionment among the co-operating bodies, and by gifts from interested parties.

Article 7. Amendments

This Constitution may be amended by a two-third's majority of the members in attendance at the General Meeting of the Council, provided that at least six months before said meeting, a copy of the proposed amendment or amendments shall have been sent to each member of the Council, and to each of the co-operating bodies.

III. General Discussion of the Council's Program of Activity

The First General Meeting adopted the main proposals of the Organizing Committee in regard to the future activities of the Council, and authorized the Executive to carry out the plan. These activities were as follows:—

1. The calling of the General Meeting of the Council.
2. To make public announcement of the organization of the Council.
3. To send greetings to London and New York headquarters of the International Missionary Council

and to other similar Organizations. To exchange fraternal messages with the National Councils of China and India in the near future.

4. As co-operative work, the publication of Christian literature and a regular periodical.

5. To establish central headquarters for the Council, and call one full time Japanese Secretary and one full time Foreign Secretary.

6. The establishing of district branches.

7. To appoint commissions to make complete surveys along the following lines:—Education, Evangelism, Social Service, Literature, and International Relations.

8. The launching of a "Japan for Christ" nationwide campaign. As a step in this direction, conferences shall be held in such districts and strategic sections as Kyushu, Hokkaido, Kwanto, Kwansai, Tohoku, and Hokuriku.

Most of this work has already been accomplished. Fraternal greetings and messages have been passing from time to time between this Council and other similar organizations. A full-time Japanese secretary has been secured, and is doing excellent service. Various committees are now at work, and already much has been accomplished. The Nation-wide Evangelistic Campaign has been launched. A survey of the post-earthquake conditions was made, and given publicity. The problem now arises as to the future work of the Council. What contribution can the Council make which would not be so well made were it not organized? The National Christian Council will always fill an important place in interdenominational co-operation on the one hand, and in promoting Inter-

national Christian Fellowship on the other. These two forms of work are already being done by the council in a manner beyond the dreams of those most interested in its organization in Japan. Every future program of aggressive work on the part of the council will no doubt find its centre in making these forms of cooperation practical and helpful. This article is an attempt to answer this question in addition to outlining the work to be done as represented by the budget which has been adopted by the General Meeting.

Vital Christianity in Japan has been retarded by a lack of unity and concentration in presenting our distinctive Christian message. Very often, the message is obstructed by the weaknesses due to many denominations which have no real significance for the Japanese. While our historical denominational prejudices mean little or nothing to Japanese Christians, the lines of division are being sharply drawn, and for other reasons due to temperament and disposition, are being perpetuated in a manner that greatly retards the real work of Christianizing the nation. These western denominational organizations not only create the impression among non-Christians that Christianity is a Western religion, but they often cripple the struggling church with such a complex organization, that to meet their financial obligations, pastors must be more ambitious for denomination than for the general welfare of the Kingdom of God.

All will agree that Christian work in Japan must be reformed; there will have to be a revolution in our methods if the Kingdom of God is to be realized among us, and Jesus Christ is to have a vital place in Japanese individual and social life. Most people

will agree that the present solution is not organic Church Union. It is difficult to see how that can possibly take place in the Mission Field as long as Christians continue to maintain their differences and even petty prejudices in the home lands. Much as we may wish it were otherwise, the facts as they are make it impossible at present to abolish denominational barriers and weaknesses.

Under these conditions, the National Christian Council provides for practical interdenominational and international co-operation in activities that would not otherwise be possible. It cannot be too strongly emphasized that the Christian Council is not a church, nor a church council in the historic sense. It is a practical method of meeting the felt need for international and interdenominational co-operation in Christian work. Under present-day conditions, it is just as important that there be such an organ of communication between the various branches of Christianity as it is that there be international labor conferences, or a League of Nations. Mr. Oldham, in his article in the "International Review of Missions," for October, pointed out the similarity between the international and the interdenominational situations. He said, "It is now recognized by thoughtful people that a world consisting of a number of isolated sovereign states is a condition of things calculated to produce wars that are likely to end in the death of civilization. As in the Missionary sphere, the constitution of a single, central authority superseding the existing authorities is not a feasible policy, so in the international sphere the formation of a world state to which existing states will yield up their sovereignty is not practical politics." The problem of

international and interdenominational Christian movements in Christendom is very similar to movements in the world of politics and economics. The deep, underlying unity of Christian purpose is everywhere the same. Practical Christian ends to be realized in society throughout the world are essentially one; but the National Council is not an attempt to organize an "over-church"; it is an effort to overcome our recognized limitations and defects due to division and lack of cosmopolitan vision, without, in any sense, infringing upon the prerogatives of individual church organizations.

The National Christian Council is a practical means of bringing things to pass by providing for such interdenominational and international co-operation as is necessary for the more efficient realization of the plans of the Kingdom. Speaking of this, Mr. J. H. Oldham, said. "This plan renounces all attempts to reduce existing bodies, whether churches, or missions, to surrender either in whole or in part the authority which they now possess to some new central body. It accepts the facts as they are. On the basis of existing facts, it aims at two things. First, it seeks, by bringing together representatives of the different bodies, to enable them through conference and consultation, to gain a view of the whole, so that this wider view may gradually permeate and influence their own work. Secondly, it seeks to provide the means by which they may undertake common tasks which are of common interest to all and which can be successfully accomplished only by united action."

The National Christian Council is making a contribution toward developing the spirit of co-operation,

The spirit of co-operation in Japan has been deficient, for the simple reason that up to the present, each separate body has seen its own interests as more important than the interests of the whole Christian Movement. The National Christian Council is already helping to correct this tendency which is crippling aggressive evangelism. True, every church must, like every man, bear its own burden, but they must also develop the spirit of bearing one another's burdens. At present, the lack of co-operation among the churches is often due to their struggle for self-support, and their desire to hold every available asset for themselves. But the time has come for every church to lose itself in the service of the whole. If every Japanese church became self-propagating, even difficulties due to the struggle for self-support would be removed.

The various National Christian Councils which have been organized in various parts of the world were the product of this desire for greater co-operation. In the World Missionary Conference which met at Edinburgh in June, 1910, various denominations and various national groups came into such touch and such mutual understanding that they "realized the underlying unity and realized also a reciprocal regard, confidence, and love, which made it morally and spiritually impossible for them not to be desirous of ascertaining what further measure of co-operating might be agreed upon by them severally." That desire led to the appointment of the Continuation Committees, which were organized in 1913, after careful investigation and thought. In India and China, these committees quickly took a very important place as unifying agencies, with the result that the

National Councils which succeeded them are in a very strong position of influence and service.

In Japan, the Continuation Committee did not become the same unifying activity as in other countries. This was due to the fact that the Missionary forces were grouped together in the Federation of Christian Missions, while the Japanese churches cooperated in the Federation of Christian Churches, with the continuation committee as a sort of go-between "which, though doing certain necessary work, never did represent the whole Christian Movement in the active, aggressive, manner" that it did in China. But the whole Christian Movement must be represented by some body. At times the Federation of Christian Missions aspired to this position, but in many cases, this work fell upon the Y.M.C.A. or the Sunday School Association, which, as prominent interdenominational organizations, more truly represented both Japanese and Missionary bodies than either of the Federations. Sometimes the Y.M.C.A. has been criticized for its supposed Super-Missionary attitude, but as a matter of fact, this representative work had to be done. The result is, however, that the National Christian Council in Japan has not the position it has in China, and it will be some time before it is given its proper position as representing the whole Christian Movement in Japan, unless those who have been doing this representative work will see the necessity of correcting the mistakes of the past, and of voluntarily giving the Council the central position she was intended to fill.

IV. The Future Program

A. Interdenominational.

Any program adopted by the National Christian

Council will aim at promoting interdenominational co-operation among Christian workers. To this end, the council has set apart a Secretariat, Japanese and Missionary, whose duty it is to keep in touch with the whole Christian Movement within the nation and throughout the world, and keep the various divisions and subdivisions informed. This view of the whole field of activity is essential to the highest success of each part in the work of Evangelism. Without this general outlook, certain needy fields have been sadly neglected. In the last general meeting, special attention was called to the neglected opportunity for Christian work among sailors, fishermen, and miners. At present this field is comparatively untouched, and when the opportune time arrives, the work can be undertaken by various bodies uniting to carry it forward in order to provide for the great expense involved.

In the meantime, the Council must educate the public mind on the need, and endeavor to create public opinion upon all similar social, ethical and industrial problems. This requires exhaustive investigation of all phases of the social problem, social and industrial movements throughout the Empire. This is being undertaken by the Social Committee, and the results of their investigations will be made known through the Council reports. Up to the present, Missionaries meeting in the annual Conference of the Federation have been inspired and helped by papers on social and religious topics, but how much more important is it that our Japanese brethren should unite with our experts in closer investigation of these comparatively neglected spheres of Christian responsibility. If the Japanese church is to become indi-

genous, we must learn to sacrifice together for the common social good.

Another sphere of activity is that connected with the production of Christian literature. Buddhists and Shinto believers are producing an indigenous literature which aims to promote the work, not merely of the individual sects, but aims at presenting the whole cause in the light of modern ideas. Up to the present, the work of producing Christian literature has been dominated by Missionary money and brain. We do not belittle the great contribution which has been made by missionary effort, but with the reorganization of the Christian Literature Society, the time has come to encourage the production of indigenous Christian literature which will be worthy of being translated into English. Japanese must be encouraged to make their contribution to the thought of the whole world Christian Movement. It is well known that Japanese Christians are beginning to ask why there should not be a purely Japanese Edition of the Bible without the imprint of either British or American publishers. They are also asking why such a profitable enterprise as the Union Hymn Book should be in the hands, and under the control of, a self-perpetuating Committee, apparently not responsible to any interdenominational group.

But more important than all of these details, the National Christian Council must promote the spirit of Union Evangelism. The Evangelistic Campaign has brought out the fact that all the denominations are interested in the direct establishment of the Kingdom of God through "the foolishness of preaching", and Evangelism. To this end, the National Council must lead in united intercession for all the various

denominations at work in Japan. In fact, this must be the basis of all our co-operative efforts. At the World Missionary Conference, 1910, special emphasis was placed upon united intercession. "This Union intercession", says the official report, "did much to confirm and deepen the sense of unity and spirit of brotherly love which in a remarkable degree characterized the Conference. The very composition of the Conference, and the purpose of its assembling, of necessity quickened the sense of unity in Christ into a living force in every heart, impelling brotherly esteem and love, making forbearance and patience easy amid diversity of view, and lifting the proceedings into a harmony unclouded by a single repellant incident. To many it taught not only a new conception of the Church of God on earth, but a new experience of "the law of the spirit of life in Christ Jesus".

In our prayer attitude toward all the work of all the various organizations which are working to establish the new social order represented by Christ and His Kingdom, will be discovered our real spirit of co-operation. Vital prayer will not only give us the victory over ourselves, it will give us "new conceptions of the Church of God upon earth" and a vision of our work which will lead us into deeper, richer experiences of unselfish service.

B. International Co-operation

When the Roman Empire fell apart, and its political, economic, and social disintegration was complete, Christianity became the unifying force which was to create a centre and bind together the people, not only in England, but throughout Europe. Even

rulers like Charlemagne recognized the value of the "Gospel of the Cross" as a means of uniting the various races and tribes of Europe. If this was true of that age, much more true must it be to-day when by rapid means of communication, the various races and peoples are being brought, not only into close contact, but into closer commercial and industrial competition before they are prepared for such association. Under these conditions it is not much wonder that misunderstanding and conflict take place. The world Christian Movement must become the unifying force in modern society; but to succeed, she must have some recognized organ of international expression. This is being provided for by the various National Christian Councils which center around the International Missionary Council. Information is being exchanged between these various organizations, and a spirit of mutual understanding and sympathy created.

In early times men worshipped their ancestors and limited their ideas of God to their national boundaries, and it did not make much difference in their lives. In modern times when races mingle and international obligations increase, it is essential to have a much wider form of religious education, a higher social ideal, a greater reverence for international duty, and the conscience of the race behind our common ideal of truth and love. Dr. Wm. Adams Brown said, "In contrast to all tribal and national religions, Christianity is international. Its unit is humanity; its standard, for nations as well as for individuals and the family; its sanctions, the loving will of the Father God....Christianity proposes to substitute for the present system of organized selfishness, a new

social order, universal and spiritual, a society in which helpfulness shall be the principle of action, and the consciousness of brotherhood, the bond of action. We have no reason to doubt that it can be realized in fact, if all who believe in this ideal co-operate to bring it about". Faith in the realization of this ideal is the only rational apologetic for the Christian Movement.

In the last century, the international human efforts of labor leaders to prevent war and bloodshed were not entirely without effect. "The League of the Just" with a Christian-like motto, "All Men are Brothers" was followed by "The International Workingmen's Association" under the able leadership of Marx; it called upon "Proletariats of all lands" to unite. It emphasized the common interests of labor and the necessity of common action. More recently the Communists of Russia have had a world vision for which many followers have been ready to sacrifice all. They became teachers, nurses, midwives, medical assistants, carpenters, shoemakers, and factory workers in order to propagate their ideals. If the intolerant class cry of such movements can gain the ear of the world's press in every land, much more should the International Christian Movement make its influence felt for human well being and the prevention of inhumanity and war. Christians of all classes must cease quibbling about their differences and unite as one man to win the world for Christ; organized Christianity must awaken to its super-national world-wide mission, or acknowledge failure. Are we going to leave the reconstruction of the world's social life to the inadequate efforts of class movements? Christians must unite as Christians, not as denominations, and

organize in such a way as to force recognition in both national and international councils.

In a recent meeting of a local branch of the League of Nations, after listening to an address by a judge of the international court, an enlightened Japanese asked: "What are the sanctions for international law and justice?" This is an old question upon which many theories and too few convictions have been held. Hugo DeGroot (1583-1645) said on this question: "Many have regarded the law of nations as a mere empty phrase outside the limits of a State, the rule of the strongest is the only law, and anything is just that is to the advantage of the strongest." In this statement DeGroot is referring to the ancient Greeks, but it is equally applicable today. He then proceeded to base international law upon man's social nature and the advantage which comes to him from the help received from others. In this nature of man, he finds a natural law at the basis of all law. In more modern times, James Mill, (1773-1836) held that international law is without the authority, sanction or interests which bind people of the same nation together, but it receives its force from the fact that nations are influenced by praise and blame in the same manner as the conduct of the individual is influenced by public opinion. A deeper attempt to find a sanction for international law is given by Hegel. International law is a necessity for preserving international treaties, but the state without a praetor is in a state of nature without power to enforce its contracts: under these circumstances, he found the basis for law in the world's spirit developing through struggle. The cosmopolitan ideal of Fichte pictured the world developing beyond the in-

dividual state into an educated, purified, elevated humanity capable of acting right.

To create international religious sanctions for law and order, to develop a Christianized public opinion capable of enforcing universal justice, and preventing foolish misunderstanding and war, is the greatest task for which the National Christian Council stands. The whole movement is still in its infancy, but it has already accomplished something in its International Relations Committee work. The League of Nations is political and is planning to depend upon force to keep any recalcitrant member quiet. The League of National Christian Councils is based upon the ideal of Christian love and the moral appeal to the common educated conscience of humanity.

Each quarter the bulletin of the International Missionary Council comes to hand with news from all parts of the world. Literature from India and China is frequently received, and a spirit of mutual understanding among Christian workers of all lands is being created. In 1922 when the representatives of the Continuation Committee went to the Chinese Conference of Christian Workers in Shanghai, so great was their misunderstanding of the Christian Movement in Japan that they would not even introduce our delegates to the Conference. Since that time, however, the exchange of delegations and information has led Japanese and Chinese Christian leaders into a very different spirit. They have come to see that the Christian problem is the same everywhere, and that the forces to be overcome are everywhere similar. In order to strengthen the bond of friendship, it is proposed to arrange an exchange of speakers or lecturers between the two Councils.

As in the case of Interdenominational Co-operation, so in this wider relationship, the International Missionary Council has been trying to arrange for world-wide prayer, realizing the need in every country "for special agreement in intercession in view of the world situation." At present this international spirit of unity and prayer is all too weak, but the idea must grow until the spirit shall represent the normal attitude of all Christians throughout the world. The spirit of Christian prayer inspired by the recreating force of Jesus who taught "One World, One God (and that personal) righteousness, and Personality" is the true basis of international intercourse and goodwill. To strengthen this spirit is the great task of the National Christian Council of Japan.

CHAPTER III

THE IMMIGRATION LAW AND ITS CONSEQUENCES

The Hon. Daikichirō Tagawa

I regret for the sake of both Japan and the United States that I should have to write this article. I do not, however, think that the consequences of the Immigration Law so far as they have been manifested are very profound or even grave. Commercially no serious consequences on the whole have yet been produced by the legislation, as may be seen from the figures of trade with the United States.

Imports from U.S.A.

	1923	1924
June	Y.48,634	Y.47,011,000
July	46,626	30,978,000
August	27,718	32,608,000
September	16,959	24,485,000
October	44,274	34,811,000
November	51,369	60,975,000
December	57,198	55,123,000

Imports from U.S.A. of "Luxury Tax" Articles

	1924
August	Y. 994,434
September	1,005,732

October	989,105
November	941,264
December	585,227

When the Immigration Law was enacted and promulgated, the Japanese people were said to be seriously indignant, and a movement for the rejection of American commodities was started. But the boycott did not last long. Although later the Government imposed a hundred per cent tariff on luxuries, the imports of such articles mainly from the United States did not decrease to any appreciable extent as compared with the corresponding period in 1923, as can be seen from the above statistics. These facts do not mean however that the Immigration Law has not made a very unhappy impression upon the Japanese. I do not mean to say that this impression cannot be overcome, but the truth is that the feeling of Japan towards the Americans has certainly not improved. This statement might be confirmed by much evidence, but it is only necessary to say that if Japan should consider any nation her enemy it would be the United States. This does not mean at all that the Japanese are ready to fight the Americans; there are few reckless enthusiasts who would cry for war. But it does mean that a sentiment is entertained among many Japanese that the United States is the only country that might turn into an enemy.

This sentiment is due not only to the Immigration Law but to other causes. Among these I may mention the following:—

1. The Monroe Doctrine.
2. America's withdrawal from the League of Nations.

3. America's attitude towards China.
4. American militarism.
5. The Gentlemen's Agreement, which Japan was compelled to make.
6. The Navy Limitation Conference.
7. The feeling that Christian ideals are not so prevalent in the United States as they are represented to be.

My observation is that all these causes work together to make the Japanese feel that the Americans can not be relied upon. Even before the enactment of the Immigration Law the Japanese had long felt that the Americans could not be trusted because they were not real lovers of peace, but rather selfish and arbitrary, and this sentiment has been confirmed by the law in question.

The Immigration Law was therefore not the only cause for this unfortunate change of sentiment. Had it been for that reason alone, the Japanese would hardly have been driven to such hostile feelings as were exhibited at the time of the passing of the law. In fact, these other causes were responsible mainly for the present hostile sentiment entertained by the Japanese towards the Americans.

I do not mean to say that all Japanese people understand clearly the reasons for the above mentioned prejudices. The masses of people do not know what the Monroe Doctrine is, nor what is the character of the League of Nations. On the whole very little attention is paid by most Japanese to these questions, but they have some vague ideas about them. They understand that the Monroe Doctrine is a policy peculiar to the United States, aiming at

domination over the South American States. This may not be given expression in so many words, but this is what they think. At the same time the United States does not like any other country to encroach upon what is supposed to be her own sphere of influence through her capitalistic power. She is constantly watching other countries with an eye of jealousy and suspicion.

The Japanese further understand that although the United States wants to maintain such a policy over the South American States, at the same time she is energetically extending her influence over the Far East, and the South Seas, that is to say upon China and the Philippines. If the Monroe Doctrine be justifiable on account of geographical conditions, a similar doctrine ought to be applicable to the Far East and the South Seas. Other Powers might not recognize such application, but the United States at least should. She does not however recognize a Monroe Doctrine for China, as "Asia for the Asiatics," nor does she admit of a similar right for the Philippines, but is trying to compete with all the other Powers while at the same time insisting that the Monroe Doctrine be respected for America.

Many Japanese think that America's withdrawal from the League of Nations is a conclusive evidence of her selfishness. The League was first proposed by her own President, the late Mr. Wilson. Other Powers at first hesitated, but later joined him in appreciation of his noble ideal. They did so not because they themselves thoroughly understood the plan, but rather because they thought that the United States was fully prepared to uphold and develop the League which had been proposed by her own Presi-

dent, representing as they thought the nation. Such respect had they for the great President and the people he represented. But quite unaccountably, the United States withdrew and so they think that she is unreliable in international dealings. They therefore think that America is a nation that does not respect international interests nor obligations for mutual cooperation.

The Washington Conference was another instance. They think that the United States did not propose such a conference for the peace of the world, nor of the Pacific, but for the purpose of crushing Japan's influence over China. She persuaded Great Britain to force a disadvantageous ratio upon the Japanese navy. The Americans are always trying to injure Japan's interests, and to prevent her from increasing her national power. Such is the prevailing sentiment among the Japanese public.

Later on, the Americans gave great assistance to Japan at the time of the earthquake, but the favorable impressions made thereby upon the Japanese people were largely lost by the passing of the Immigration Law with its "exclusion clause."

The sentiment that the Japanese at present entertain toward the Americans, as far as it appears to me, is as I have described. I do not say that this is on account of the Immigration Law alone, which was only the culmination of a series of other causes preceding it. The discontent and indignation are not yet fully disclosed, and whether the sentiment still latent will break out or not is a question. The Japanese are said to be easily angered and quick to cool down, but if the indignation aroused by the Immi-

gration Law does not die down it may become the foundation for serious trouble.

The above observations do not at all necessarily express my own opinions on this subject. I admit frankly that various mistakes are found in the observations and sentiments which we now see among the Japanese. They are ignorant of the facts; they are not sufficiently careful. They often lack fair judgment and sound understanding. Whatever the causes might be, however, it is undeniable that the conceptions and sentiments above described are growing against the Americans.

But the real problem is, what is to be done about it, and my answer is as follows:

1. I think that the Immigration Law which absolutely excludes the Japanese ought to be revised at once. Even if the law is revised so as to admit Japanese immigrants according to the same quota as the Europeans, the number of such Japanese immigrants would be only 146 a year. Through such a small number of Japanese immigrants, American civilization, morale and labor could suffer little harm. Moreover such revision would have the great advantage of showing the Japanese that they would be treated in the same way as Europeans, and so of mitigating their antipathy to America. By such a revision the Americans would gain much and lose nothing.

There is a movement in America, it is reported, for the revision of the law in 1927. But why should it wait until then? There can be no good reason for waiting with what is wise and advantageous.

2. I think also that the United States ought to revise her Citizenship Law in such a manner as to

give the Japanese the right to obtain American citizenship. My own opinion is that the Citizenship Law affects the relations between Japan and the United States more seriously than the Immigration Law does. I sincerely hope that by the simultaneous revision of the Immigration and the Citizenship Laws, the Japanese who want to live in the United States permanently, will be enabled to enjoy an American life and become truly loyal citizens of the United States. I think there are a large number of Japanese now resident in the United States, who would apply for citizenship if the law were revised.

3.. In addition to the revision of these laws, it is my opinion that the United States ought to admit Chinese immigrants and also give them citizenship. If the United States continues to exclude the Chinese and deny them citizenship even if she changes her policy regarding the Japanese, I do not think the Japanese will welcome the revision of the laws for themselves alone. I am sure there will be some Japanese who will want the United States to make a similar change in her legislation in favor of the Chinese as well. In my view the United States is not fair in giving a discriminative treatment to a certain nation or race as such, and hence my belief that the Chinese should have the same treatment as the Japanese when the laws are revised.

I hope that the revision of the Immigration Law and the Citizenship Law will be made at an early date. If such a revision is made, most of the unpleasant feeling that has been caused by the legislation will be swept away, and Japanese-American relations will improve. At the same time we must remember that the present sentiment which the Japa-

nese have in regard to the Americans is not exclusively due to the Immigration Law. Apart from the law in question, the sentiment of respect and confidence among the Japanese toward the Americans has been cooling down for many years. So long as this sentiment remains, the Japanese may find an opportunity to blame the Americans for something or other, independently of the Immigration Law. Such had been my observation many years before the promulgation of the law. My reasons for such observation were as follows:

1. The United States withdrew herself from the League of Nations, which her own representative had proposed.

2. The United States, in spite of her Monroe Doctrine, is extending her influence over China and the Philippines.

3. The United States, while severely criticizing the European states and Japan for their folly in keeping up expensive armaments, herself expends a great deal for her own armaments.

I might mention many other reasons, but these three alone will be sufficient to show how inconsistent is the American national policy. The United States is considered no longer a country of justice. Her policy is guided by prejudice and self-interest. The Americans do not care for the interests of other nations or races, and their attitude is often unjust and arbitrary. Such is a common charge brought against the Americans, and I do not think such observation is peculiar to the Japanese, but common among the world public. Even I myself often find it extremely difficult to defend the Americans against such attacks. Such suspicion and censure against the Americans are

now widespread among the Japanese, and such sentiment will inevitably find expression in action sooner or later. I had had such apprehension even before the enactment of the Immigration Law. Apart from that legislation, the international harmony between Japan and America has long been strained.

The Japanese are rather simpleminded. When Commodore Perry first knocked at the doors of the country for international intercourse, followed by a host of Christian missionaries who preached justice and love, the Japanese had no hesitation in believing that America was a nation of peace, justice and love. This simple belief has however been evidently undermined during the past sixty years by actions betraying these noble ideals. The Americans, they say, have acted often in opposition to peace, justice and love, so that the Japanese who had placed unconditional confidence in them have been sadly disappointed not to say angered. The remedy for these evils must be fundamental. It is not a simple question of the Immigration Law. I send my word to my brethren and sisters in America:—what do you think of this matter? I think it is a very important problem. Pardon me for my unreserved remarks as follows:—

A. Some Japanese regard the United States as a Christian nation, but American politics and diplomacy often depart from Christian principles and doctrine.

B. Everyone admits that Christian justice and ideals are very high and lofty, but many Christians lack Christian character and superior personality. There is a wide gap often between words and deeds. The Americans say that they are a Christian nation, but is there not danger of seeming to infer that all

Americans are Christians? I sincerely hope that my American brothers and sisters will listen with patience to these unreserved words of counsel. While sending this message to my American brethren and sisters, I, myself a Japanese, examine myself carefully and speak to my fellow nationals as follows:

A. I regret that Japan has sent so many emigrants ignorant of the English language and American customs and thoughts. This was a very great mistake, committed at the outset carelessly by the Japanese Government.

B. In case the Immigration Law is revised in such a manner as to admit Japanese immigrants, 146 according to quota, I think it necessary to train Japanese properly before allowing them to go abroad. In the old days, a Japanese mother when sending her daughter in marriage used to teach her that she should try to get assimilated to the traditional customs and manners of the family she was to enter and to fully determine not to return to her old home under any circumstances. Such ought to be the principle to guide future emigrants.

C. One might ask did militarism originate in America to be followed by Europe and Japan, or did it originate in Europe and Japan to be followed by America? I do not think it right to blame the United States alone for her militarism. In this respect also the Japanese must take full responsibility.

D. It cannot be doubted that the spirit and purpose of the Washington Conference were genuine. As one result of that Conference Japan has not needed to increase her taxes, although neither has she reduced them. It is foolish and shallow-minded of some Japanese to censure the United States on account of the

Washington Conference. I am extremely ashamed of such Japanese.

E. In the fiscal year ending March 1924, Japan decided upon a naval budget for the construction of auxiliary warships, amounting to Yen 368,860,000, spread over a period of five years. Since the Washington Conference, no other Power which participated in it has made any such similar plan. I sincerely regret that Japan alone should have violated the principle of the Conference by such expansion of the navy.

F. I was very sorry that some representative Christians in Japan should have advanced the view that American missionaries ought to go home, when in the United States ever since the promulgation of the Immigration Law, the representatives of American Christians have consistently protested against the law and exerted their best efforts for its revision. I was sorry I could not stop the movement against the American missionaries.

I have had to say these things to my American brethren and sisters in Christ; but when I think of the conditions in my own country such as I have described, I feel ashamed, and confess that I am not qualified to say anything to the Americans on this matter. For what the former American Ambassador Woods said and did, the Japanese people have given him warm thanks in hearty appreciation of his good services.

However, many people do believe that the Americans are an egoistic nation—although there are such exceptions as Mr. Woods, and fair-minded and faithful Christian workers. As the Japanese are equally egoistic, there is danger of collision between the two, un-

less they control and humble themselves. Such self-control will be necessary not only for the two countries, but also for the world at large. Japan ought to be on her guard, and the United States too, against egoism. For this purpose the Christians in both countries ought to exert the utmost efforts; the opportunity is unique in history.

The Japanese Christians are small in number as well as in influence. Nor is the United States a Christian nation entirely. I think the relations between the two countries will improve when Christians, both Japanese and Americans, evangelize more widely among their own people and gain a wider influence. Then the Immigration Law will lose its *raison d'être* as a matter of course.

The Immigration Law may be considered to have produced one good result, if on its account the people in both countries recognize a need of deeper introspection and of giving up egoistic prejudice; of manifesting a true Christian spirit and of helping each other in the maintenance of peace on the Pacific and in the world at large. The legislation in question will then bring about good fruit instead of grave consequences. It will entirely depend upon our own efforts whether the consequences will be bad or good. I pray to God that He may help us to work towards this great ideal and to accomplish what lies nearest to the heart of all sincere Christians in every land, namely the peace of the world.

CHAPTER IV

THE EFFECT OF AMERICAN EXCLUSION UPON FOREIGN MISSIONS IN JAPAN

S. W. Wainright

In the spring of 1924 an exclusion act was adopted by the United States Congress, the effect of which was to arouse a widespread feeling of resentment in Japan. The sharp and decisive action taken by the American Congress, immediately following upon the publication of Ambassador Hanihara's note, had the effect of inciting a feeling of injury that the legislation itself otherwise would not have evoked. It is a matter of deep regret that the question was not handled with greater tact and more regard for the susceptibilities of the Japanese people. But that is all past history now. What concerns us now is the effect the legislation produced upon foreign Mission activities and prospects in this country.

A sufficient time has intervened for us to view this question with greater calmness and in the light of a better knowledge of actual consequences. We are truly thankful that the alarmist sentiments to which expression was given, even by some missionaries, have not been justified by subsequent events. The enterprise conducted by foreign missionaries for

the advancement of the spiritual life and for the relief of suffering among the Japanese goes on as before. There is nothing extraordinary to report from a study of conditions as they actually exist. Two circumstances will account, in good part at least, for this outcome. First, the Japanese are becoming better informed as regards the wide scope of the immigration legislation in the United States and concerning its bearing upon national welfare. They are, secondly, aware of the sympathetic attitude taken by the Christian missionaries and the American Church organizations on this question. There has been some disturbance of the work as a result of the legislative act, though the effects have been more to shake things loose here and there than to cause any serious breach in the Christian structure.

If we seek to determine more precisely just what the reactions have been among the Japanese toward foreign Missions in this country, we must recognize, first of all, a change in feeling among the people. This state of mind was indicated in various ways by those from whom we sought information. Some said that the 'atmosphere' was different; others noted a certain 'coolness'; while still others observed that there was a 'reserve' on the part of the population not apparent before the agitation. There can be little doubt that national susceptibilities were deeply wounded especially in view of the harsh condemnation of the United States echoed locally from platform and press. A national prejudice will remain as a direct product of the exclusion law.

As for the outward expression of this national feeling, one would naturally look for its effect upon the attendance at various Mission institutions and the

Churches. But so far we have been able to determine, there has been no change observable, except in certain local areas, in the attendance either at the Christian Churches or schools. Attendance is a pretty good index of the outward relation of the population to the Christian cause. It is fairly certain that no marked change has taken place in this respect. Some have reported indeed an increase in the number of those who frequent the Christian places of worship. And it is an undeniable fact that many have been sobered and led to reflect more seriously than ever before upon the state of the country and the irreligion that constitutes the prevailing characteristic of the times.

The student classes, it would seem, were more disaffected than others and dropped off from calling at the local homes of the missionaries in some places, while certain schools reported a falling off in probationers and in attendance upon the Bible classes. The feeling among students may have been influenced by the mistaken notion widely circulated by the press that students were to be debarred from further entering the United States and the schools in that country. Many hurtful consequences are indeed traceable to a misunderstanding of the nature of the exclusion bill, and this is the one of them. Yet in the very interior city where the local missionary reported to me that students had ceased to come to his home as they once did, I was heartily welcomed by an audience of seven or eight hundred students whose attitude seemed as friendly and as appreciative as at any previous time. The foreign teachers in some of the schools observed a change in the attitude of students at the time when agitation was greatest. Nevertheless,

it cannot be said generally speaking that any marked change has taken place among students, in their outward behavior, as a result of the legislation in question.

It is fairly certain that a feeling of animus, in some instances, already existing, was intensified and taken advantage of and used as a result of the strained conditions. More than one instance of this has been ascertained. Those who were already inclined to assume an attitude of independence of foreign help or cooperation became more pronounced. There was nothing new in their main contention except a new emphasis, a fresh accession of self-confidence and a livelier course of action with a view to influencing others. Some at least of the withdrawals from the Church here and there are to be explained as due to grievances already cherished. And it is likewise true that the expanding activities of the United States toward the far east already had done much to create a feeling of misgiving as regards the future on the part of the Japanese generally.

That the brunt of the exclusion agitation had to be borne by the Japanese pastors rather than by the foreign missionaries is certainly true. The attitude generally toward the missionaries has been friendly, remarkably so, when the degree of publicity given to the agitation is taken into account. We are not discussing here the effect of exclusion upon the work of the pastors. Yet their position has been made uncomfortable owing to the place they occupy in close association with foreign mission work. To this circumstance may be traced one of the consequences of exclusion, if not the most important consequence, yet become apparent. While the pastors have refused to

take notice of the exclusion act in any determination of their course as pastors, yet the general situation produced in the country has been of such a nature as to quicken in them, and in the laymen as well, a fresh interest in self-support. In one of the Christian bodies, namely, in the Japanese Methodist Church, a distinct movement has taken shape the aim of which is to advance self-support to such a degree as will render unnecessary the annual appropriation from the three Mother Churches abroad, hitherto granted as a subsidy to the Board of Missions of the Japan Methodist Church. Those who have led in the movement disclaim any desire to depreciate in any way the work of foreign missions. They would dissociate the movement altogether from the question of exclusion. They have taken the foreign missionaries into their counsels and have invited and received their cooperation in the movement for self-support. Foreign aid for schools, publishing and other special activities and for the evangelistic work of the missionaries does not come within the purview of the plan for self-support. These are to go on as before. Self-support only as it affects the pastors is aimed at. And this is most natural, for, as we have said, the pastors must bear the brunt of the prejudice against the foreign work.

The human element cannot always be eliminated. At the time of intensest agitation the leading metropolitan daily news paper published an interview purporting to come from a Japanese pastor of a different denomination, though afterward repudiated by him, in which the Japan Methodist Church was stigmatized as being dependent upon foreign support. The circumstance that all the denominations, in one form or another, and in varying degrees, were aided from

abroad did not relieve the sting of this indictment among Japanese Methodists. This event may be overruled for good in furthering the spirit of self-support.

We have to recognize that a widespread feeling of prejudice has thrust itself in between the people and American Missions. Just to what degree this feeling will prove to be a hindrance cannot be very well determined. It has not operated thus far in the production of marked results in any direction. Yet that the access of the American missionary to the hearts and minds of the people to some degree has been circumscribed admits of no doubt. In the National Evangelistic Campaign conducted at present, the Committee in charge, the majority of which are Japanese, have felt less inclined to send out foreign missionaries with the public speakers than was the case at the time of former campaigns. Some concession must be made, the Committee feels, to popular prejudice at this time.

The past year has recalled to the minds of those who were here at the time of the reaction following upon the great wave in favor of everything foreign in the eighties, many points of resemblance between the state of Christian work now and at that time. For our encouragement under unfavorable conditions, it may be well to keep in mind that the sifting of the Church at that earlier time brought to light the essential faith of the Japanese Christians. It was made apparent that their relation to Christ had made them independent of current changes in the political relations between Japan and other countries. The Church was strengthened at that time through trial but the number of accessions was not so great as it had been. The statistics next year will give us better

information than we now have as regards the number of accessions at the present time. Whether there has been a falling off or not will become apparent later.

In conclusion, the sum of the matter seems to be, as regards the effects of the exclusion law, (1) the production of a deep national prejudice as an undoubted result. The prejudice (2) is more or less and in various ways a hindrance to foreign missions conducted in this country. While (3) no marked changes have been apparent in the actual attitude of the nation, yet it deserves to be noted that the Japanese Churches have received an incentive to greater effort for the achievement of self-support and a more independent position before the nation.

CHAPTER V

CONSTRUCTIVE SUGGESTIONS AS TO OCCUPANCY BASED UPON THE RECENT SURVEY OF THE FIELD

Rev. C. B. Olds

No one who is interested in the Christian occupancy of Japan can read the survey presented in the last Christian Movement without being stirred. Mingled with a sense of gratitude to the several contributors for the large amount of work they expended in getting the material together, is a renewed impression of the greatness of the task the church has undertaken and the utter inadequacy of the forces employed for its accomplishment. It is the purpose of this article to collate the material presented, gather up the outstanding impressions, and make such observations relative to the future prosecution of the enterprise upon which we have entered as may be warranted by the reports.

Since the contributions to the survey were made by twelve different writers without a clearly defined common basis of method, there is of course a great lack of uniformity in the reports, and due allowance must be made for this fact in studying the statistics presented, not only because accurate figures are not possible in many cases but also because the figures may mean different things to the different peo-

ple who helped to collect them. For instance, to one writer, the resident membership would seem to be the best basis upon which to form a judgement as to the extent of occupancy, which it doubtless is, while another writer fails to discriminate between resident and non-resident and considers the total number of baptized Christians enrolled. One gives one figure for all workers, whether men or women, or foreign or Japanese, and considers them together, while another discriminates. One makes a distinction between missionaries engaged in evangelistic work and those engaged in educational work, while another makes no distinction. Some of the reports give statistics for the Christians connected with all the churches within their district while others leave out whole denominations because of their inability to get figures. This is often the case as with the Episcopal and Holiness Churches, and with those of some of the minor sects even more so. In some cases also the figures have had to be supplemented or revised, with the help of the last year-book, and so they are not all on the same basis. Also it will be noted that certain reports, like those of Kiushiu and the Hokkaido, do not distribute their findings by prefectures but give figures only for the island as a whole, which of course reduces the accuracy of the tables as a basis for comparison. All these discrepancies and difficulties make us hesitate to present figures at all, but since they may serve to point out, in a general way at least, some of the weaknesses of our program of occupancy, the comparative needs of different fields and some of the special encouragements and hopeful lines of cleavage, the tables are presented below with due apology,

THE CHRISTIAN OCCUPANCY OF JAPAN

Prefecture Population	Missionaries		Pre, Centers		Japanese Male Workers		Japanese Christians	
	No.	Pop. per M.	No.	Pop. per C.	No.	Pop. per W.	No.	Pop. per
Tokyo fu ..	292	13,000	200	20,000	200	13,000	28,700	137
Osaka fu ..	69	40,000	92	30,000	119	24,000	14,000	200
Kyoto fu ..	62	21,000	53	25,000	46	30,000	7,454	183
Hyogo ..	115	17,000	73	27,000	62	32,000	7,415	250
Okayama ..	6	203,000	32	38,000	25	49,000	3,297	369
Tottori ..	5	91,000	10	46,000	8	57,000	4,445	1,000
Shimane ..	4	179,000	7	102,000	4	179,000	226	316
Yamaguchi ..	15	69,000	22	47,000	18	58,000	1,594	653
Hiroshima ..	40	39,000	36	43,000	32	48,000	2,124	723
Tokushima ..	9	75,000	19	35,000	11	61,000	930	620
Kagawa ..	11	60,000	19	36,000	12	57,000	708	958
Ehime ..	10	100,000	29	36,000	25	42,000	3,007	346
Kochi ..	10	65,000	13	52,000	10	67,000	2,234	300
Gifu ..	9	125,000	18	64,000	14	82,000	357	3,241
Shiga ..	11	62,000	15	45,000	6	114,000	649	1,055
Aichi ..	33	63,000	55	37,000	40	52,000	2,078	1,006
Mie ..	4	277,000	23	47,000	16	69,000	778	1,424

Nara	565,000	1	565,000	14	40,000	11	51,000	83	6,807
Wakayama ..	1,750,000	8	94,000	17	44,000	15	50,000	602	1,246
Saitama ..	1,320,000	1	1,320,000	15	88,000	17	77,000	513	2,573
Gumma ..	1,057,000	6	176,000	25	42,000	29	36,000	1,282	825
Chiba ..	1,336,000	7	190,000	46	29,000	43	31,000	1,785	945
Ibaragi ..	1,350,000	8	169,000	28	48,000	22	61,000	1,166	1,155
Tochigi ..	1,046,000	2	523,000	22	47,000	10	104,000	518	2,015
Kanagawa ..	1,323,000	30	44,000	40	33,000	42	31,000	3,681	360
Shizuoka ..	1,551,000	17	91,000	78	19,000	48	32,000	2,744	565
Fukushima ..	1,363,000	16	85,000	47	29,000	35	38,000	1,376	990
Miyagi ..	969,000	50	19,000	42	25,000	29	33,000	3,709	286
Iwate ..	846,000	6	141,000	21	40,000	15	56,000	696	1,229
Aomori ..	756,000	14	54,000	21	36,000	14	54,000	643	1,175
Yamagata ..	969,000	5	193,000	24	40,000	19	51,000	753	1,287
Akita ..	899,000	10	89,000	14	64,000	11	81,000	402	2,236
Yamanashi ..	630,000	8	78,000	21	30,000	8	78,000	1,600	394
Nagano ..	1,500,000	20	75,000	55	27,000	35	42,000	2,570	584
Niigata ..	2,000,000	5	420,000	23	83,000	11	125,000	1,263	1,577
Toyama ..	725,000	4	181,000	12	70,000	8	90,000	346	2,095
Ishikawa ..	752,000	12	62,000	15	50,000	12	62,000	1,096	688
Fukui ..	700,000	6	116,000	19	36,000	12	58,000	540	1,296
Hokkaido ..	2,359,000	29	81,000	104	23,000	52	45,000	4,683	504
Kyushu ..	9,430,000	108	87,000	130	73,000	110	85,727	10,000	943

Since uniformity could not be secured upon any other basis, it is to be understood that the figures given present populations by prefectures, (in round thousands) the number of missionaries in each, (both evangelistic and educational), the number of preaching centers (independent churches, aided churches chapels), the number of paid Japanese male preachers, and the total number of Christians enrolled. In addition figures are given showing the total population per each missionary, preaching-center, preacher and Christian. A study of some of the reports shows that an average of from one third to one half of the total number of Christians enrolled are to be classified as non-residents, and as probably the same proportion would hold throughout the country, the reader may make his own calculations on that basis.

In addition to the main table also, for the sake of comparison, lists are given of the ten prefectures that have the largest number of missionaries, preaching centers, Japanese preachers and Christians, and also the ten having the smallest number of each.

The figures given in the report for Tokyo were based upon the population for Tokyo prefecture of two million, which allows for a probable large decrease in population on account of the earthquake; but since conditions have so greatly improved it is thought that the pre-earthquake figure of 3,934,000 is more nearly accurate, and so that figure is made the basis of computation in the tables.

Now let us see what the tables reveal.

It will be observed that on everyone of the four counts Tokyo fu is by far the best supplied of all the prefectures, though when it is learned, as Dr. Armstrong points out, that only forty of the male mis-

sionaries are engaged in full-time evangelistic work, the disproportion as to missionary occupancy, does not seem so great. It will be seen also that as a rule, the prefectures having the largest cities of the Empire make the best showing, while those containing the vast rural populations with few large cities, are the most inadequately worked. A study of other figures also brought out in the various reports that in almost every case the large cities in each prefecture receive the most attention while the contiguous outlying districts seem to be most neglected of all. Thus in Kyoto prefecture, for instance, though Kyoto city comprises only one half of the population of the prefecture, all of the missionaries live in the city and practically confine their activities to the city; 37 of the 46 churches and preaching places, 100 of the 119 preachers, and $\frac{7}{8}$ of the Christians are inside of the city. Outside of the city, 11 of the larger towns have been occupied, but there are still 5 towns of over 5,000 population, and 235 villages of over 1,000 each, in which there is no organized Christian work. Furthermore, one third of the churches outside of the city, we are told, are without resident pastors.

These conditions might be found to be pretty substantially duplicated were one to make a careful study of the other large cities of the Empire. In Osaka prefecture we find that while approximately one third of the population is outside of the city of Osaka and its suburbs, yet all the missionaries are in this city, or else in Sakai or Kishiwada, the other two cities of the prefecture. 162 of the 171 Christian workers (women included) are in these cities also and, while the proportion of resident Christians in Greater Osaka is 57 per 10,000 and higher in the other two cities,

outside of the cities the proportion is but 2 per 10,000. In the 4 prefectures of Shikoku it is found that, whereas in the cities there is on an average, one Christian per 61 people, one resident Christian per 123 and one Christian worker per 6,250 people, in the section outside of the cities there is only one Christian per 1,623 people, one resident Christian per 2,448 and one worker per 102,000. This means that while but 1-9 of the population is in the cities, nearly 2-3 of the workers and $\frac{3}{4}$ of the Christians are there.

Tokyo is so vast, and the conditions and needs are so varied, that it is not easy to make comparisons, but when we consider it in connection with Saitama prefecture, for instance, almost within the shadow of the great city, we are amazed to find that while there is in the city one missionary per 13,000, one worker per 20,000 and one Christian per 137 people, in Saitama there is no missionary reported for all its vast population of 1,320,000 (the address list of the last Christian Movement, however, reports one lady missionary as resident in the prefecture), one preaching center per 88,000 and one Christian per 2,573. All this simply goes to show that while no one would care to contend that any city in the Empire is overworked, yet the vast rural population, comprising probably 70 per cent of the whole, is practically neglected.

It becomes evident, however, from further careful study of the reports, that where effort is expended in rural communities the results are not unrewarding. In the towns and cities, for the most part, work is confined to the great floating population made up of the official and student class and others, a large proportion of which have moved up from the country

where they received their start in the Christian life. The city churches, consequently, are being continually recruited by new supplies from the country. This means strength for the city churches but it is at the expense of the country work. On the other hand however, in the country, it is found, the farming class and the village people are not only quite accessible, but enough of them have been enlisted to give a degree of stability to the country churches that the city churches often lack, while at the same time, by sending their promising young people to the city they are doing a sacrificial work that is of incalculable value. Really, therefore, the country work would seem to be of strategic importance, and we might better reverse our emphasis as between city and country if we are seeking for the development of a strong indigenous church.

Furthermore the reports show that the Christian church is slow in following the movement of population. The industrial population, for instance, moves rapidly and concentrates about the newly developed factory centers, as in the southern part of Kyoto or in the Nippori, Honjo and Fukagawa regions of Tokyo. But, strange to say, the Christian enterprise in these places lags. Indeed it would seem that instead of studying the movement of population with a view to seizing the psychological moment for laying Christian foundations in growing centers, the church halts and tarries until the field has become preempted by other forces and it is too late. On the other hand, we are impressed by the fact that the drift to the suburbs has set in in earnest in Japan and the development of the Christian church is bound to be greatly affected by that movement in the coming years.

In Osaka there is observed a steady stream of Christian workers out into the suburbs. Only a little more than a third of the missionaries who work in Osaka live in the city proper. And not only so but the Christian people, also, on whom falls the brunt of the support of the city churches, are moving out, with the result that while for the most part, they still retain their connection with the city churches, they are already beginning to start new churches more conveniently located as regards their own use. This is, in the main, a healthy movement doubtless, and yet it suggests a new and serious problem and it is upon us already.

The distribution of workers within the cities also is symptomatic. In Kyoto, for instance, though the southern half of the city has a population equal to the older northern half, in the latter there are 30 churches and preaching places and 56 missionaries, while in the southern half there are but 7 preaching places and 6 missionaries.

It would seem as though, in the main, the churches were following the line of least resistance and are either putting their strength into the work for the floating population where results are quickest and easiest or else they are establishing themselves where their own life may be best nourished, rather than giving themselves sacrificially to ministration in districts where they are most needed. It is of course impossible to formulate a plan of action that does not have in view the needs of the Christian constituency already established, and the development of the districts into which they are moving, and yet the time has come for us to study anew the question of missionary policy in order to determine where our

dominant emphasis should be placed.

As a rule, doubtless, it is the tendency of our Japanese fellow-workers to work centripetally, with the institution, local or denominational, ever in view, And so perhaps the chief contribution the missionaries can make to the Christian cause is to keep the movement centrifugal, away from the centers, where life is easiest, out onto the untrodden frontiers of no-man's land. We must keep the mother churches strong and yet at the same time we must not forget that our major task is to evangelize Japan, and the whole of it. The pioneer stage is not yet past, nor will it be, so long as the great mass of the population remains untouched, and the missionary will be needed so long, and only so long, as he has the policy of an expansionist, resisting the tendency to crystallization around local centers.

The complexion of our problem has changed since the early years. Then the task was to multiply preaching centers, and, this done wherever the gospel was preached, the novelty of the message won for it a response. Now, however, the novelty has worn off. The reports bring out the fact repeatedly that preaching-places have sprung up galore, and everywhere the people have easy access to them and yet the nut of the problem lies in the fact that the people do not come and the message is not heard. Our main task now, therefore, is to devise such methods or develop a dynamic such as will not only win but hold our public, under the new conditions of the new age.

Many possible methods of attacking our problem have been suggested, most of them good. One suggestion is that several great institutional churches should be planted in the larger centers, in the down-town

sections where the crowds are thickest and the darkness deepest, manned and supported by the different denominations conjointly, with no expectation of self-support as a goal to be attained. Two or three such institutions in Tokyo might accomplish much. Or, the suggestion is made that a great preaching center be established in a place like "Theatre Street" in Kyoto where throngs of people are continually passing. This, it is urged, should be manned by a sufficiently large force of workers to make it possible to keep it open every day, taking advantage especially of the rush hours when the passers-by are most numerous. Perhaps it is not too much to hope and plan for the establishment of some great cathedral of humanity in the capital, something like what has been worked out in the fertile brain of Von Ogden Vogt for Chicago's thousands, an institution in which all the denominations in the city might centralize their work, with numerous chapels, class-rooms, offices, social rooms, etc. where all could conduct their worship or hold their classes or carry on their multiform activities simultaneously, either in cooperation with each other or separately.

But whatever form the evangelistic enterprise of the future may take, it is apparent that antecedent to any great forward movement of the kind indicated above, there must be developed a greater unity of purpose and a more perfect coordination of activities between the several churches and denominations. The reports, fortunately, quite contrary to common opinion, reveal almost no cases of unchristian lapping or reduplication of effort, though one or two of the perfervid type of denominations seem to be more or less guilty of extending their propaganda within the circle

of the membership of the established churches. A commoner tendency, however, is for the churches to let each other too much alone and to look at each other askance from afar rather than to combine forces in a program of evangelization that shall work out for the wider establishment of the Kingdom of God. But that the church in Japan is unfortunately not yet ready for the kind of movement that would sink minor differences in a great and glorious enterprise is evident from the failure of the churches in Tokyo to take advantage of the peculiar opportunities for constructive cooperation afforded by the recent earthquake. Manifestly we are still firmly wedded to the unfortunate denominational loyalties of our Protestant heritage, and our Japanese compcers would simply accentuate what we missionaries have led them to believe is an essential in aggressive Christian enterprise. Until our fundamental idea as to Christian organization undergoes a change, we can hope for but little from sporadic union enterprises. Witness the very indifferent success of the union church in Moji, and the relatively small attendance at public church services of a union nature wherever held.

Perhaps the greatest reason why the evangelistic enterprise tarries and the church does not grow faster is, as is pointed out in several of the reports, because of the absence of evangelistic fervor on the part of preachers and the consequent lack of preachers with conspicuous evangelistic gifts. But, "like priest, like people," the same might be said of the Christians generally. To a large section of the Christian population the Christian propaganda seems to have gone stale. Interest in the enterprise seems almost to have passed in many cases. Church members, once earnest,

have dropped out; from one third to one half of them, on an average, in all our churches are classed as non-resident members, which means in many cases, in most cases perhaps, that they are "graduate Christians", whereabouts unknown, possibly purposely concealing themselves because they prefer not to be rounded up again. Churches, once effervescent with evangelistic zeal, have, within a few years after their founding, ceased to grow, and many such today have a name to live but are dead. Whole districts of considerable area have to report that within an entire decade no new organization has been added to its list of churches, no special advance toward self-support has been made and nothing more than a nominal increase in membership is to be recorded. As a rule it is only the perfervid type of worker who is able to report large results, of a numerical nature at least. There are of course many individual missionaries and many Japanese preachers and laymen who are accomplishing extraordinary things in the evangelistic world. They evidently have a message that attracts, but we must recognize that, for the most part, they represent a type of thought that is certainly not to be classed as "modern" or "progressive". The most active group in the whole Christian movement, doubtless, is the so-called Holiness Church, and their devotion to the cause to which they have dedicated themselves and the numerical results of their activities are the most outstanding, whereas among the liberal churches there is apparent a degree of apathy that we certainly must recognize, however deeply we may deplore it.

Is it possible to infuse again into the Christian body as a whole the pristine earnestness with which the Christian propaganda in Japan began? Can we,

while still complying with the demands for readjustment of thought and life that the present age is making, hope to be able to generate again a passion for the salvation of men and for the Kingdom of God that will carry the movement on to success? We believe that it can be done but the method of it is our problem, as doubtless it is also the problem of the Christian church just now the world around. The new age with all its breadth of thought and tolerance of opinion, demands a new heroism, a new devotion, a new conviction of faith quite as great as was ever demanded in years past, and the movement of the Kingdom waits on the emergence of a new and compelling enthusiasm that shall be as sane as it is earnest.

Perhaps we have made the ideal of independence and financial self-support too much of a fetish. Surely in some cases its importance has been over-emphasized and the attainment of the goal has meant the relinquishment of effort, and stalemate rather than victory has been the end of the game. Doubtless there are many places where churches should be planted as life-giving centers where there can never be any hope of the attainment of self-support, while there are churches which it is a waste of energy to continue, whether they are self-supporting or not, at least if self-support is made possible because there is nothing to support, with no pastor, no worker and no stated services.

Still, on the whole, the movement toward self-support and independence has been a healthy one and the effort made by so many churches to attain this goal has been one of the strongest incentives to church activity. When we read of Nagano prefecture as one of the largest in the country, both in area and in

population, and also as the one best supplied with primary schools, and as supporting a population of prosperous, well-educated, reading people, and yet without a single self-supporting church, we wonder. And also when we hear of the reported indifference and disdain of religion on the part of the officials and educators, we wonder again and ask, what can be done for Nagano prefecture? Is there a relationship between the lack of self-supporting churches and the prevailing attitude?

There are two factors in our problem, both of which need to have more careful consideration. One of them is the nature of the difficulties with which we have to contend and the other is the method of over-coming them. No attempt will be made here to go into detail, but as for the difficulties, there seems to be nothing that so much stands in the way of the progress of the Christian movement at the present time as the spirit of indifference that everywhere exists. Where there is active opposition on the part of other religious organizations or of other non-religious organized groups, or of immoral men whose business is threatened by Christian propaganda, there is some degree of progress and a greater degree of hope, but where Gallio, "who cares for none of those things" is the representative man in the community of the school or the church, there is stagnation. That is apparent in the reports.

Still we must not minimize such facts as the opposition of the Buddhists in Niigata, for instance, or Ibaraki or Shizuoka or other prefectures, a condition which makes Christian propaganda difficult, or the influence of the national cult throughout the prefecture in which the Ise shrines are situated, with the

result that in that prefecture there are few Christians, few workers, no rural evangelism, no self-supporting churches and no new churches that have been started within the last ten years.

Also we must not fail to note the fact that the unblushing immorality which characterized so many of the prefectures, especially those in which some famous religious shrine or temple dominates the life of the people, as at Kompira or Nagano or Nara, is a strong deterrent influence and that in such regions the church does not flourish. The deadening effect also of the highly developed commercial spirit as it exists in most of the large cities, especially in Osaka and Nagoya, and in many of the richer prefectures like Tokushima, is so strong as to render the preaching of Christian ideals there an all but thankless task. Here also it should be noted that in districts where large numbers of the people have emigrated to America and returned, the ideas and habits of life which they have brought back with them have been as a rule less beneficent than pernicious in their influence.

Then we must recognize the strength of reviving Buddhism. In many of the prefectures Buddhism has become a rival of the Christian church, even at its best. Frequently do we see the best Christian methods and institutions taken over bodily such as the Sunday School, the Y.M.C.A., the preaching services of the church and social welfare enterprises of all descriptions. There is no great amount of active opposition on the part of the Buddhists but they often win out by means of a systematic effort to forestall Christian occupancy; or else they drive out the Christian element by building up stronger organizations of a similar nature to work side by side with them until the weaker

succumbs. All genuine improvement in Buddhism that comes about as a result of the Christian contact we cannot but rejoice in, but when it results in turning otherwise hopeful Christian inquirers back to Buddhism because, as it is claimed, the way of the latter leads to the same goal and gives all that Christianity is able to give but at a cheaper price, then we must pause. And when we learn that the goal aimed at by Buddhism is not salvation from sin but salvation from suffering, and that the terms on which it is given are not repentance and a moral life but self-indulgence and ease, then we are compelled to discount not a little the fulsome praise so often accorded to Buddhism in these days.

As for methods of propaganda suggested by the survey, in addition to what has already been noted, I would make the following observations. There is no stereotyped method of work to be recommended as of prime importance. The essential thing seems rather to be depth of spiritual life in the worker, a passion to serve, and the determination to make the spirit of Christ dominant in the hearts of men and in society generally. One man says in his report that the somewhat remarkable success that has attended evangelistic effort in his prefecture can all be traced to the "dogged" preaching that has been done so widely. Surely the patient, persistent preaching of the word must bring results, and yet perhaps a large part of it is as much due to the "dogged" daily Christian living of the workers and Christians.

In other places the power of the printed page has been most evident, whether through the systematic distribution of literature from house to house—the giving of tracts or the selling of Bibles and other

books—or the large use of loan libraries or the broadcasting of Christian truth through the daily newspaper. Some have worked most successfully in the city, some in the country. The need in both, when all is said, is perhaps equal. Some have emphasized preaching, some teaching, some social service, some just common Christian neighborliness, and all with results. Wisdom is justified of all her children. Whether in a metropolitan pulpit or in a wayside farmhouse in a rural circuit, the living message as it comes from the man of God who gives it, has power. Some have found in the Sunday School an unsurpassed means of influencing a community and by utilizing the students of our schools in the teaching work, great results have been achieved. Doubtless this form of work should be emphasized still further. Some have succeeded in boring in, through the kindergarten, when all other means failed.

Then too, no one doubts the strategic importance of the Christian school as a means of building up a strong Christian church. Not only does it nourish individual character and develop Christian leadership but it makes possible, through the influence of the student body, the development of Christian communities as nothing else can.

We have not yet over-worked the educational method in Japan in spite of all there is to be said of the need of direct evangelistic work, both in city and country. We need more Christian schools and better ones—schools that will teach a broader philosophy of life—less doctrinal, less sectarian, but more Christian. We need to unite forces, especially for higher education and for theological training. Only so may we hope to secure the degree of efficiency

that the age demands. We need to raise up more men and women for the ministry and we need to train them better. The best pulpits are the hardest to fill, for more and more, men of a calibre such as our schools cannot supply are being demanded. We must not let needy districts go unprovided for with schools. The plea of the Hokkaido is pathetic. One Christian school for men, for all the Hokkaido! Such is the appeal, and yet with all that the Hokkaido has done and is able to do for the Christian cause, the cry has gone unheeded all these years. But enough has been said by way of suggestion as to methods.

And then for the encouragements that the survey suggests,—first of all, the church has become conscious of the fact, at least, that the task upon which it has entered is a super-human task and that only the best the world can give, whether foreign or native, in cooperation with the power of God, is sufficient for it. Secondly, the way is open as never before to the hearts and minds of men. In many of the reports there is recorded an attitude of open-mindedness and sympathy for the Christian ideals on the part of teachers and officials and the people generally. Improved transportation facilities also have made the entire country easily accessible. And thirdly, while the regenerating truth of the gospel remains the same from age to age, all the vast development and correlation of human thought that has been going on in late years has only served to make the gospel more attractive and better fitted to meet the needs of men. And, in consequence, men are responding to the appeal of the gospel, whether inside or outside of the church, and are ordering their lives by the ethics of Jesus as never before. This we may believe, is but

the result of the Christian propaganda, direct and indirect. In accessions to the churches or in the building up of the institution as such, there is not much basis for optimism, but certainly the Christian idea has struck in deeply in Japan and the foundations of the Kingdom of God have been laid broadly for the generations that are to follow.

What then is our supreme duty in the face of these facts? Loyalty to Jesus Christ. It is not battling for a creed, it is not teaching beliefs or philosophies or facts. It is not even propaganda for the church as an institution. It is rather preaching Christ as the great historic personality who in his own character and life revealed and reveals God. And it is living Christ—having his mind, his heart, his compassion and his will to save, as he looked out over the vast unmet need. If we can, through our own Christ-like life and devotion to him, engender in other men a like passion and devotion we will supply all the motive power that is needed to make our propaganda a success. Whatever our method or our motive, no goal should satisfy us short of the establishment of the moral and spiritual supremacy of Christ throughout the length and breath of human society.

PART III

THE CHRISTIAN MOVEMENT AND THE SOCIAL SITUATION

CHAPTER VI

AMONG THE OFFICIAL GROUPS

Gilbert Bowles

It is fitting to begin this study with statements from representative Government officials engaged in social welfare work. This will be followed by a brief survey of the experiences of Christian social welfare workers in their contacts with officials.

General Official Policy Relative to Christian and Other Private Social Welfare Institutions. The following is a summary of a careful statement prepared by a Japanese official who has filled various positions of responsibility in the government supervision of social welfare work.

The method and meaning of Government assistance: The Social Welfare Department of the Prefecture (or Province) makes an annual investigation of private social welfare agencies within its territory. Acting upon these recommendations, the Imperial Household, the Department of Home Affairs and the Department of Education make their grants on Kigen-

setsu (Feb. 11), delivering the same through the Prefectural and Provincial Offices. However, the primary motive in making these grants is not to meet financial needs, but to express recognition and appreciation of the work. Indirectly this public recognition stimulates the workers, gives them social prestige and aids them greatly in raising maintenance funds.

There is however another kind of Government subsidy exceeding in amount the above-mentioned grants, given directly to meet urgent financial needs. Under this heading the National Government granted 3,000,000 yen for reconstructing social welfare institutions following the Great Earthquake, and 17,000,000 yen for new social welfare work to meet the emergency. Of these sums, Christian institutions received their due proportion,

There are also instances of another type of Government assistance, when grants are made by Imperial Ordinance or by legal enactment.

In the above-mentioned instances the Prefecture (or the Province) acts as a representative of the National Government. As a self-governing body, the Prefecture may from its own treasury engage directly in social welfare work, or may grant subsidies to private institutions.

Where Christian agencies receive Government assistance, it is not because of their religious affiliation, as there is an effort to avoid religious discrimination. However it is easy to see the difference between the attitude which the Prefecture manifests toward social agencies and the attitude which officials may manifest privately, or the active part which such officials may privately take in the work of social welfare institutions,

Criticisms and Suggestions for the Future: (given by the above experienced official) (a) More serious attention by Christians to the claims of social work. Today, Buddhist social workers, including many young priests, are fast outnumbering the available Christian workers. (b) The establishment in Christian schools of special courses for the training of social workers (presumably such as the Women's Christian College in Tokyo has done). Arrangements might well be made for such students to do field work under the direction of social welfare agencies. (c) Development of Community Churches. (d) "While there is a tendency for the Government to engage directly in the establishment and management of social agencies, religious organizations should, to a good degree, have a free hand in carrying on social welfare work. (e) "Finally, I believe the application of Christian principles in all forms of social work is the only way to solve social problems. I have come to this conclusion after observation of the lives and work of many Christians through long years, and after giving careful thought to this problem."

Report from the Social Welfare Bureau of the Home Office. The following statement from the Social Welfare Bureau of the Home Office, based upon questions submitted, defines the attitude of the National Government towards all private social welfare agencies, and makes special reference to Christian social welfare work.

1) "In the year 1924 the Home Office gave financial assistance without regard to religious affiliations to 248 worthy social welfare institutions, as listed in the accompanying statement". (This statement gives, by prefectures and provinces, the name, religious affiliations of the 248 assisted institutions are as fol-

lows: Shinto 3, Buddhist 95, Christian 75, Non-religious 59, Unknown 13.

2) "Even though no public relation be established with worthy private social welfare institutions, we often give them genuine sympathy and advice. We are especially trying to give every possible convenience to social welfare institutions supported by foreigners."

3) "In giving assistance to Christian social welfare institutions, the sole object is the development of social welfare work, but there is in this the recognition of the supreme value of social welfare work founded upon religious motives."

4) Criticisms and Suggestions Concerning Christian Social Welfare work by the same authority: "It is scarcely necessary to state that the social welfare work carried on by Christians in the past merits special recognition; yet the impression has sometimes been made that Christians, while giving spiritual help have brought pressure to bear upon the people by giving material relief as a method of religious propaganda."

"We would suggest that the following responsibilities rest upon Christians in relation to the social problems of Japan. (a) To develop and exalt the mutual love of mankind and thus, in this service, lay the foundation for realising international cooperation. (b) To introduce Japanese social culture to foreign countries. (c) To adjust social welfare work to the actual conditions of society, not permitting it to become cramped by existing forms."

The Report from the Social Welfare Bureau of Osaka Fu mentions the following items:—

1) "All religions are considered upon the same

basis. Where help is given it is solely for the encouragement of social welfare work."

2) "For the social welfare work of Christians we have the highest regard, when maintained for its own sake and not as an expedient for evangelism."

3) "We would raise the question, however, as to the means of securing sufficient funds for adequately maintaining the social welfare work carried on by Christians. I see no objection to securing special funds from foreign countries for developing social welfare work in Japan."

The Report from the Social Welfare Bureau of Osaka City mentions the following in answer to the question "What criticisms or suggestions have you to make concerning the social welfare work carried on by Christians?"

"The reputation of Christian social welfare work is good. The results of their work are excellent. The City of Osaka gives annual financial assistance to ten or more Christian social welfare institutions, including a home for released prisoners, employment bureau, orphanage, day nursery and school for poor children."

The Report from the Social Welfare Bureau of Tokyo included a list of all social welfare agencies receiving assistance, the amount of assistance given for 1923, the religious basis of the institution (if any), and the kind of work carried on. From this list the following items are taken: (a) Number of social welfare agencies assisted within the City and in the suburbs, 70. (b) Religious faith of the institutions: Buddhist 20, Christian 26, Non-religious 23, Unknown 1. (c) Total amount given to private social welfare institutions in 1923, Yen 25,000. (d) Largest amount given welfare organizations within the City of Tokyo

and suburbs receiving Government grants in 1923 included an institutional church, three hospitals, anti-tuberculosis association, social settlement, home for blind women, rescue home, maternity home, recreation center, schools for delinquents and for the feeble-minded.

In reply to questions, the Chief of the Social Welfare Bureau of Tokyo City made the following comments:—

“Many of the municipal social agencies cooperate with corresponding Christian social welfare institutions, for example the Municipal Child Welfare Bureau Cooperates in the distribution of milk with the Salvation Army, the Industrial Y.M.C.A. and the W.C.T.U. The Municipal Office cooperates with St. Luke’s Hospital in child-health consultation, in care of sick children and in maternity cases.”

“The city hopes (1) That the Christian social agencies will cooperate with similar agencies of other religious bodies in a more systematic way. (2) That they will give special attention to their financial condition. (3) That they will not create the popular misunderstanding that social work is undertaken as a means of religious propaganda. (4) That religious social welfare work will be carried on not alone by religious faith, but by the scientific spirit, that the welfare of the citizens may be promoted. (5) That the various Christian social agencies will work with a more clearly defined common purpose, and that after careful study they will propose some useful plan for promoting the welfare of the citizens. (6) That since the spiritual element is necessary to the solution of social problems, the Christian social workers will bend their energies to the spiritual uplift of the people. (7) That the various Christian social institu-

tions will cooperate with the City officials in their localities."

Suggestions from the Social Welfare Bureau of Aichi Prefecture, and from Nagoya City, as reported by a missionary: "The head of the Provincial Social Welfare Bureau said that they were very anxious to have Christian leadership along all lines; that the reason why there was such a dearth of social service work in the province was because the Christians had not started it; that the Buddhists received their strongest stimulus towards social welfare work from seeing the Christians doing it. Therefore leadership along all lines of social welfare work was being looked for from among the Christians, especially along the lines of moral reform for women. He said that they had ample plans now to cover all material needs. What they did want from the Christians though and especially requested them to give was help towards the formation of individual character ("Jinkakuteki Kan-kwa"). Whatever was done by Christians he said he hoped would be strictly religious and permanent in its nature. Christianity's contribution to the solution of Japan's present social problems must be a spiritual one, looking to the formation of Christian character among the people."

The only criticism offered by a representative of the Social Welfare Bureau of Nagoya was that the Christian forces were not doing social service work. It was said that the only real form of social service work done by the Salvation Army was the help given to the poor at Christmas time. Nagoya being such a strong Buddhist center, there was all the more need for strong Christian leadership along Christian social service lines.

Experiences of Missionaries Engaged in Social

Work. Having been requested to give special attention to the experience of missionaries in their relation to government officials in carrying on social welfare work, I sent questions to representative missionaries in widely separated parts of Japan. A number of replies quoted below embody not only personal but also mission group experiences, and information gained from Japanese Christian social workers.

Question No. 1. "In what ways and to what extent do the Government officials (rural, municipal and prefectural) encourage Christian social enterprises, or help to open the way for them?"

Answers from different cities and prefectures: "We have no social work in this district." "They seem to do all they can to help us." "The officials (in a government laper hospital) welcome this Christian work (gifts and services) because of its effect upon the minds and lives of the sufferers." "They certainly encourage definite, well-planned Christian social enterprises, though they demand a great deal of detailed information as to the past, present and future of such institutions." "The Government is giving honor to Christians who started such work." "Unofficially, always friendly, and officially, nothing." "Officials attend dedication evercises, graduation ceremonies etc. of any type of social work, and read and speak their formal congratulations." "The Government (with the support of the Home Office and the Imperial Household) is extremely friendly and is prepared to do even more (than giving annual grants) if the plant (Social Settlement) may be extended a little more widely in accordance with their ideas."

Question No. 2. "In what ways are the Government officials actually cooperating with Christians in Social work?"

Answers. "They have used their influence in helping us to find a place for a summer camp for Children." "Our Christian mayor has invited suggestions as to the city's greatest needs socially." "At one time there was a disposition to want to take over the work in a measure themselves. At present the attitude is rather to accept the present leadership and auspices and aid more fully in whatever ways may be desired." "In beginning (social settlement) work in Tokyo, a representative of the Tokyo Fu Social Welfare Bureau pointed out the most needy places and suggested what work would be advisable and asked the Church to do religious work." "The local authorities send released prisoners who have no guarantor to Mr. Muramatsu's Home because they trust him. The police send the stray girls who have no place to go to Mrs. Jo's Home for such girls. The local government maintains a certain number of orphans in the Christian orphan asylum in Kobe." "The Mission has several times refused financial offers because of the official interference that follows." This point is not mentioned by any other correspondent. "The local Kyofukai was asked by the All-Kyushu Exposition to have charge of the work of caring for children who might get lost in the crowds. The Kyofukai evidently did the work to the satisfaction of the authorities, for the Mayor came to their meeting and publicly thanked them for the excellent work they had done."

Question No. 3. "What is the reason for this encouragements? Is it simply because Christian activity in this field increases the number of social agencies, or is there in this encouragement open or implied recognition of the value of Christianity itself as a constructive social force?"

Extracts from Replies. "I think that the officials

desire to increase the amount of social work, and that they are glad to have Christians undertake it. I think they realise to some extent that social work cannot be done by those who go into it only for a job. Hence only certain kinds of social work can be effectively done by the Government departments. I think that the officials have learned to value the personal character of those who are engaged in Social work. I think that they know that the Christian is the best social worker." "I think that Government officials usually recognise the quality of social service institutions under Christian influence, though they may also in many special instances have cause to condemn their lack of equipment. A large number of the Government social service officials are themselves Christian or strongly influenced by Christian teaching. I would say that the confidence they have in Christian social work comes from their confidence in the known personal characters of Christians—both Japanese and foreign—engaged in such work." "First, the mere doing of social work, regardless of motive, is appreciated. Second, a number of officials openly declare that the Christian motive means improved methods and deeper results. The Christian motive is recognized independently of the worker in many cases, or at least is publicly praised. But no doubt a worker of strong personality is oftenest the means of making the officials understand the Christian motive." "This co-operation is not particularly because the work is Christian, but because the work is important especially in this country. There is no prejudice against Christians in social work now, but an increasing tendency to ask them to take up social work. For instance, Mr. Kimura, formerly a pastor, is now at the head of the social work of Kobe city. Dr. Yoshimura, head

of the Chuo Free Hospital, under the Kobe Municipality, was formerly a Christian worker in Yokohama." "There is no recognition of Christianity as a thing of value in itself or as an incentive to social work. However, as the work has been started by the Christians and is going on successfully they are ready to recognise its social value only and aid it as a social enterprise. Also very much of their confidence in the enterprise is based on their confidence in the person who is running it, though very little thought is given to the Christian belief that was the motive behind the work."

Question No. 4. "Can you discover recent instances of official coldness or of opposition to social enterprises of Christians?"

Extracts from Replies. "Have had none lately." "No cases recently. Rather a renewed solicitude on the part of officials to counter-balance the anti-foreign popular attitude (since the Exclusion Law)." "I know nothing of official coldness or opposition. I think however that they wish to have all institutions better equipped and run with the purpose of doing the thing aimed at rather than as a means to evangelism. Many of our institutions fall short here. If the Government objects it is only reasonable that they should." "No coldness or opposition has been manifested by officials. A few individuals have refused to help on the ground that it was Christian in name, but nothing of the kind has come from officials." "My experience with Government officials is of the very best and most encouraging." "I would like to see the officials cooperate in the abolition of licensed prostitution. That is the crying need in social work and the burning shame of Japan."

Conclusions: In view of all available facts, the

following conclusions may safely be drawn as to the attitude of the official groups toward Christianity's future relation to the social situation in Japan:—

(1) Granted efficient management and scientific, progressive policies, Government officials may be relied upon to give all possible assistance to Christian social welfare institutions.

(2) This official cooperation is not passive and grudging, but intelligently sympathetic.

(3) While neutral as to expression of religious preferences, there is a clear recognition that pure Christianity has a definite contribution to make to the solution of Japan's social problems.

(4) Officials are concerned that Christian social welfare institutions be placed upon a sound financial basis.

(5) Although no reports mention smaller cities, towns and villages, there is an encouraging mass of illustrative material to show how tactful, intelligent Christian workers, foreign and Japanese, have enlisted the sympathetic cooperation of local officials in worthwhile social tasks.

(6) There is an apparent contradiction in the following two repeatedly expressed desires of officials. On the one hand, they do not wish social welfare agencies to take advantage of their peculiar opportunities "as a means of propaganda." At the same time, they desire that "Christian social workers shall bend their energies to the spiritual uplift of the people" and that "whatever Christians do should be strictly religious and permanent in its nature."

(7) The solution to this problem appears to depend upon two things: (a) The exercise of due care on the part of Christian social workers, together with

the development of greater efficiency in the teaching and evangelistic services of the Christian church. (b) The gradual recognition by officials and by the people at large that if Christian workers are to build character and strive effectively for the "spiritual uplift of the people," they must in some way add to their social ministry an interpretation of the nature and character of God and the way by which man can draw upon this greatest character producing power.

CHAPTER VII

AMONG THE COMMERCIAL GROUP

Mr. G. E. Trueman

The term "social situation" connotes such varied meanings to different readers, that an explanation of the content I shall give it in this article would not be out of place. I would like to give it its widest meaning so as to make it cover practically every phase of a business man's life—his work, his play, and his social contacts. To express the topic in quite a different way would be to put it thus,—“To what degree are Christian faith and Christian ideals permeating the life of the business man of Japan today”. In gaining my information I have used the interview method almost entirely, thinking that first hand information on the subject gained from business men themselves would be the most valuable. While not ignoring the opinions of the Christian business man, fearing that his viewpoint might be more or less prejudiced, I have for the most part sought the opinions of non-Christians. I have tried to talk to enough men from various lines to make their consensus of opinion a pretty representative cross section of the ideas of the commercial class as a whole.

A major matter of surprise awaiting the investigator of the progress of the Christian movement in Japan today is the discovery that there is really an

amazing quantity of most worthy so-called "social service" going on entirely outside the sphere of Christian forces. Most of us have become so accustomed to the oft repeated dictum that there is practically no social welfare work of worth in Japan today that is not being led by Christians, or has not been stimulated by Christian example, that we fail to recognize that we are now in a new age where Christian leadership threatens to lag too tardily behind. Business men are giving today as most of us little dream; often the service is given in such an inconspicuous way as even to escape being listed in the provincial or city reports. The "shosei" system, for example, furnishes a good case in point. Practically every even fairly well-to-do business man has one or more students whom he is sending thru school. Right across from our home here in Nagoya stands a newly erected foreign house with ample grounds and tennis court. It was built by a prominent iron merchant to house a group of high school students. He not only furnishes the house, rent free, but also engages a cook and pays all housekeeping bills. In a recent conversation he told me that his list of students helped in this way through college or university now numbers nearly fifty. This is, as I said, merely one example of a very common practice. Another man I know well is deeply concerned over the task of the right type of women's education. In between high school graduation and marriage there is to most girls a two or three year period too often idled away in trivial pursuits. To teach girls of this type he is now building a new school where music, literature, and household science is to be taught. In order to make the work effective, already he has sent a man to America and Europe

to investigate and has called one lady teacher all the way from Germany to take charge of the sewing department. Another man runs a kindergarten; another has built and equipped a library. Many others are supporting schools either in whole or in part. The term "social service" has taken such firm hold of the imagination of the present generation that there is an increasing number of business men, well or fairly well off, who are not satisfied with merely making money and passing it on to succeeding generations; they are actually searching for places where at least their surplus wealth might be disposed of right here and now in ways that would count for character development among the people. Here is a phenomenon to which Christian social welfare workers would do well to pay due attention.

There is without doubt a new spirit abroad amongst the business men in Japan today. It manifests itself in many ways, not the least important for our present purposes being a new interest in religious matters. There was practically a unanimous agreement on this point among the men interviewed. I approached the question from the following standpoint,—“Is the average business man’s attitude toward religion more favorable or less favorable than it was five years ago?” Almost without exception the answers indicated a marked increase of interest in the general subject of religion. Many reasons were advanced to account for the change. The long continued economic depression, the fall of the value of the yen, the increase in the army of the unemployed (reckoned now by some to have reached the enormous total of 3,000,000, the largest in any of the civilized countries), the losses due to the earthquake and the

American immigration legislation were all suggested as contributing causes. The more thoughtful, however, while not ignoring the influence of the foregoing, gave as their main reason the deep concern everywhere felt over the present low moral condition of the people. The present practical neglect of religious teaching, and religious emphasis, they say, can ultimately lead to but one result—a breakdown in those sanctions which hitherto have been the bulwark of the nation's strength. In the olden days heavy stress was laid on the Confucian classics. Teachers taught because they loved teaching, they themselves for the most part were the living embodiment of the truths they imparted. In home life, too, unconsciously the children received strong moral and religious nurture; in many homes the chopsticks were habitually kept behind the god-shelf so that at least three times a day the thoughts of the children might be turned to spiritual things. Frequent attendance at temple services, too, did much to nurture the religious spirit and deepen the sense of dependence on spiritual forces. Now in contrast life seems commercialized and the concern felt by thoughtful men everywhere is apparently very deep and genuine. I remember listening to Dr. Ibuka making a report of the second three-religion conference summoned by Premier Kiyoura during his regime. Dr. Ibuka said that before going to the conference he as well as many others thought that there was very little sincerity behind its convening; that it was simply a sort of gesture designed to prove that the authorities were not entirely indifferent to the need of more religious teaching. Attendance, however, convinced him that the sponsors of the meeting were genuinely sincere in their desire to get light on a most important na-

tional problem. "Responsibility" he said "had be-
 gotten concern". I think the same thing is true of
 the business men of today—"responsibility has be-
 gotten concern". Especially are those men worried
 who in their youth received the strict moral training
 of the old regime. They look out upon a home life
 deprived, to a great degree at least, of religious in-
 fluence, upon deserted temples, upon an educational
 system practically divorced from moral or religious
 training. Without a revival of those character form-
 ing influences with which their own youth was fami-
 liar they can see nothing ahead but moral bankruptcy
 for the nation. To them every act of lawlessness on
 the part of the people is but a new proof that some-
 thing must be done and that speedily.

Indisputable evidences of the general revival of
 interest in religion are not far to seek. In clubs and
 meetings of all sorts, I am told, conversations on
 religious topics are quite the order of the day. In
 Nagoya we have the Keizai Kyokai, an economic dis-
 cussion club with weekly meetings and a membership
 of thirty-five, among whom are many of our leading
 business men. A prominent member of this club
 told me that of recent months, notwithstanding the
 nature of the club, it is quite common to ask for
 speeches on religious subjects. One, too, has only to
 watch the placards at the entrance to the public halls
 to note the preponderance of religious subjects an-
 nounced. A few years ago it was an almost unheard
 of thing to charge admission to religious meetings.
 It is now done more frequently than not when out-
 of-town speakers are the attraction. The newspapers
 and magazines, too, are a pretty fair barometer of
 public interest. There is without doubt of recent

years an increasing portion of their pages devoted to the discussion of religious matters.

There is, of course, a very close connection between all this and the place that Christianity is filling or may fill in meeting this newly-felt religious need. So far there apparently has been no great influx into the churches as a result. A poll of our local churches certainly shows no outstanding increase either in membership or attendance in recent years. There somehow seems to be a chasm, as yet ineffectually bridged, between the yearning after religious truth and the ability of our Christian forces to satisfy that yearning. One heartening feature of the situation is the rapid advances being made among commercial classes everywhere towards what we may call the Christian standards of life. Most big business firms of established reputation, for example, now scorn tricky or shady dealings as heartily as any occidental. Unfortunately the same cannot be said about the smaller companies tho there is no doubt but that "honesty as the best policy" is coming to be the accepted standard. Among stores and shopkeepers too, the two-price system is rapidly being supplanted by a rigid adherence to the one-price method. Incountless places throughout Japan even the foreigner can now shop without suffering disadvantage from his unwillingness to spend time in order to beat down the price. In fact there are not a few of us foreign residents of Japan who have had reason to feel deep chagrin when shopping with some of our foreign visitors because of their haggling over prices in shops where a one-price system prevailed. There is, too, quite a new attitude towards the drink question being developed. I was cautioned two or three times not to put too much stock in the

evident diminution in the amount of liquor consumed since it was due simply to the hard times. I feel sure, however, that there are many more now than formerly who are prohibitionists not from necessity but from choice—the sentiment in favor of temperance seems much stronger of recent years. A striking illustration, tho not concerned directly with business men, was the abolition of the “tempai” at the big military manoeuvres of last year. On previous occasions at the banquet immediately following the manoeuvres, each guest was provided with a bottle of sake, the direct gift of the Emperor. Being such, it was practically compulsory to drink it. Last year the matter was made optional by the appearance before each plate of two bottles, one of sake and one of cider. Even in the matter of smoking I have recently heard of several cases where the habit was being given up on account of principle.

Another revealing situation is the appearance of a new intelligence in regard to sex matters. Tho many business men still support concubines, their number is diminishing and confined almost entirely to older men. The younger men have practically given up the custom. Tho formerly, too, geisha were the inevitable attendants at every banquet, the “sine qua non” at the conclusion of every business deal, it is not uncommon now to find men searching out places for their banquets where both sake and geisha would be out of place. While it would doubtless be overstating the case to say that these changing conditions are directly due to Christianity, there is no question but that Christian standards of purity and efficiency are having a big influence in the shaping of new attitudes towards all these social problems.

One of my questions dealt directly with the business man's appraisal of Christianity. On account of the personal equation in all the replies it is difficult to strike a representative cross section of opinion. Two streams of thought seemed to disengage themselves and take on concrete form. One was in regard to organized Christianity; the other in regard to Christianity itself. In answer to my question as to why more business men didn't line up with the church I got various replies. One was to the effect that the church wasn't doing anything worth while—it had no program. Another said that the meetings were uninteresting; still another that the rules were too strict. Two or three agreed that the church members themselves were the chief stumbling block—that their faith and their works did not coincide; several spoke of the dingy and unattractive church buildings. The majority view though was to the effect that the Christian movement was not growing as it should because it was so little known.

In regard to Christianity itself, the general view might be characterized as one of sincere approval and of favorable expectation. The following represent some of the replies,—“The greatest need in Japan today is for more Christian business men”. “We wish Christian workers to be more active”. “Many non-Christians desire the help of Christian faith especially in the reorganization of home life”. “Christianity is the only force capable of bringing peace and harmony and stability to society”. “When a Christian business man slips we are much more surprised than when a non-Christian business man commits the same error”. “We expect Christians to be spiritual leaders”. “What we like best are the Christian ideals of home

life". Some time ago the president of a large company was asked by the principal of a higher commercial school for suggestions as to the kind of young men needed in his business". "We need" was the reply, "men that will go to church". The fact that neither principal nor manager was a Christian assures us that the motive underlying the words was not one of mere politeness. Babson's "Religion and Business", translated a little over a year ago, has now run into the third edition. It is interesting to note that Viscount Shibusawa wrote the preface. Mr. Fukuzawa, head of the big Daido Electric Power Company, on his return from America last year called all his employees together and publicly advised them to go to church.

This veritable crescendo of favorable attitude and expectation constitutes a direct challenge to the whole Christian movement. Tho as yet the anxiety felt is mostly concern either for the other fellow or concern for the general welfare, the yearning after the deeper things of life and those satisfactions that come from unselfish living must inevitably bring thinking men everywhere to see that their first duty is to give themselves. The late Pastor Uemura likened the situation to fuel piled up just awaiting the match. The vital question for us all is how shall we Christians meet the situation. Is the fire of love within us big enough to consume our intolerances and our sectarian jealousies? Are we big enough to unite on our agreements and to ignore our differences or shall we as a movement continue to offer a stone when the call is for bread? With government and educators and business men everywhere unanimous in their deep concern over the social situation and agreed that nothing but

a return of the people to a fundamental faith can avail, surely if ever, "now" is the time for the Christian movement to present a united front and to move forward all along the line. With the four-fold development of man, a slogan recognized in psychology and in all the social sciences, it is evident that our churches must offer a wider program than they do now if they are to win and hold the business men of the modern generation. The call is surely for both new emphases and new methods. We must furnish not only the opportunities for spiritual nurture now granted, but at the same time broaden our scope of work so as to supply ample opportunities for active participation in a comprehensive service program. The new program would not only awaken a new enthusiasm on the part of the present membership and so multiply greatly our fighting force, but would, I feel sure, give that sense of worthwhile-ness to the church's aim without which it will be difficult to enlist in any large way the cooperation of the practically minded commercial classes.

CHAPTER VIII

AMONG THE INDUSTRIAL GROUPS

Rev. S. J. Umbreit

Neither in Japan nor elsewhere is Christian social service an unqualified success as an evangelistic agency. Some American clergymen experimentally acquainted with institutionalism in the churches look upon it as, "Shifting the emphasis from the concern for souls to a concern for bodies". The multiplicity of social institutions connected with the church has no doubt deflected the ministry in Christian and non-Christian lands from the primary object of its holy calling. Christ distinctly emphasized preaching the Gospel more than feeding the poor or healing the sick, and when the latter work seemed necessary He invariably for good reasons forbade its publicity. The Apostles concluded that, "It is not reasonable that we should leave the word of God, and serve tables". In Japan Christian social service is in direct competition with the long established family system which from ancient times made public works of charity, which has contributed so much toward the uplift of distressed in other lands, quite unnecessary. Non-Christian religions are not wholly devoid of all responsibility toward the weaker members of society. In recent years no less than 700 social service institutions under Buddhist auspices flourish in different parts of Japan.

The Government and the general public have also to a large extent entered this field of humanitarianism. From the beginning of the Taisho Era the government spent on an average Y.1,000,000.00 annually for social work, but in the seventh year of the present era Y.10,000,000.00 and in the eighth year Y.15,000,000.00 were devoted to general charity. In Tokyo exist poor asylums, maternity hospitals, nurseries, reformatories, children protecting societies, food and milk depots, public playgrounds for children, free consultation offices, employment bureaus, cheap lodging and eating houses, charity hospitals, cheap bath houses, and 168 unclassified charities, besides the many private works of charity too numerous to mention. Unless Christianity does more in this particular field than non-Christian agencies, their good works alone will surely not preach a superior Gospel to the multitude.

Every mission that has work in country districts interests itself in the evangelization of the farmer. The pressure of over population is keenly felt on the farm, land is very scarce, whatever is under cultivation is near the point of saturation, so that the younger sons can scarcely rent or purchase farms anywhere in their community, moreover farms are small and can therefore not be divided into smaller units. There is consequently nothing left for the younger brothers but the already overcrowded industrial centers or emigration. Experience teaches the country evangelist that the oldest son is very seldom open to the Gospel as he is the link connecting the Family's past with its future socially, religiously, and in every other way. It is nothing strange to find families who have lived on the same plot of ground for 300 or 400 years in succession. Should a male

heir fail to appear, provision is made to continue the family through the oldest daughter or even adoption is resorted to in order to save the family from extinction and the ancestor worship from dying on the family altar. The evangelist is largely engaged with the younger members of the family who if converted make fine material for city congregations, but as a rule they do not contribute much to the growth of the rural church. There are not a few denominations who have a large contingent of farmers among their membership, who here as elsewhere give great strength to kingdom building in this country. It is also possible to educate young converted farmers in city theological seminaries and after a number of years in city work appoint them to their native towns, where they are a real tower of strength. Nowhere has the writer found men and women more willing to lay aside their secular work for a few days to assist in an evangelistic campaign than in the country. It is difficult for the farmer to attend the church twice every Sunday, but he should be urged to attend as often as he can, and during special seasons to lay aside his work altogether and give himself wholly to the work of the Lord.

The Omi Mission suggests that farmer-evangelists men who have been converted in the home village and employed in offices. In the immediate vicinity of the "Aiseikwan" are many houses of unlicensed prostitution. In 1920 there were three hundred such houses, employing three or four women each, and a very large number have been built since. The women come mainly from the country slums. Some have no schooling at all but there are Higher Girls' school graduates among them. Many have been deceived and sold into

these places. A midwife who knows says most of the cases to which she is called are illegitimate children. Usually the mother does not care enough for the child to follow her directions for its care and so many children die. Her son, a druggist, says, the demand for medicine for venereal diseases is on the increase. Our "Aiseikwan" Sunday school of 63 children represents 34 families. Eight of these families keep restaurants or let rooms for women of bad reputation. The children grow up in an atmosphere of vice, the language of even the small children is filthy". In the children's hostel at this place are about 40 girls for a longer or shorter time during the year; those who leave are followed up as much as that may be possible. The matron employed visits the factory and officials where the girls may be working. Some of them are won for the kingdom, and though much persecuted by ignorant and often immoral parents, fight the good fight of faith valiantly. English classes, lending libraries, kindergarten training courses, and other methods are used to bring to these humbler children of God the message of life.

In the Kanegafuchi Spinning Mill located in Mukojima, Tokyo, the Evangelical Church has for some 20 years conducted a work of social evangelism. In this factory are employed 2240 women from 12 to 45 years of age, the great majority however are in the twenties. They earn from 60 sen to Y.2.20 per day and lodging in the provided dormitory, which is steam heated so that no girl suffers from cold in the winter. The food consists of barley and Chinese mixed with Japanese rice for which the employees are charged 15 sen per day. This amount is of course deducted from their daily wages. A certain portion of their

salary determined by the factory officials is deposited continue to live there, should be urged to work for the Lord right among their neighbors. A certain doctor, recently baptized, wrote up his Christian experience, published it in tract form, and distributed it throughout his home town to acquaint his fellow-townsmen with his new stand on questions of religion. Farmers, doctors and especially school teachers if blessed with a real Christian experience can, by holding Sunday schools and prayers meetings in the large country homes, be a great asset towards Christianizing their community. Newspaper Evangelism and tract distribution has led not a few farmers living in priest ridden districts from idolatry and superstition to the living God. Mr. Vories writes: "Actual experience goes to show that spiritual results are more in evidence in easily accessibly farming communities than in city industrial districts, but that congregational growth is usually a very slow process owing to losses sustained by removals to cities. The great need for effective evangelization of the farmers, in view of their present increasing economic distress, is some type of effort that will give practical help toward a solution of their condition. Some industrial enterprises in which they can find employment winter nights would be good, and there should be some educational work to fit them for more efficiency in grappling with their own problems. Christian schools that would train the sons of farmers to better conditions in the villages would be the greatest service any mission could contribute towards Japan as a whole, as well as towards the rural evangelization problem. The present "Agricultural Schools," of the government are almost exclusively producing the op-

posite results to the aim of their sponsors, since they serve chiefly as a means of farmers' sons escaping from the farm to city jobs."

Christian work in factories is carried on in many of Japan's cities, towns, and villages. The social and moral conditions surrounding the factories is often deplorable. Miss Allen of the Canadian Methodist Mission writes: "Of the 47,000 people of the Kameido district, Honjo, Tokyo, very many are factory workers and day laborers, but quite a number of people are in the company's bank, the parental debt, as the company advanced money to the parents when the girls entered the factory, to defray medical expenses should sickness occur in the family of the employee. Whatever amount may not thus be needed is given to the girls when they sever their connection with the industrial plant. These girls work from half past five in the morning till six in the evening, with a midday period of rest for lunch, but since there are only two shifts for 24 hours, the working day really amounts to 11½ hours. Four holidays are granted each month. The average length of service of these girls is said to be about six years. The moral condition of the women and men employed is fairly good, at least no open immorality is tolerated by the authorities of the factory. Within the compound is a hall where entertainments consisting of moving picture shows, theatrical performances and story telling, are given for the benefit of the working people. Some years ago the factory leased land to the Evangelical Church free of charge for the purpose of erecting a church building, kinder-garten, and after a while a nursery, one half of the money needed for the latter building being contributed by the company. The

electric lighting for all the buildings is furnished without charge by the factory. The Christian work in all the above mentioned buildings is conducted as similar work is elsewhere; once a month meetings are held by the Japanese Evangelist in the factory which are as a rule largely attended. On unusual occasions such as Christmas or when distinguished church leaders from abroad speak in the community hall, no less than 1500 gather, including many factory officials. Every year a number of these employees are baptized; at the last Christmas entertainment in the factory twelve young women received baptism. Though consecrated to the Lord in the presence of 1500 fellow-workers, the Evangelist assured us that they need not fear persecution from their non-Christian neighbors or factory officials. The Fuji Boseki factory located in Kawasaki near Tokyo employs about 5000 girls to which access has also been obtained by the workers of the Evangelical Church. A Bible woman conducts a Bible class once a week with thirty regular attendants, altho more than 200 visit the class occasionally; the spiritual results thus far are 15 converts. In the Hakubunkwan in Koishikawa, Tokyo, the largest printing establishment in Japan, preaching services are conducted once a month, and a Bible class by Miss Bauernfeind twice a month in the class rooms of the institution, for the from 120 to 200 apprentices between the ages of fifteen to twenty, who after a training of five years are assured a position with the company. The authorities are very appreciative of the work done by the mission and encourage it in every possible way. In Sukagawa, Fukushima prefecture, a similar work is carried on in a factory. As many as 30 girls have

been baptized in the space of three months, but unfortunately because of the frequent changes in the factory personnel the congregation does not grow in strength in proportion to the actual numerical increase. The converts are of course followed up as much as possible but lack of opportunity to work for the Lord, a heathen home, and a cold non-Christian social atmosphere, not infrequently stunt the spiritual growth of the converts, and so there are of course relapses.

In Tsu, Ise, the Japan Mission of the Presbyterian church has for many years been welcome in a cotton factory of the Toyo Boseki Company. This is indeed a very large industrial plant covering no less than 50 acres, employing about 6000 persons, and has 30 branch factories in different parts of Japan and China. Dr. and Mrs. Dunlop, a Japanese Evangelist and a Bible woman are the Christian staff in this great beehive of industry. Meetings are held once every week with an attendance of from 40 to 60 persons. The audience is made up of girls and women, mill-hands, and a few nurses and clerks. Every year registers a few baptisms; during the last year, 12 were received into the Kingdom. The ladies have free access to the dormitories and infirmary and may do all the personal work their strength permits. The missionary conducts Bible classes in the homes of the chief officials or in the mill-club; these classes are attended by the Superintendent, his son, many clerks and others. The work is highly appreciated by the management. When the officials arrange concerts for the benefit of the factory hands, the Christian workers assist and on special holidays such as Christmas the higher staff does all it can to assist the Christians

with their program. These entertainments are bright oases in the groaning and grinding life of this big industrial community. There is much similar work done in many factories in different parts of Japan wherever missionaries can secure entrance, but as no more reports were sent in we may take the above mentioned enterprises as typical of the Christian movement in this sphere of human activity.

The Omi Mission has been drawn into various efforts for other industrial groups through its architectural department. This throws that mission into contact with the building industry, and gives splendid opportunities for evangelistic efforts among such workmen. For some 18 years this mission has been working for Sunday rest for builders. Every one of the many buildings of all classes which have been planned and supervised from its office, has been subject to the Sunday rest clause in the specifications. This applies to residences and commercial buildings for non-Christian clients as well as to structures designed for Christian organizations. It has been amply demonstrated that the workmen even in Japan employed by non-Christian contractors, can be given rest on Sunday without any detriment to the time or the quality of the building. Mr. Vories has his doubts as to the efficiency of evangelistic efforts for men whose daily routine of work leaves no time for spiritual culture. He says in his letter: "One of the practical ways in which all missions can help in the evangelization of the industrial worker is to make more positive effort towards Sunday rest for them, the same provision as is already common for the white-collar workers of Japan. It is common enough for missions to insist upon Sunday rest during the construction of

their buildings, but frequently that is the end of their concern. No efforts are made for the evangelization of the workmen who actually build their churches, no concern is evident for their church members who take no account of Sunday rest, not to mention the Christians who make no provisions for Sabbath observance for their workmen in stores, on farms or in factories." It should of course concern all Christians in this land to give industrial workers of all descriptions a reasonable working day and working week so that time may be felt for the recreation of body and soul. Two elements must be reached in order to get at the problem properly, the capitalist or employer and the worker. The captains of industry surely need the Gospel as much as the toiler, and unless we succeed to Christianize industry, much of our efforts to evangelize the working classes will be spent for a lost cause. In this respect the Christians in the seats of the mighty, whether of industry or government, can render a tremendous service to the Christian movement in Japan.

The Industrial Young Men's Association in Honjo, Tokyo, and other similar institutions are attempts to bring the Gospel to the humbler working people of the country. The program of the Honjo institution is very extensive covering every branch of humanitarianism, but unfortunately it is not in full operation. Its religious work consists in Sunday services, weekly prayer meetings and evangelistic efforts, and Bible study. When the writer attended and preached at a Sunday night service about 70 people gathered, many in working clothes but a goodly number were no differently attired than people usually are when in the house of God. The educational work consists in

teaching English, conducting a Middle school for working men, and lectures on literature and other subjects for the enlightenment of the toiler. The social work consists in simple instruction in methods of work, providing lodging houses, examination and employment bureau, nursery, a loan office for loaning money at a low rate of interest to tide over business reverses or to meet direct losses, and a meeting hall for all kinds of organizations. The movement also encourages Christian workmen to donate work and talent to supply houses and furniture at cheap prices to the poor. They also try to get sewing machines at a discount price in order that clothing may be provided for the needy, and in all these ways they hope to express the spirit of the Master. Teachers and rooms are also provided for those who wish to learn to sew or knit or do embroidery work; children are taught how to play and boy scouts are coached in their endeavors. Young people who wish instruction in work for children must be over fifteen years of age and favorably disposed towards Christianity, as the ultimate purpose of all this endeavor is to lead broken and needy humanity to Christ the Saviour. Mr. Toyohiko Kagawa, well known throughout Japan, was asked by the Tokyo Y.M.C.A. to establish such an institution in Honjo, and the Central Y.M.C.A. made a contribution. Mr. Kagawa through lectures in different parts of the country raised considerable money, but it is said that from now on the work must be financed by its output and generous givers. According to the testimony of those in a position to know, the work is making a large contribution to the general welfare of the community.

The Canadian Methodist Mission under the super-

vision of Rev. P. G. Price has established a social evangelistic plant in Tokyo called respectively the Nippori Settlement, the Negishi Neighborhood House, The Azumacho Labor Hall, and the Kameido church. In the Nippori Settlement which the writer visited he found a dispensary, a chapel, a Grammar school, and a small industrial plant, however, at present not in operation. In the primary school according to the report 175 pupils are enrolled, many of these were so poorly brought up that the government really has no provision for their educational development; in the kindergarten connected with the plant are 90 children; three night schools flourish with a total membership of 200, a doctor, three nurses, and one midwife constantly employed, care for about 70 patients daily, and ten new mothers on an average per month. Two churches and several preaching places are connected with the work. A Japanese informed the visitor that the average attendance at the Nippori church on Sunday morning was about 15, while in the evening some 30 gathered. Cottage prayer meetings in Christian and non-Christian homes seem to be the most successful evangelistic agency. From the Nippori work have come several bright young men, who after a preliminary education, qualified for a course in a Theological Seminary. In the Kameido church 23 were baptized in one year.

A similar work to the above mentioned is carried on in Okayama by the Congregational Church under the supervision of Miss Adams. There also is a primary school for the children of the poor whom the government seems to take no notice of at all; a Sunday school with an average attendance of 80, a day nursery, a kindergarten, a sewing school for work-

ing girls, a dispensary with doctors and nurses, a night school with English teaching, a reading room and play ground for the children. The usual evangelistic agencies exist, such as Sunday services, Bible classes and prayer meetings. The reporter adds, "It is hard to get into the heart of the unawakened, the lawless and uncaring people that we find, but there are good people working and they believe in the power of the friend-Spirit of Jesus."

Practically all missions are conducting industrial and night schools for clerks, delivery boys, and belated students. One such industrial school has a faculty of ten teachers of University and College grade. The subjects offered are: Bible, English and Japanese, Geography, History, Physics, Chemistry, Political Economy, and Mathematics, surely a formidable array of subjects. The sessions are held from eight to ten o'clock in the evening. In connection with it a night school for sewing is conducted for working girls whose access to Christian instruction is thus facilitated. In Matsuyama flourishes a night school with an enrollment of some 400 young men and women; a dormitory for working girls is close by which gives opportunity and protection to young women who find it necessary to secure their education in the evening. Every effort is made to bring the students of this school not only under Christian influence, but into the church of the living God before they leave these Christian surroundings. It is safe to assert from general knowledge that there is scarcely a church or a mission in this country that does not employ this agency to help the less educated classes to a knowledge of English or some other language, or to supply them with a necessary technical equipment, but above

all to bring them to the one thing needful, namely, to the Word of God.

A mission to railway men has been in operation in Japan for the last 35 years; its aim has always been to bring the Gospel to men who are generally speaking in very responsible positions. This work has the unqualified approval of the Imperial government, and permission is cheerfully granted to hold Christian services in all stations of the Empire, according to the convenience of the Gospel worker and the men at the stations. The writer personally enjoyed the privilege of preaching to all employees at a certain station and not without good results. At present the regular force besides the Rev. F. O. Bergstrom consists of three special workers. However, the missionaries and pastors throughout the country assist the railway mission wherever possible. In connection with this mission an organized church flourishes at the Missions' Headquarters, where the usual Christian services are held for railway men and women. Families left without support on account of the great earthquake were assisted both according to body and spirit. A Bible woman visits the homes of railway men, cottage prayer meetings are held, and wherever possible Christian contact is established. In Oimachi, near Tokyo, in a railway compound a Sunday school is conducted by a Japanese Evangelist which has resulted in a number of bright conversions. During 1924 about 1000 evangelistic meetings for railway men were held; thousands of New Testaments and other Christian books were sold as quickly as they could be handed out. Not a few churches in different parts of the land have been strengthened by the work done for this industrial group.

kitchen. The cost of rent, light or bath is of course merely nominal. Discontent prevails everywhere and the relation of master and worker is anything but happy. The company gives practically no opportunity to the men for even reading the Christian message. It is impossible to pitch a tent on the company's compound, or to rent any of their halls for Christian service. Sometimes however, through the influence of converted officials, halls have been obtained. Just lately a hall was opened to the Mission in which flourishes a childrens' meeting, a Sunday school and a meeting for women; about 180 children come to the gathering held for them. Generally speaking the company gives no encouragement to Christian work, as they think Christianity is closely connected with the labor movement. For the same reason the labor leaders also oppose the work, so there is no sympathy whatever from either side. It would be difficult indeed to find a harder soil to sow the seed of the Kingdom than in the mining town of Ashio. In spite of all this a constant stream of real earnest converts comes from among these workmen, petty officials, and clerks, school teachers and people of the town, including not a few women of the higher officials. Unfortunately converts seldom remain long in the city. Some came to the mines because of quarrels in the families or greater sins; repentance means of course reconciliations with their families and relatives, and a return to their former place of living. The shopkeepers which form the more substantial part of the population were obliged, many of them, to move away because of the decrease of the personnel of the mining camp; still, since Miss Burnet came to this work several outstanding converts are on the Christian records.

quent labor troubles in Ashio. The more respectable miners as a rule do not join the labor union or participate in the strikes. Lately the turbulent element has drifted away owing to the low price of copper. This decrease in the mining population has greatly affected the prosperity of the town. In 1920 it had a population of 40,000, at present this number has shrunk to about 30,000. This general exodus has improved labor conditions; the hours of work are comparatively short, six hours for the men in the deep mines, and eight for those in the cooler parts. This, however, often includes two hours spent going and coming to the place of work. A skillful miner earns Y. 100.00 per month, but there are some men who only make about Y.30.00 as a monthly wage. The Company provides all the necessities of life through co-operative societies so that the workers are very much better situated than their actual wages show. Cheap and serviceable medical supplies are on hand as accidents are frequent owing to the dangerous nature of the work. The atmosphere is greatly vitiated by the fumes of the mines; these fumes are not only bad for the chest and lungs but they contain large quantities of arsenic. Much of this is extracted by an electrical process and exported as a drug, but naturally much remains in the air, so that even the drinking water is vitiated which is very injurious to the dwellers of Ashio. Some attempts have been made to compensate disabled workmen, but this movement is as yet very insignificant. The housing condition in Ashio is the worst possible feature of this community life. One room tenements are the rule, two or more rooms the exception; the one room home usually has six mats or sometimes eight with a small

The Evangelical church has begun a successful work for the employees in a large naval arsenal in the city of Yokohama. For some time the officials had Buddhist and Shinto priests come to hold services for the men in the arsenal in the interest of their moral and spiritual uplift. Finally the preacher of the Evangelical church of Yokosuka was approached for an address by a Christian at least once a month. The work was done during the late fall of 1924; two preachers from Tokyo answered the call and were welcomed by audiences ranging from 600 to 1,000. The priests are still going there, but seem at present a little more anxious for the social and religious welfare of their parishioners than before the advent of the Christian preacher. Th's work is financed by the Government, so whatever gain there may be for the Christian church is attended with no expense whatever so far as the mission is concerned. The Evangelists report excellent attention and evident response, even though the workmen are obliged to stand throughout the entire service, and conclude that these people are as worthy of the Gospel as any in the world.

Under the auspices of the Glynn Vivian Miner's mission Miss M. A. Burnet is conducting a mission for the miners of Ashio, Tochigi prefecture. The people of this mining town are generally speaking on a low moral and social level. In the early stages of these mines the laborers congregating here were for the most part "Weary Willies" and ex-prisoners. Even at the present the character of the mining population has not changed very much, saloons abound and in one near-by village no less than sixty houses of ill-repute thrive. All this accounts for the fre-

One is a pastor of a Scandinavian Alliance church, two are students in a Bible School in Kobe, another is a helper in a Methodist church in Vancouver, one was baptized in Hawaii although converted in Ashio and is now reconciled to his family from which he had been separated for some time. There is scarcely a province in Japan to which some convert or inquirer has not gone, so that it is evidently impossible to keep in contact with all the converts. Meetings for children are regularly held, weekly and fortnightly services are conducted for grown people, but these latter meetings are not very largely attended; the great mass of the population remains altogether unmoved.

In Kumamoto the United Lutheran church is carrying on institutional work for aged people, women and children in connection with their regular Evangelistic agencies. In the so-called "Jiaien" are at present nine men and seven women beyond the age of sixty; in the rescue home are nine women, and eight boys and six girls are in the children's department. Among the old people are frequent deaths because of age, hard experiences when in the prime of life, and sinful practices of the past. The women rescued from a life of slavery and shame are difficult propositions with which nothing can successfully strive but human kindness and the love of God. The children are frequently mere scrawny diseased babies, but mother-like love turns these into hopeful members of society. The old people, ignorant for the most part, yield to the warm Christian atmosphere and kind instruction given in a simple way, and a goodly number have accepted the Saviour; some of them when on the brink of death give a clear testimony

of sins forgiven and of the hope within them for the life beyond. One aged lady has a picture of Christ in Gethsemane in her room; before it she keeps a vase filled with fresh flowers evidently thinking that the Christ through whose influence this old peoples' home was erected is at least as worthy of flowers as Amida before whom she placed flowers when yet in the embrace of the religion of Buddha. This home employs the usual agencies for bringing the glad tidings to the inmates, and beautiful conversions have resulted.

The earthquake of two years ago made relief work an absolute necessity, and so the above mentioned mission undertook relief work handed to them by the Government. For a while this was carried on in the Spanish Legation grounds in Azabu, but later a plot of ground was secured at Koenji, Tokyo, to which the buildings were moved and greatly improved; this home now has 40 inmates. A home for widows and children was also opened in Azabu and some 23 families found shelter there. It included an assembly hall where also a kindergarten for the children of the home and community was conducted. The children of school age were sent to school, instruction in sewing and knitting was given, the helpless were provided for and to all the Gospel was preached. Since the Spanish Legation needed the land, that place is now closed. It however led to the establishment of a home for widows and children in Honjo, Tokyo. By August of last year (1924) this home was sufficiently completed to admit the families formerly in the Azabu home. It accomodates 39 families, has a kindergarten, a nursery, play grounds and a work-department. The mission hopes in this

way to substantially help the needy and preach the Gospel to the poor. The Lutheran Mission's home constituency contributed \$33,901.00 toward earthquake relief, and the government entrusted them with Y.50,388.80 which accounts for the large undertaking in Christian social service of this mission.

Though many missions did not respond to the appeal of the writer for information concerning the social service situation in their field of operation, and others stated that their mission had not entered that particular field, the reports received force the conclusion that the missions at least are not blind to the opportunities of evangelism through social service agencies. It is also clear that the fringes of this great problem have scarcely been touched by the Christian forces of this land, and that the salvation of the individual workman is almost an impossibility in that blighting atmosphere of present industrial conditions for which the "higher-ups" are responsible. Unfortunately these captains of industry often only welcome Christian social service because they think it will increase the out-put of the workmen and thus multiply the dividends in general. The regeneration of the men at the top, these Scribes and Pharisees of modern times, is a baffling problem but fortunately not hopeless; moreover, its solution is an absolute necessity. Even an imperfect birds-eye view of the spreading church of Christ in the Sunrise Kingdom is surely full of challenge and inspiration.

PART IV

EVANGELISM—SPECIAL PHASES

CHAPTER IX

SPECIAL EVANGELISTIC CAMPAIGNS

Rev. C. F. McCall

It is an established fact that there are objections in the West to what are called 'revivals'. There are however conditions and advantages here that make special campaigns under proper direction well worth while. Attendance upon special occasions such as funerals and festivals has constituted the chief public, congregational worship under the old religions of Japan. The purpose of this article is not a comparison of the values of regular church attendance and special campaigns. The supreme value of the former is established. A better established church with all its functions should be one of the results of evangelistic campaigns. At Christmas the church building is full to overflowing. What a pity that there is not room for all to be comfortably seated, but the people smile and are happy to stand. There are presents for the children and the pastor and a special gift for the poor and all the bills are paid. There is similar life and enthusiasm when a well known preacher

from a distance comes to conduct a campaign. A welcome or a farewell meeting too finds the house comfortably filled. This is too often in contrast to the regular weekly meeting with the faithful few. On Sundays the building is too roomy and the finances are heavy to be borne. The matter of regular church attendance is a subject worthy of the serious and prayerful attention of all. The contribution that special campaigns can make toward better church attendance will be considered in this article, but the great fact that confronts us as we consider the church and its evangel and the people and their need is that congregations do gather on special occasions. Shall we not meet them with the Gospel?

What will be said in this article will be limited to the writer's own personal experience in country evangelistic work. The material will be presented under four headings:

A Three Years Campaign.

A Six Months' Campaign with Evangelist Kimura.
Open-air Campaigns.

Spring and Autumn Campaigns in the Churches.

Though there may be some overlapping in these campaigns, there is ample opportunity for emphasis upon seed-sowing on broad lines, ingathering or decisions and church and individual growth.

A Three Years Campaign.

The material here will be considered under three headings—purposes, methods and results.

Purposes

Although the church was bearing fruit in individual lives and in small successful units here and there it was felt that there was great need for a stronger

spirit of union in all the work. The pioneer missionary of a congregational people would naturally one day have to face this problem. It was felt that our people must be brought closer together, the responsibility of leadership must be placed on the Japanese and a self-propagating, self-supporting church must be born.

Methods

After much thought and prayer and conference by a small committee it was decided to bring together the whole body of workers. This was done with the result that all the preachers, missionaries and other leaders got back of the movement; these were asked to return to their churches and schools and place the matter upon the hearts of the people. The expense of the first general conference was borne by the mission. The churches were not only asked to provide for the entertainment of the two secretaries, a Japanese pastor and a missionary, but they were asked to become responsible for a respectable portion of the expenses of the whole campaign. This they willingly did. Large posters for the churches and smaller ones for the homes of all the christians were prepared. Not a few of the methods, as well as the ideas and ideals of the campaign, were adopted from similar campaigns in other churches. On a card six by eight inches were these three watchwords:

Each One Win One. (Ichinin ichirei).

A Portion of Scripture Each Day. (Ichinichi ikkun).

An Offering Each Week. (Isshu ikkin).

A prayer list of all the workers was prepared for the whole church. Each individual church was en-

couraged to have its own membership listed so special prayer could be offered for some person by the whole membership each day. At noon daily every person in all the churches was asked to unite in prayer for the success of the movement.

The secretaries visited all the churches and in conference with them made out a proposed program of advance for the three years, providing for an increase in membership, Sunday School attendance and offerings, with special emphasis in the direction of self-support.

Results

It is always hard to estimate the results of such a campaign but that the effort made a definite contribution to the growth of the church can not be denied. For the first time a considerable sum of money was contributed by the churches; the work of these secretaries has been continued in a permanent traveling secretary; working and praying definitely together helped to develop a spirit of unity and interdependence. That the pastor is beginning to be considered a part of the church rather than an employee of the mission, and that the churches have greatly increased their offerings toward his support, are encouraging facts, and that this campaign had a part in generating these happy conditions can not be denied.

A six months Campaign with Evangelist Kimura

The initial preparation for this campaign was very similar to that of three years campaign. The work began in January 1923 in Tokyo. In the church school at Takinogawa a large number of young men and women volunteered to give their lives to direct

Christian work. Our annual report for that year has the following to say:

"Nearly every night the meetings were attended by more people than could get into the small buildings in which the services had to be held. The evangelist laid upon the church members the responsibility of evangelizing their own people without depending forever upon missionaries and foreign money. As a result the Akita church assumed its own support at once. Mr. Kimura pled with young men and young women to become Christians and unite with the church. The following summary is an incomplete report of his meetings:

Number of meetings held.....	138.
Total attendance.....	17009.
Total offerings taken in meetings...	1659.96
Number of inquirers.....	1958.
Baptisms	360.

"What are the after-effects?" is a common question. What effects does the farmer see from deep ploughing? New life for the good seeds of course. Yes, and new opposition too, for did not the Teacher say "I came not to send peace but a sword"? The pastor finds a new world of opportunity and new problems before him. His sermons must be better and stronger and he must have had a new inspiration so he can direct a larger work else the whole effort will have been only a seed-sowing and much of the seed will be destined to perish before the fruitage. The evangelist not only helps the church to see the Invisible but he helps to realize, then and there, ideals of church attendance, organization and giving. He stands before an audience not only as an unapologizing leader of a meeting but as an inspired, confident leader

of the great, universal, church of Christ. His methods may not always be yours but he can be used of the Spirit of God in bringing souls into the kingdom; he can help to place a weak, discouraged, visionless church on the plain, firm way that leads to life and service. He can plan for a monthly meeting of the youth of the schools, who have pledged to give the best of their lives to direct Christian work, but unless there is someone near at hand whose heart burns, as the evangelist's did when the decisions were made, to see these young people continue faithful to the vision there will be a great waste. Such campaigns can be made to do a work and serve a purpose that nothing else can, but the real success of such a campaign depends very largely on the follow-up work of the pastor, the church and the missionary. Mr. Kimura's greatest emphasis was upon what most people consider the essentials—Bible study, prayer, church attendance and giving. These were his message. Directly and indirectly he preached them. Nothing could be more simple. If the church and its leaders will continue to practice and preach such doctrines faithfully the after-effects of such a campaign are assured. This leader gave his thought, his time, his prayers, his money, his kindness, his love, his wit, his tears, his faith, his boldness and all else that he had in the spirit of Christ. A church or a pastor or a missionary attempting to follow-up such a campaign without giving in the same spirit and measure will fail. Official boards should ask themselves as they face the future after such a season of blessing—"Are we dependable or not?" Have we prayers and money and kindness and love and wit and boldness and common-sense to give without stint in the Spirit of Jesus Christ?"

Open Air Campagins.

These meetings are conducted on the principle that if the people can not or will not come for the message the message must be taken to the people. The most successful of these is known as "The Cherry-blossom Campaign". The meeting has been held annually for fifteen years. Many of the preachers of this (Akita) and adjoining prefectures have stood before the large audiences as they have gathered from the whole country-side upon the very site of the old feudal lord's castle. The prefectural office gives us the finest sight in the beautiful park—just at the point where the flowers are most beautiful. Satake, the lord of Akita, formerly lived in the South at Mito. He quarreled with the Tokugawa Shogunate and came North. To remind him of his old home he brought some little trees with him and planted them in his new castle grounds. That was two-hundred and fifty years ago. Under one of these, now several feet in circumference, we take our stand preach for a week or more during the whole flower festival. Most of the days we speak and sing from morning till night. During the quieter days we are there in the afternoons only. We suspend a large electric light from this old tree and hold meetings every night.

One of the newspapers in writing of another matter recently spoke of this campaign as one of the institutions of the festival. Literally thousands of people came to listen and to many hundreds it has become a source of instruction and inspiration. Last season scores of the young people of the schools of the city came daily, joined in the singing and listened to the teaching for hours. Pastors and evangelists and Christians from all denominations take part in

the program. Last year one layman left his business and came a hundred miles and spoke many times each day. One of the business days is given over to the W.C.T.U. The women come with their dinner and make a full day of it. Their songs and appeals for purity of life are greatly needed for to many the beautiful cherry-blossom season has come to mean only a time for drinking and carousing. To the Christian of Akita it means the Evangel's opportunity.

In the book stall may be found every Christian book available. The sales run from Y.250.00 to Y.400.00 for the week. Recently this letter was received from a young man in the interior who has never met a preacher or been associated with another Christian—"For some months I have been sorely tempted. My feet were almost gone; my steps had well-nigh slipped but the little Bible, one copy of that little Bible has become my salvation". In that letter of seven pages he quotes passage after passage and declares that the Word of God purchased, for a few sen, has now become his daily guide. He concludes his letter thus—"My master is very strict with me but do not bother about me: I'll be there to learn again when the flowers bloom."

For a number of years a similar campaign has been conducted in Tsuruoka during August—this occasion being the opening of the lilies in the ponds of the park. Three years ago there was a flood that continued until a day or two before the opening of the festival. For this reason the other religionists could not celebrate as usual. We stood in our customary place: this led someone to say—"This year it is a Christian festival". We hear a great deal about Christianizing Japanese customs. Why not stand ready to take over

these forms, for the life that they once must have had is passing. "The groves were God's first temples". Why should they not be made his temples today to a people who love their old trees and their parks and flowers?

There are more than a thousand Protestant missionaries in Japan. If each one of these should be responsible for only one such campaign each year what a wonderful influence these thousand broadcasting centres would be! The people have time and money that must be spent on these holiday occasions. Why should they be wasted on that which is not bread?

Spring and Autumn Campaigns.

These campaigns should have in mind especially the Christians and near-Christians. No matter how capable the leader may be, there is need for some new life from the outside world occasionally. Where the pastor is an average or less than an average man such help is a necessity. The purpose of these meetings is not primarily to gather inquirers. The pastor and all the leaders need to be led into deeper experiences of Christ. The Christians who are negligent of the church need to be rechallenged by one who not only loves and knows Christ but by one who loves his own church and can inspire men to continue loyal to their church in the face of difficulties. The pastor of an influential church, or the teacher of experience in a theological seminary, should be the kind of man for these campaigns. There should be the minimum of formality. There should be plenty of time given to the after-meetings. The people should be encouraged to open their hearts and ask questions concerning all kinds of problems that have to do with the life of the individual Christian and the church. If the

teacher is one to whom men may go with confidence many will ask for personal interviews. The officers as well as the timid erring ones will be greatly blessed by this fellowship.

The pastor will wish to do some calling with him and have his help on some difficult cases who have not responded to ordinary treatment and developed as they should. Perhaps some who have been enquiring the way for many years will answer the call at once when presented from a new point of view.

This visitor should be the guest of the church; if possible the church should bear his expenses and he should stop in some home or in a hotel easy of access to the people. The campaign should last from three days to a week or ten days. This honored guest-teacher should emphasize the same essentials that the pastor is always teaching-prayer, family-prayer, private prayer and prayer-meetings; the Bible, Bible teaching, Bible study and Bible living: the church, church attendance, church support, Sunday work, Sunday observance and giving, conscientious, systematic giving of one's means to the Lord.

Though each of these campaigns has its special emphasis, they should all be made to emphasize salvation in Christ and faithful, lifelong devotion to the church, the body of Christ. For what shall a cause be profited if it gain the whole community and these continue not faithful to the end?

CHAPTER X

NEWSPAPER AND CORRESPONDENCE EVANGELISM

Rev. D. Norman, D.D.

The writer of this article must confess his surprise at being invited to contribute on this subject after an absence from Japan of nearly two years especially as during part of the time of his absence illness prevented him from keeping in touch with the progress and development of this line of work here. However the urgent yet kindly manner of the invitation and the hope that those actively engaged in this form of work would supply some illustrative material led to an acceptance of the request.

While on furlough I found many in the West who expressed surprise at the idea of using the newspapers as a means of proclaiming the "Good News" of salvation, and I also found some who are informed on modern mission methods and knew much about Newspaper Evangelism but seemed to be surprised that it cost money, or that it should cost much money. They seemed to think of it as simply a matter of writing an occasional letter to some newspaper just as people in England and America do when they feel moved to appear in print.

A young man born in a missionary home in Japan

and educated as far as the English schools in Japan would take him, discussing when nearly half through his university course the question of his life work said that he was not moved to become a teacher or professor in some school or college, nor was he inclined to enter the ministry in the home land but the sight of the crowds on pilgrimages to shrines and temples in Japan appealed to him suggesting the work that is most needy. As a boy he had been on crowded trains with the pilgrims, he had seen them throng the streets of cities and towns in Japan, and he knew something of the difficulty in getting the message to the common people. He had been out in rural localities, in large villages where the Gospel has not yet been preached, and felt that the untouched, unevangelized millions of Japan constituted an urgent call to carry to them the Christian message. It is one thing to come to Japan with a well trained mind and a soul on fire with zeal to preach Christ, but it is quite a different thing to know how to get the message to them. Japan is a land crowded with busy, ambitious people, engrossed with the cares, aims, hopes and fears of common humanity. The Japanese are human, intensely human. The people want their children to have as good an education as the people of any land desire for their children. Let not the average American or Englishmen think that the Japanese are so very different from themselves. Here the daily newspaper is found carried by a nation-wide, thorough, rural delivery to the remote hamlets among the mountains. Crowds frequent the movies and the best films are shown as soon as they can reach these shores, and get through with the strict censorship which exists. Western music has established

itself along with native music and in many an interior home the best records are used on the phonograph. There is as much to fill the time and interest the people of Japan as there is among the people of Canada or any other Western land; there is more to distract them and make it difficult for the messenger of the Cross to get their undivided attention for a single hour, for here ancient prejudices and customs and religions persist and flourish and do much to close the ears and harden the heart of the people to a new religion with its spiritual appeal. Into such an environment the young enthusiastic missionary comes and of course his one purpose is to get as large a hearing as possible. Whether he be young or old he knows how difficult it is to get a hearing from the non-church going, pleasure-loving crowd at home. This difficulty is greatly increased in Japan. He will perhaps rent houses, or rooms in some of the towns near and itinerate—that is when he has acquired some facility in the use of the language. If he has an average attendance of 25 per meeting through twelve months, and if at the end of two years of persistent work he has five faithful Christians who will become useful as followers of Christ, then he has begun a very successful career as an evangelistic missionary. Many churches that are now well established and are growing have had no such prosperous beginning as that. One place well known to the writer has a better record and is still going ahead. Suppose this same missionary finds means to make use of the columns of a daily paper in his city and can more or less systematically and regularly put his message before the readers of that paper say two or three columns twice a month. He

will have multiplied his audience by a thousand or it may be by ten thousand. Is this not worth while? But this cannot be done by any spasmodic occasional letter to the paper such as is sometimes done by people who like to appear in print or think they have something important to say to the readers of newspapers in the United States or England. The work must be as thorough, as painstaking, as well-planned and as wisely carried out as is the work of a successful pastorate in any church in the West. Money, experience, knowledge, devotion, spiritual power are as essential to success in Newspaper and Correspondence Evangelism as to any other method of work in the extension of the Kingdom of Christ. The multiplying of the audience by one or ten thousand as stated above does not of course imply that results will be proportionately increased. But the work of getting the message to those who have not received it can be more effectively accomplished by this method than by any other yet tried. This is a demonstrated fact, not doubted by those who know whereof they speak.

In proof of the assertion that the systematic use of the daily press as a means of preaching the Gospel is the most successful method of preaching the Gospel widely to the untouched masses we have a considerable amount of evidence from those who have given many years of their lives not only to this line of work but to all other methods known in Japan of evangelizing the people of this land. Those who have made any extensive and systematic use of this method have at the same time had their time and attention largely filled by reason of other work such as supervision of churches already established, various ad-

ministrative duties in connection with their missions or in some cases with the organized Japanese churches; few have given their times largely or entirely to the Newspaper and Correspondence method.

In the 1920 Report of the Annual Foreign Missions Conference of North America there is an extensive report on this subject, v. pp. 174-177. In this report it is shown how many who were inaccessible by ordinary methods owing to sickness, prejudice, artificial restraints, geographical location etc., had been reached and many brought to Christ through articles in the press and the follow-up correspondence method. In a section of Japan that is unprogressive, hostile to Christianity and with very inadequate funds a missionary had made such an impression over the province that a Buddhist lecturer expressed his surprise at finding the Christian religion and its teachings a matter of common conversation even in remote places. "These results have not been attained elsewhere and cannot be attained except where the methods of newspaper and correspondence evangelism are employed" is the strong conclusion drawn from results obtained. Missionaries of five or six different missions in widely separated parts of Japan are quoted in that report as finding this method of evangelizing to be very satisfactory. It is also stated that "Dr. John R. Mott and Dr. R. E. Speer have kept in touch with the work from the beginning, and have expressed themselves strongly that it is a valuable method of evangelistic work".

Rev. W. H. Murray Walton, missionary of the C.M.S. in Hiroshima for years, wrote for a magazine of his church in England under the title "Preaching to a Hundred Thousand". In that article he says;

"Unlike England Japan is still pre-eminently an agricultural nation; three quarters of its population live in the small towns and villages of the country. These represent in many ways the best elements, though not the progressive ones, of the Japanese people. They still provide many of the leaders and through the vote exercise a decisive influence on her politics. They constitute the last bulwarks of a people's faith" "The folk of the country are unreached and unreachable. Unreachable-why? Because their scattered nature and often comparative inaccessibility make it almost impossible for Church or mission to carry on work with the forces at their disposal".

"Now there is one thing that goes regularly to these country homes. It is the daily newspaper. Japan is a great newspaper-reading country. Everybody can read. There are over 280 daily newspapers, some of them boasting a circulation of over half a million.... The power of the Daily Press is incalculable and constitutes a potent means at our very hand of influencing the thought-life of a great nation and leading its best elements to God".

One experienced missionary gives the following:—"The competition of the business world interferes with our associates in this work. No sooner do we get a promising young man with marked ability and enthusiasm for this newspaper work than he is lured away by the higher salaries that can be obtained in business life. However we have inserted a number of articles in the dailies of this city and a larger number of advertisements. Correspondence kept up through the past year shows that we have by this means taken the Gospel message to many who would not otherwise have received it. We inserted short

ads. in all the dailies of the city and within three weeks had a correspondence class of over sixty to whom instruction was sent by mail. Of these three have since been baptized, one in a foreign land.... we believe that this method will do much to enlighten the people, remove prejudice, and prepare the way for more extensive and effective preaching of the Word as well as lead directly to many conversions meanwhile". This missionary says that he hopes to see the plan carried out which contemplated a general Newspaper Evangelistic campaign to cover the Empire of Japan thoroughly.

From another report we glean: "At no time during the year have we had less than 400 on our mailing list. Many books have been sold by mail. Y.23,50 has been received from unseen voluntary contributors. Twenty-three have been baptized who were reached by the advertising and correspondence method".

The writer of this article having just returned from an extensive furlough—in Sept. last—had in some respects to make a fresh start. But in the three months since taking up this line of work again I have now 295 on my mailing list and just a few days ago was visited by three who expressed their determination to begin the Christian life. One of my newest members of the correspondence class wrote last week, "Please explain more clearly what you mean by prayer in the letter which I have received from you. Do you pray to a figure or do you use a picture?" Another, a teacher in a village school writes, "I thank you for the paper 'Glad Tidings' which you sent to me. I am reading the New Testament and want to know the meaning of the 'Kingdom of God'. I want a clean heart. Please

teach me how my inner troubles and difficulties may be overcome and cleared up. (He then relates minutely some of these and says that at times he has wept because of them). Outwardly I seem strong and calm but inwardly I am weak and full of strife. Knowing that I commit sin I often think of suicide but I have learned from you that we may know God by faith. I want to know His love and the life of Jesus". Thus in these two letters we see into the inner life of two young men, both of them living over 100 miles away from my residence, and though they are in very different categories religiously it is given to us to help them toward a better understanding of the realities of things through advertising in the daily papers.

Rev. E. C. Hennigar, Matsumoto, Shinshu, writes that he has given a good deal of time and personal attention to Newspaper Evangelism and finds that it pays good dividends in results for the work. He says "When there are multitudes who cannot or will not come to our churches, what better can we do than send them the same message that we give in our churches right into their homes? We use the press as our pulpit from which to proclaim our message and arouse public opinion on the great moral issues.

"The second feature in this work is by means of judicious and perfectly dignified advertising either in connection with articles or to discover and call out those over our wide field who are really interested in hearing Christianity. And this brings results....

"About 190 are enrolled in my Reading Club and they are reading on an average one good Christian book a month. An average of 20 a month call either to exchange books or for personal conversation on

spiritual things. I seize every opportunity for deepening acquaintance with these people, sending out hundreds of personal letters and thousands of duplicated communications. I have thousands of replies filed away in my study. They come from men on sick beds, dying without hope, from school teachers, from unlettered country lads in remote mountain hamlets. One lad writes "Thanks for the Glad Tidings paper. I have been a follower of Christ from childhood but my environment would not permit of my openly confessing it....I saw your article and was greatly helped and comforted. Please guide me out of darkness into a world of light. I want to see your face and be instructed". Mr. Hennigar says that his Newspaper work is really a church extension work. He tells how in the town of Okaya the work began out of his Newspaper and Correspondence work and now within three years has a church with over thirty members and they are paying Y.200.00 per year on self-support. "In no other way could we in this province of over a million and a half discover those who are ripe for teaching and who are themselves looking for the very light that we are desiring to give them. The method has more than proved itself. At our last Mission meeting (Canadian Methodist) the Standing Committee on Newspaper Evangelism brought in a strongly favorable report".

In an article of Mr. Hennigar's to one of the papers published by his Church in Canada he wrote.

"O Zion haste, thy mission high fulfilling.

To tell to all the world that God is Light:" "These words express the missionary task of the church. We have the message that Japan needs. How are we to get it across?

A Japanese pastor writing recently on the "Missionary Task" says "The country districts with an aggregate population of forty-five million are almost untouched by the Gospel message. And this after over half a century of work. I have worked on three large country circuits in the last 18 years and from personal observation and careful calculation I am sure that not one quarter of this country population is within easy reach of a Christian Church...."

"As a result of the breakdown of Buddhism and Shintoism, before modern science, there has been created in the hearts of many a great void....The unthinking masses who live by the day are satisfied by increasing notions of the opiate of pleasure and excess and give little heed to the call of the soul. But there is an increasing class among the young people that is seeking to know the meaning of life. To them life is a blind alley. Society is bankrupt. One evidence of this is the avidity with which people will take up with any new sect that is started. New crude sects are springing up on all sides, some of them embodying a modicum of Christian truth yet related to the old religions of Japan. A memorial service in a Tokyo university for the spirit of Socrates! A memorial service in a Buddhist temple for the chickens killed for food! Multitudes drown their perplexity in drink. There were 430 suicides in this province last year...."

Mr. Hennigar then in the conclusion of his article emphasizes the Newspaper and Correspondence method of Evangelism as the best solution of getting the Gospel to those who need it, yet have it not, but show eager appreciation when it is brought to them. He finds, as we all do who are engaged in this coun-

try evangelistic work, groups who are "feeling after God if haply they might find Him".

This is a method of work in which missions of different denominations and also Japanese Churches and Missions can cooperate. This has been going on to a limited extent. The extent of this form of cooperation should be increased and intensified. There are now not a few of our younger missionaries who have been born in Japan or have had such a thorough training in the language and literature that they understand the genius and spirit of the people better than their predecessors and fathers did. In spite of the breeze that stirred the air after the U. S. Japanese Exclusion Act was passed, there is a closeness and sympathy of effort and outlook between Japanese pastors and missionaries that is very gratifying. Thus we are in a better position to carry out an extensive Newspaper and Correspondence campaign than ever before. What doth hinder it? The old story, lack of funds. If a great international athletic bout were being staged the funds would be found in abundance. Why not for this important effort on behalf of the Kingdom of truth and righteousness? We can easily let things go along in the old courses and think we are retrenching by not doing this form of work as it should be done. But the devil will make us pay up through the nose for it in other ways as he has during the years since August 1914. It may seem to be a new method to some who read this, but it is not new after all, though it has not been as widespread in its application as it should be.

"The old order changeth, yielding place to new,
And God fulfills Himself in many ways"

The Gospel is old yet ever new, but if the Church

of Christ is to live it must adopt modern methods in presenting and applying its message.

My space is exhausted but one thing remains to be presented. Great social, political and moral issues are before the Japanese nation for determination to-day. The solution of these issues can only be safely reached in the light of Christian truth and by Christian guidance otherwise our Gospel is a fallacy. Great is our responsibility.

CHAPTER XI

VALUE AND USES OF CHRISTIAN LITERATURE IN EVANGELISM

Rev. E. N. Walne, D.D.

The rapidity with which Japanese Christian Literature is recovering from the catastrophe which all but wiped it out of existence two years ago indicates a growing appreciation of its value for use in promoting the Christian Movement in Japan. Only those who were in close touch with printing and publishing concerns can appreciate how complete was the destruction, not only of all existing stocks of Bibles and books, but also of the means for replacing them. Owing to the fortunate circumstance that one of our Bible Societies was located in Kobe, the supply of Scriptures was not entirely cut off. But everything else went, with the exception of the very limited stocks held by a few book-sellers throughout the country. The publishing business of Japan was and is still confined almost exclusively to Tokyo. The Japanese believe that it is not possible for books published elsewhere to be widely circulated. What is said of the publishing business also applies to the printing industry. The earthquake destroyed all of the printing plants in Yokohama and ninety per cent of those in Tokyo, together with the plates and shells which were stored in their warehouses and

the type and machinery which it has been possible to replace only in part and by slow degrees. The destruction of the plates and shells has greatly increased the cost of reprinting new editions. A large part of the plates lost were made when the cost for type-setting was fifteen sen per page as against the present rate of ¥1.40. During the twelve months following the earthquake there were not enough Christian books published to furnish material for a review, so it was necessary to omit from the 1924 issue of *The Christian Movement* the chapter usually devoted to this subject. In September 1924, books began to trickle from the press and by the close of the year they were coming in a rapidly swelling stream. It is quite likely that some publications have escaped the writer's notice, in consequence of which the figures here given do not cover the entire output. He has in hand at this writing (May 30, 1925) eighty-five titles of new editions of old favorites and one hundred and forty-five new publications, making a total of 230 titles.

It may be interesting to note that at present, not including the two Bible Societies, nor the numerous publishers of periodical literature, there are in Japan twenty-three concerns engaged almost exclusively in the production of Christian literature, fifteen of which are entirely managed and financed by Japanese Christians. In addition there are at least twenty-five concerns which are putting out books that will be found useful in Christian work.

Most of the Japanese concerns engaged in the production of Christian literature are supported by the sale of their output, hence the increase in production must be in response to a rapidly growing demand for a literature which presents the Christian

point of view. During recent years there has been a marked growth of interest in the study of the subject of religion in general. The latest statistics of publications available are given in the Japan Year Book for 1924-25 and refer to the output for 1921. During that year the total number of original books on all subjects published was 11,903. Of this total 707 publications are classified as Religious, this subject ranking as fifth in the number of works devoted to its discussion. The four subjects claiming a larger output were:—Politics and Law 821; Education 1,015; Literature 1,246 and Fiction 895.

In 1908 the period of compulsory education in Japan was extended from four to six years. This means that the law of the land requires all the children of Japan to take the ordinary elementary school course, during which they acquire the ability to read. It is claimed that during the year 1921, 99.03 per cent of the children under legal obligation to attend school were enrolled.

What inspiration the above figures furnish for the use of the printed page in the task of evangelizing Japan! We have here a nation in which illiteracy has or will soon cease to exist. We have a reading public which is nation wide and we have in the number of books appearing which discuss religion the evidence of growing interest in the subject on the part of the Japanese. We have or will soon have a nation of seventy million people to whom the printed page can carry the Gospel message. Many of these millions cannot be reached in this generation by any other means.

The character of the books now having the largest circulation indicates that the Japanese reading public has grown tired of the type of literature, so much

in vogue a few years ago. It used to be a disheartening experience to the writer to visit the book shops in the Kanda district of Tokyo, the shelves of which were filled with books representing the worst types of atheistic realism and bestial naturalism. At the close of the Meiji era in 1912 the influence of European decadent literature seemed to be well nigh supreme in the Japanese world of thought. Practically all the works of such writers as Turginiev and Dostoevski, Zola and Maupassant, Ibsen and Hauptmann had been translated and were in great demand. This period also produced a crop of popular native authors who derived their inspiration from their European prototypes and who poured from the press a flood of books depicting what they called the naked realities of life. There is no question but that many of these authors described life as they themselves lived it, one of the most widely read among them winding up his career by committing double suicide with a married woman.

The problem demanding solution on the part of those who are interested in the evangelization of Japan is not "How can we get literature suitable for the purpose?" but "What can we do to assist in the circulation of the literature which is now being produced at a rapidly growing rate?" The discussion of this problem naturally groups itself under the three main heads, viz., free distribution, sales and lending libraries.

1. FREE DISTRIBUTION

The picture which presents itself here is that of the "Sower" who went forth to sow and who scattered the seed broad-cast, many of them falling on unprepared soil and perishing. The smallness of the

results accruing from this method of distribution should not discourage its use. The lesson of the Savior's parable is "Scatter the seed everywhere, on the most unlikely places." The literature selected for this kind of work should be attractive in appearance, redolent of the soil and written in such a way as to be easily understood by the uneducated and at the same time to invite the interest of the intelligent reader. The series of ten tracts on the fundamentals of Christianity, prepared eight years ago by Mr. Paul M. Kanamori answers all of the above requirements. This series, the fifth million of which is now in press, is arranged progressively, and the subjects presented are treated in such a way that the reader who knows nothing whatever of Christianity will be enabled to understand the plan of salvation. In order to secure the best results this method of distribution should be used intensively. The ground should be thoroughly covered. The writer knows of one city in which 40,000 copies of the Kanamori tracts have recently been distributed. By a concerted effort on the part of the Christian forces in Japan the Christian message might in this way be proclaimed to the entire nation within a comparatively short time. In order to follow up such work a slip should be enclosed in each tract giving the address of the distributor and conveying an invitation to write for further information. For this follow-up work more expensive literature may be used, such as Kanamori's "Shinko ni Susumu no Michi," Yamamuro's "Heimin no Fukuin," several booklets by the late Col. Oshima and "Kirisutokyo Yoryo," by Yanagiwara. In introducing Christianity to the Japanese, it is still necessary to convince them that its spread in Japan will not involve a menace to the Japanese Constitution. All of

the writers above referred to argue skilfully that there is no danger in Christianity to "Waga Kokutai."

When distributing a large quantity of the same title in a given community it is a happy idea to have something on the cover to suggest local color. A friend of the writer recently arranged with the publishers to print for him a special edition of 10,000 copies of a certain booklet to be distributed in the city of Nara. In this instance the local color was imparted by the picture of a deer's head on the cover.

Another method of free distribution which might be made very effective would be the presenting of suitable literature to invited guests of Christian marriages and funerals. The wife of a retired army officer, living within a stone's throw of the Nogi Shrine, in Chōfu, recently ordered through the writer seventy-five copies of "Daily Strength for Daily Needs" (Hibi no Chikara) to be given to the friends who attended the funeral of a member of her family. Admirably adapted for use on such an occasion is "Edith" with the Japanese title "Sei no Shori," published by the Christian Literature Society and now temporarily out of print. This translation of a sermon preached at the funeral of an American girl has carried a message of comfort and hope to many a saddened heart in Japan. The force and beauty with which the Christian view of death is presented is indicated by the following stanzas selected from a poem which the booklet contains:—

"Beside the dead I knelt for prayer,

And felt a presence as I prayed.

Lo! it was Jesus standing there.

He smiled: "Be not afraid!"

* * * *

"Alas! too well we know our loss,
 Nor hope again our joy to touch,
 Until the stream of death we cross."

He smiled: "There is no such!"

* * * *

"Dear Lord, how shall we know that they
 Still walk unseen with us and Thee,
 Nor sleep, nor wander far away?"

He smiled: "Abide in me."

Another book admirably adapted for distribution at Christian funerals is "Shi ni Chokumen Suru Tai-ken" (Face to Face with Death: A Personal Experience) by Sato Sadakichi. This book contains a beautiful recital of how a Christian household conducted itself in the presence of the death of one of its members. In the summer of 1924, following the Y.M.C.A. Conference in Gotemba, Dr. Sato took his family to Karuizawa for a quiet time of prayer and meditation. Here his little two-year-old daughter was taken ill and died. Reflecting upon her death, the father gives voice to that faith which takes knowledge of: True Life and True Death; The Way to Overcome Death; God's Voice Heard in the Night; Light where there is Darkness; Worship of God in the Midst of Sorrow and Affliction; etc. This Christian outlook on family,—the mother and the remaining children, whose "kanso" are to be found in the book, together with those of friends.

The budget of every Christian School should provide means for keeping in touch with its graduates through literature sent to them from time to time. There seems to be an especial need for such provision on the part of the girls' schools, many of the graduates of which are completely removed, through marriage,

from all Christian influence. The expense involved in thus keeping in touch with their former pupils will be but a fraction of the amount which the schools invested in their education. The writer knows of a Christian dormitory for working girls which is this spring sending to each of its former inmates a copy of "Ann of Ava." When using this method of distribution, calling for a large number of comparatively expensive books, it should be possible for the schools to secure from the publishers quite liberal discounts.

2. SALE

Japan appears to be a difficult field for the colporteur. The Japanese do not seem to be adept in the art of peddling literature, and expenses are out of all proportion to the proceeds from sales. In many localities however good results should accrue from the use of the night-booths, or yomise. Christian communities should give more encouragement to local bok-shops to carry stocks of Christian literature, by placing orders with them and even by putting books on sale on commission.

3. LENDING LIBRARIES

The writer's experience leads him to believe that the Lending Library, skilfully combined with other methods of distribution, affords the most profitable means for the use of literature in evangelism. What the dispensary is to the physician the lending library is to the missionary. With a missionary community numbering over 1,500 there should be at least a thousand libraries in Japan for the personal use of the missionary. A splendid beginning of such a library may be made at a cost of Y.100.00. This

item should be provided for in the outfit of all new missionaries and they should be encouraged to use the printed page while learning how to use their tongues. Every annual mission budget should provide the means for making the necessary additions to these libraries. The titles selected for such libraries will vary with the needs of the classes of people with whom the missionary comes most into personal contact. In the selection of books it is by no means advisable that only strictly religious publications should be chosen. Any good wholesome book which will help to widen the mental and spiritual horizon of the reader might profitably be included. Liberal use should be made of good fiction. There are now available for use in Lending Libraries good Japanese translations of such books as *Les Miserables*, *Quo Vadis*, *Three Homes*, *Black Beauty*, *Uncle Tom's Cabin*, *John Halifax—Gentleman*, *The Prince of the House of David*, *The Flower Basket*, *Heidi*, *Pollyanna*, *Stepping Heavenward*, *Sky Pilot* and *Black Rock*. The popularity of some of these books with the Japanese reading public is indicated by the number of editions which have been called for. *Les Miserables* has passed through 107 editions and *Quo Vadis* through 50. The writer has known of young men who have read "*Sky Pilot*" at a sitting and who returned the next day to inquire if there were other books like it. At least a dozen biographies of St. Francis have been published in Japanese, the latest being in the form of stories for children. Kagawa's "*Across the Death Line*" has passed through 288 editions, selling at Y.3.00 per copy. These figures mean that during the past five years the Japanese reading public has paid over eight hundred thousand yen for one Christian book!

"The Life and Ideas of Sundar Singh," recently published by the Tokosha, carries a strong appeal for the Japanese reader. In the Introduction which he contributes, the well known scientist and Christian author, Sato Sadakichi says:—"Sundar Singh has inspired me more than any one with whom I have come in contact. He is to be compared to the early plum-blossoms in the spiritual flower garden of the East—the harbinger of the spring that is to come."

In this connection it seems well to review at some length a notable book, published in October, by the Teibi Shuppansha—"Waga Kuni no Jitsugyoka to Kirisutokyo" (Christianity and the Business Men of Our Country). The material for this book was first gathered together by the publishers of the magazine called "Jitsugyo no Nihon" (Industrial Japan), and later compiled in book form by Senda Seiichi. The compiler acknowledges his indebtedness to Nobechi Temma for enthusiastic support and helpful advice. The book is dedicated "To Young Men about to Enter the Business World." The author gives the following reasons for the publication of the book: Next to the study of the Bible, nothing aids the growth and development of character so much as the lessons gained from the actual experience of men. In Japan, what is known as economic warfare has grown more and more severe since the Great War. The people find themselves in a "blind alley," with no light on the problem of how to get out. Many beaten down by the overwhelming catastrophe of the earthquake, have not been able to rise to meet the situation which has followed. The tangle of social problems, the ever-growing problem of Capital and Labor,—none of these can be solved by those who approach them from the

view of the materialist. The great need is to show the people what can be gained by applying the principles of Christianity as a means of solution. It is hoped that this book, which deals with facts, not of some by-gone age or existing in some foreign land, but which are part of the history which is being made in Japan today, will give light and guidance to those who are in darkness, and even perhaps, be the means of leading some to Christ. The experiences of a gratifyingly large number of well known business men who are at the same time well known Christians, testify to two great truths, first that Christianity and business are not incompatible, and second, that it is worthwhile to "weave" one's faith into the affairs of actual life.

There are some fifteen or more great business concerns described as being among those conducted on Christian principles by Christian men. Some of these are to be found in Tokyo, and others throughout the country. Many more might be mentioned did space permit. Among the names of the men of whom we are told are those of: Homma Shumpei, the man who seeks to build the kingdom of God on this earth; Sato Sadakichi, and the industry which has for its aim, Righteousness rather than Profit; Mikimoto, of Culture Pearl fame, and the model plant organized by Christian workmen; Nishino Keinosuke, head of the Shirokiya Department Store, the ideal director and man of faith; Kurozawa, and the Typewriter Factory where and labor co-operate; Kobayashi Tomijiro, the well-known head of the Lion Toothpowder Manufacturing Company; Shidachi Tatsujiro, director of the Nihon Kogyo Ginko, whose wife is one of the directors of the Y.W.C.A. in Japan, and who is a

daughter of Fukuzawa, the founder of Keio University; then there is the head of the world-famous silk industry of Gunze; and the owner of the Futabaya Bicycle Factory, formerly a kuruma factory where the first kuruma used in Japan was made; and many others.

It has been the privilege of the writer to assist in starting many Lending Libraries, not only in Japan proper, but also in Korea and Formosa. When he began, some twenty years ago, it was a difficult task to profitably invest as much as Y.100.00 in good Japanese Christian literature. Today, notwithstanding the destruction following the earthquake, the difficulty consists in deciding what books should be omitted from a Y.100.00 investment. Certainly Y.100.00 is the minimum amount which every missionary or missionary family should invest in books to lend. The unlimited possibilities of large results to be achieved through a wider use of the printed page should receive the careful attention of every Christian organization in Japan when making up its annual budget. Every Christian school should have, in addition to the regular school library, a Dormitory from which books are loaned only for the week-end. Every missionary family in Japan is located near enough to a primary school to make it possible to keep a Lending Library for children. The writer knows of one such library, kept by a missionary wife, which has as many as forty little applicants in a day. There is a rapidly growing supply of books suitable for children. There are several publishing concerns which are making a specialty of putting out this kind of literature. Within the past three months one of them has issued a series entitled "Famous Books for

Boys and Girls" (Sekai Shonen Shojo Meicho Taikai). Sixteen volumes of this series, including one each of stories from the Old and New Testaments, have been issued. Through this series the juvenile classics of the world are being placed within reach of the children of Japan.

The present situation as regards the use of literature in evangelistic work in Japan calls for a more enthusiastic appreciation on the part of the individual Christian worker of its dynamic power. The extent to which the nation is becoming accessible to the influence of good literature should encourage more liberal provision for its use. What has been said above as to the rapidly increasing supply of suitable literature in the vernacular, should not be understood to mean that all of the needs in the way of production are being met. Most of the concerns which publish Christian books must have the assurance that sales will more than meet the cost of publication. But there is a vital need for books the sale of which, for some years to come, will not defray the cost of production. This need must be met by Christian agencies which are not entirely dependent upon the sale of their output.

CHAPTER XII

EVANGELISTIC CONTACTS IN MISSION GIRLS' SCHOOLS

Miss I. S. Blackmore

Examining our subject-title and considering its scope, we take the term "Evangelistic Contact" to imply all that is involved in bringing the glad tidings of Christ to others and others to know Christ, each as his own personal Saviour. We are, then, to consider the opportunities to be found, and the methods practicable in a Mission Girls' School for this supreme aim in all missionary effort. A subject to fire the heart and brain of the dullest writer, but one calling for the pen of an Addison or a Ruskin. The Evangelistic Contact in Mission Girls' Schools is not a thing of points. It is a broad band which engirdles and binds together teachers and pupils every day and all day long.

The average Mission Girls' School in Japan to-day has perhaps 500 pupils in some 15 classes—between 30 and 40 in each, and a strong earnest Christian teacher appointed to the special charge of each class. This arrangement does much to overcome the difficulty of large schools. It is impossible for any one teacher to know even 500 girls well—to know the special abilities and handicaps of each, to know

their hopes and aspirations, and the home conditions that so often withhold a child from her own bent and produces an apparently inconsistent and vacillating course of conduct. But a teacher in charge of a class may know her 30 or 40 girls well enough to be understandingly sympathetic and helpful to each.

The question of limiting the number of pupils is a serious one in all Mission Schools in Japan at the present time. Twenty-five years ago, when all had room to spare, we were glad to attract new pupils; but in these days the question is how far we can allow our numbers to increase without weakening the direct Christian influence upon individual students. Undoubtedly, the personal choice of the majority of missionaries would be a school small enough to allow her to know each pupil well, that each graduate might be a really hand-made product to whom has been given all she had been capable of receiving. Such a school will not enroll more than 250 pupils, and every regular teacher will be able to readily call by name every pupil in the school. This in itself lays the foundation for pleasant and helpful intercourse, and teachers have leisure of heart and mind to give their best in incidental and private conferences, as well as in the more formal classroom work. Such a school may be confidently expected to turn out a large present of effective Christian workers.

But there is another side of the question that cannot be ignored. What about those we might have received had we not been so rigid in keeping down our numbers? How far are we justified in this catering to our own aesthetic taste and satisfaction in our work and excluding those whom we might bring with-

in the circle of the Evangelistic Contact of the school?

Suppose a school of the ideal 250 gradually increases its pupils until they are doubled. What will there be for the 250 extra ones to share in without detracting from the good the others are receiving? We assume that the increase has been gradual, and that there is a sufficient number of reliable Christian teachers to have one in charge of each class. Each such teacher has five or ten minutes in the classroom with her girls when they gather for roll-call in the morning, and this gives opportunity for a few words of advice, caution, or encouragement, to help them start off the day right. Then all gather in the Assembly Hall for morning prayers. As the Bible is an authorized text-book in High School and Post Graduate classes, every pupil brings her own Bible to this service, and joins in the Responsive Reading. Even in the Primary Department it is rare to see a girl of the fifth or sixth grade without her Bible, and many of the third and fourth years come so equipped, their own teachers making sure at morning roll-call, that all know how to find the place for the morning reading. A carefully selected and arranged course of readings bring up in a cycle of five or seven years all the most suitable and essential passages in both the Old and New Testaments, while such portions as the Christmas and Easter record, recur yearly or oftener. This daily use of the whole Bible is a valuable aid in familiarizing every student with the place of each book. Even parts little read are not entirely unknown. As for the use of Hymnbooks, even a Primary first child enjoys having her own at morning prayers.

Then the daily Bible lessons give to each student

a detailed course in Old Testament History, the prophets, the Life of Christ, and the life and letters of Paul. This much at least is being carefully taught, while the memorization of the Commandments, gem verses and passages, and a few whole chapters, can scarcely fail to be of value to the great majority.

Attendance at Sunday School and Church on Sunday mornings helps to form in all of them right ideas and habits in regard to Sabbath observance. The regular singing lessons in the school include sufficient drill in Hymn singing to enable all to enter with the pleasure born of ease and understanding, into the musical parts of the church service.

This much we may term the General Evangelistic Contact of the school—thus far all share alike without regard to numbers. We turn now to what may be called the Elective Evangelistic Contact. First, here, we place the Christian organizations and associations of the school. Among these are class or experience meetings for Christians and enquirers, under responsible leadership. The Y.W.C.A. with its various departments instructs and trains its members and adherents in all lines of wholesome living, Spiritual, Social, Intellectual, and Physical. The W.C.T.U. leads to right understanding of Temperance, Purity, Good Citizenship, Kindness to Animals, and kindred matters. Membership in these associations is necessarily restricted to those who can fulfil certain conditions, yet the weekly meetings are open to all, and invitations both general and particular are given; so none are debarred from their helpful influence, save by their own volition. At these meetings, leaders in all kinds of religious and social work are from time to time invited to speak, and the students may thus keep

informed on all movements for the betterment of life, and find expression for their best impulses in intelligent, concrete work for others.

Perhaps no form of Christian activity is so widespread and so well sustained by the students of Mission Girls' Schools in Japan as that of the work in neighborhood Sunday Schools. A training class (usually under the leadership of a missionary) for the older Christian girls who wish to help, prepares all each week for the teaching of a lesson which on the following Sunday they go out by twos or threes to teach to groups of children gathered from the streets, mainly in the poorer sections of the vicinity. The influence of this work is immeasurable. A moderate estimate would be that the average Mission Girls' School in this way reaches at least 500 children each Sunday. Moreover, the young teachers are themselves gaining valuable experience in sympathetically and clearly telling the "Glad Tiding of Great Joy".

Literary and musical societies too, aim to put before their audiences at each meeting something really worth while. In story and in song, in pageant and in play, the principles and methods of Him "who went about doing good", are set forth attractively and impressively.

Again, the influence of the library and Reading Room in a Mission Girls' School must not be overlooked. Well stocked with the best to be had in the way of books and periodicals in both English and Japanese, these rooms stand open to all, and many students shy of seeking special help from others, find here helpful and inspiring friends.

Surrounding and pervading all this organized effort, and giving it its value and its vitality, is the

quiet influence of Christian teachers and Christian fellow students. There is nothing spectacular or adventurous in walking down a hallway to one's classroom to teach the regular daily Bible lesson. There are no problems of attendance of the same thirty or forty learners day by day, or of adapting teaching to those of various ages and attainments. Good order and attention are practically assured. After all these things must the outside Evangelistic worker strive, and great indeed is her triumph if she can even approximate the conditions that are matters of course to the school worker. Are there then "no foes" for the school Bible teacher "to fight"? Must she move in her sphere "carried on flowery beds of ease"? Let us compare the two from another viewpoint. The outside evangelistic worker having arranged for her meeting, gives God's message clearly and forcefully as she may, spends a pleasant social hour in friendly and helpful chat, then bids her people "Good-bye", not to meet them again, perhaps until the time for the next meeting—a week two weeks, or a month hence. True, visits may be exchanged more or less frequently, and made to deepen and extend her meeting is her main point of contact. The school Bible teacher, too, gives to her class her very best, striving to set before her girls Christ's high standard for daily living. Then she goes out from the classroom to live hour by hour and day by day in the presence of those she has been teaching. In school life, there is an unavoidable pressure on all to meet the demands of each hour. Teachers and pupils face the rough places and hard bits of life together, and some times jostle each other as each strives to do her part. Bright eyes are watch-

ing to see how the lessons in patience, in unselfishness, in helpfulness are lived out, and the effect of the lessons is heightened or marred, as they note her kindness, her courtesy, her justice, or her failure in any point. Of small value is the most carefully prepared and impressively given lesson, when the daily life of the teacher fails to be in harmony with her teaching. God's Grace be with the school Bible teacher, that she may be brave and earnest and true, for a great trust is hers.

Visiting in the homes of the pupils is another form of Evangelistic Contact much emphasized in some schools and with good results. Sometimes the teacher in charge of each class is expected to keep in touch with the homes of the girls in her class. In others a special School Evangelistic Visitor is appointed. It is desirable that such should teach in the school enough to make her known as a "teacher". Visits can be arranged for at times mutually convenient. These visits are almost invariably well received, and are productive of a better understanding of the school aims and methods. This visitor may also keep in touch with graduates by visits or by letters sent on birthdays or anniversaries of baptism. As a rule, our schools are too greatly hampered by lack of workers to admit of a system of this kind being fully carried out, even some such work is worth while.

All these lines of work are but slightly affected by the size of the school, provided the number of Christian teachers can keep pace with the increase of pupils. There are cases constantly coming to light of children whose non-Christian parents recognize that their child's life has been so changed by the power of Christianity that they do not hesitate to

say "My child is a Christian", though no teacher had known her to be especially influenced. Not long ago, a Primary School child carried home so much of what she heard at school that the father felt uncomfortable that a little child should know much more than he of things that seemed worth knowing. He sought out the nearest church, attended it, and in due time was received into membership. He is today a man whose life proves the sincerity of his faith. His child is just one in her class giving no indication of being more deeply influenced than others. The little daughter of a wine merchant repeated so forcefully at home the lessons on the wrong of making and selling what destroyed good wheat and rice to produce, and which worked injury to others, that the parents decided to go out of the business, though they did not know, when they closed their shop, where to find another business opening. A few weeks ago, another pupil who had been received into a Mission School in mid-term, could not write on the assigned subject for her class, as she had not been in the school at the time when the event to be described took place. Her teacher told her she might write on "My Impressions on Entering this School". Here is one paragraph—"I have felt it strange that our teachers here, and the pupils, too are so interested and know so much about all kinds of people who need help—the lepers in Meguro and in Kusatsu, the neglected canalboat children of East Tokyo, Day Nurseries for children whose mothers work all day in factories, and all things of that kind. I never heard anything of the sort in school before. It seemed strange that our teachers should talk to us of these things—strange, yet beautiful too. I think it is good

to know about them, and I am glad that even I can help a little to make these people happier and better, but I never thought about it before I came here”.

If any young woman is wondering where to find a bit of hopeful soil for her Evangelistic planting, let me recommend a Mission Girls' School in Japan. That the results are lasting is proved in even a casual review of the Japanese women who are today laboring to make Japan a better and a cleaner country. Of the women who are effectively active in the church and in every form of helpful, uplifting work, the overwhelming majority are the product of Mission Girls' Schools.

CHAPTER XIII

EVANGELISTIC CONTRACTS IN CHRISTIAN SCHOOLS FOR BOYS

Prof. P. L. Gerhard

In any consideration of Christian Schools for Boys in Japan, and especially in considering the religious work of the schools, we need constantly to keep in mind one great difference between our Christian schools here in Japan and schools connected with the Churches in the home lands.

At home the students who enter any school are very largely Christians before they come into the school, and this is especially true of those who enter schools supported by Christian denominations. Students there come very largely from Christian homes, and even where the Christian life has not been at its best and where the students themselves have not been identified very actively with Christian work, still their characters have been formed under Christian influences of home and community.

But in our work here in Japan the situation is very different indeed. Even today, after two generations of Christian work here, the students who come to us still come very largely from non-Christian homes and of course have grown up in an atmosphere where there is little or no Christian influence.

Among applicants for the Middle School Courses (Academy Grade) very few come from Christian homes. The percentage is very rarely as high as ten percent, often as low as four or five percent. And even in college grade work those who enter, while somewhat more familiar with Christianity, very rarely have had much training in Christian living and thinking, except as they have been students of Christian schools during their academy days.

Since the work in our schools here has been so largely among those who were not Christians when they come into the school, along with the purpose to give a good Christian education, there has been the recognition of the unusual evangelistic opportunity which these years in the school present. From the beginning of Christian work in Japan this phase of the work has been an important factor in shaping its policy, and those who have been most intimately connected with the life of the schools have recognized this two-fold task of the Christian school, its educational responsibility and its evangelistic responsibility.

Sometimes there has been more emphasis on one side, sometimes on the other. In the early days when the central place of Christian education in the development of Christian leadership for the nation was not so fully recognized and when there was great lack of adequate funds and equipment, it was often difficult to provide proper educational facilities. Today with better equipment and with the value of our educational work more fully recognized our schools have grown in numbers and influence and the outstanding problem is seen to be the developing and strengthening of the Christian elements and influences in the schools so that the young men who go out from the schools

well-educated may go out with all their abilities and talents consecrated to Christian life and service.

It needs to be remembered too that in Japan all forms of educational work are under the direct control of the Educational Department of the government. For private schools two courses are open. Full recognition can be secured if the equipment, curriculum and teaching force meet the requirements of the government and the school then ranks the same as a government school but in this case the teaching of religion as a part of the regular work of the school is not allowed and religious influences must be exerted in other ways. Or a school may be recognized as doing educational work equal to the government schools of the same grade and receive a partial recognition which gives nearly the same rights and privileges as are enjoyed by the government schools and which at the same time allows full freedom in the teaching of religion as a regular part of the course. Most of our Christian schools have this latter recognition and are therefore free to develop their Christian life to the fullest possible extent.

What are some of the ways in which our Christian schools can best lead their non-Christian students to accept Christ and then nurture them in the Christian life?

First of all, as properly pervading everything else, is the fact that the school is a Christian school, founded in the name of Christ, supported by the prayers and gifts of those who believe in Christ and are trying to follow Him. There is here a very real asset that can be made to count for much in the life of the individual student. Just as truly as we can feel the Christian atmosphere of a Christian home, so truly

should there be an atmosphere and life in a Christian school that will make the student feel that there is a difference in his school, and that not simply in name but in fact it is a Christian school. Are we really Christian schools if we strive for anything less than this?

To attain this we need to depend primarily on the Christian staff of the school, the Christian teachers who thru their lives in the classroom, on the playground and in the community give evidence of being followers of Christ. This will manifest itself in their interest in their work and in their love for their students. We need,—not the teacher who feels that he is an employee engaged to teach 18 or 20 hours a week during the school term, but the teacher for whom his appointment is an opportunity to serve the Christian purpose of the school every day and all the time. We need the man who is himself growing in Christ-likeness and for whom service in a Christian school is service for Christ. As has been well said our need in Christian schools is not simply professing Christians but progressing Christians. Adequate equipment we must have and we must maintain an adequate educational standard but if we are to be a Christian school these must be in the hands of Christian officers and teachers.

Of the activities of the school we would place first, if properly conducted, the daily chapel service of the school, when teachers and students at the beginning of each day, meeting reverently in the school chapel, unite in a short service of prayer and praise. How easily this service may become a mere form, here or in the home lands, we all know. Coming daily, the time being short, men sometimes leading the service

who have little ability to conduct the service, the failure of teachers to attend regularly, lack of reverence among the students, the chapel poorly heated or lighted,—there are many things that may interfere. And yet, when properly prepared for, what a great opportunity we do have here. Even the short time allowed for it gives us a total of more time during the week than the time usually gives for the Sunday school or Church service. We have the entire student body and we have a daily opportunity to bring home a real appeal and to develop a sense of worship and reverence. A daily chapel service wisely conducted, in which the entire congregation has some opportunity to participate may be a means of presenting Christ and of nurturing the Christian life of students and teachers.

Next in importance in reaching the entire school, we believe, is the regular study of the Bible as given each week, once or more times to every class in the school. Her too there is the two fold purpose, to present Christ and His truth in such a way as to win acceptance of Him by those who are not yet Christians and also to minister to the Christian life of those who have already accepted Him. Here again the value of the courses presented depends on the carefulness with which the work is planned and prepared for and also the ability and consecration of the teachers. This not being a subject provided for by government regulations, our Christian schools have been free to outline the work and the greatest care and attention has been given to the subject. The courses have been arranged so as to bring the younger students into possession of the facts of the life of Christ and then to develop and further their Christian life during the later years,

In our Christian schools today no part of the curriculum receives more careful study by the school authorities, than does the course of Bible study.

Another special opportunity with the entire student body comes with the weekly moral lecture period. This weekly talk to all the students, divided into suitable groups, given by Christian teachers on the practical problems or their daily life within the school and without the school, or to the older students on national and international problems, is a splendid opportunity to give help in the spiritual problems of their lives. Here it is the privilege of the Christian leader not simply to state the problems and difficulties and to suggest possible solutions, but to offer Christ as the power unto salvation, in personal, civic, national and international problems.

Evangelistic opportunities come also with the teaching of other branches of the course, literature, history or science. Much that is unworthy has been written in English but no immoral work has ever been given a permanent place in English Literature and the wealth of our literature makes possible the choice of such material as will make any lesson an opportunity to foster a desire for nobler living. The facts of science or history are the same facts whether the teacher is a Christian or not, but surely he who has in his own life realized the possibilities of fellowship with his Father can most helpfully explain the unfolding of the will of the Father as revealed through the works of nature and in the history of mankind. In cooperating in athletics, music and other activities outside of the classroom, there is also a splendid opportunity to develop and strengthen high ideals

of fair play, good sportsmanship, and helpfulness towards others.

A strong evangelistic force is the school Y.M.C.A. The efforts of the Association vary in different schools but thru the early morning prayermeeting, thru the bringing of outside speakers and especially in guiding and directing personal work among the younger students, and giving opportunity for Christian activity on the part of the older students, the Y.M.C.A. can be a most helpful factor in the work of the school.

With the large number of students now enrolled in our schools a School Church can be one of the very best evangelistic agencies within the school, both for reaching the non-Christian students and also for providing church life for most of the Christian students, since so few of them have ties with the churches of the city. Here the various religious activities of the school can be centered. The pastor is naturally selected because of his special qualifications for work among the students. To them he gives his time as pastor and for them especially he prepares his Sunday morning message. The presence of members of the faculty with their families helps to make it a church home and their cooperation will go far in making it a successful evangelistic agency. A Sunday School, a Christian Endeavor Society, a Young Men's Association, a Boy Scout organization for the younger boys, all are helpful and afford excellent opportunity for the students to express their Christian life. Too often we limit our efforts to making impressions and offer too little opportunity for expression. Here is a splendid opportunity for service for others.

The observance of Christmas, Good Friday, Easter, and Ascension Day can be made most helpful. In at

least some of our schools here all of these days are observed as school holidays and special religious services are carefully planned for and some very deep impressions have been made thru the observance of these special days.

Another important opportunity is the observance of Decision Day once or more times during the year. In winning our students we always depend primarily on the daily work and life of the school, week in and week out, in the various ways which we have been considering, but in bringing them to a definite decision it is most helpful to have a special appeal made to the students challenging them to decide definitely for Christ and to make a public profession of their faith. The visit of Col. Yamamuro, Seimatsu Kimura, or Paul Kanamori, when properly prepared for and properly followed up may be of very great spiritual blessing to the school.

Dormitories under the leadership of consecrated Christian monitors are among the best possible forms of Christian evangelistic effort. If it were possible it would seem desirable to have dormitory accommodations for practically all the students not living in their own homes in the city. The problems involved in the conducting of a dormitory are very difficult, but when the right man is available for leadership, and where most of the older students are Christians, so that year by year the ideal of the dormitory as a Christian home is developed, and the new students as they come in, really come into a Christian atmosphere, a dormitory is a most valuable aid in the evangelistic efforts of the school.

Other forms of work might be mentioned but these seem to be some of the most helpful factors in

our work. We do not, of course, find all of these developing equally in all of our schools and probably no one interested in these problems in any of our schools is satisfied with the success so far attained. But we do find in all a very real recognition of the two-fold purpose of our Christian schools and a definite, thoughtful, prayerful, earnest effort to use to best advantage all such methods as will best accomplish both the educational and the evangelistic aims of the school.

What of the results? Notwithstanding the fact that so small a number of those who enter the school are Christians, the number of those who have made a public profession of their faith before graduation is in some classes over half of the class, and others are baptised soon after graduation. And it is our conviction that no student ever spends four or five years in the atmosphere of our Christian schools without being definitely influenced for Christ.

At the same time we do believe that God is ready to bless still more richly our efforts when we are more wholly consecrated to our tasks for Him. There has never been greater need for wise leadership in Japan than there is today. Surely the challenge that comes to every one in any way connected with our Christian schools is to endeavor more earnestly than ever before to so strengthen the Christian influence in our schools that under the blessing of the Holy Spirit every one of our graduates may go out as a Christian leader with all his talents and abilities dedicated to Christlike service.

PART V

EDUCATION—SPECIAL PHASES

CHAPTER XIV

SOME NEW EDUCATIONAL EXPERIMENTS IN JAPAN

Rev. B. F. Shively, D.D.

There is no other concern in all the realm of interest for us humans quite so important as the education of our children and youth. And yet it is an obvious fact that there is scarcely any other interest to which we have given so little real thought and into which we have put so little of our resources.

Here in Japan those who have been interested particularly in education have spent no end of time and labor over the problems of education, and yet, when we turn a critical eye upon the effort and procedure what, after all, have we been doing but carrying over into the Oriental situation a traditional education which has been merely a partial success in the West. Whatever adaptations we have undertaken have been largely to a system which is even worse.

We are living in a changing world. The age in

which we live now changes over night. Science is revolutionizing our whole outlook on life. Man has become largely the master of nature. One man is able to command forces which no amount of men could have handled ten years ago.. We are told that the destinies of whole cities and nations are at the mercy of a very few men who have learned the secrets of science.

In our every-day life where most of us move, former standards and customs and controls are no longer satisfactory. This is as true of many who have controlled as for those who have submitted. It is not wholly because workers are striking that employers are wanting a more satisfactory arrangement. It is not wholly because parents find it difficult to enforce their standards upon the children that they are dissatisfied with the old methods. Wise parents see that "paternalistic" homes and schools and education do not prepare the child for a church and a state which can no longer remain "paternalistic". If we want a democracy there is just one way to get it and that is to begin to practice democracy in all the activities of every home and every school and every state. It must be a cooperative enterprise. Adults cannot do it alone. The children and young people much learn the ways of democracy and the traits of a democrat by taking a share in all the activities and interests of life from childhood.

In his trenchant little book, "What Ails Our Youth", Dr. Coe does not attempt to deny what the title suggests. He knows the ailment exists and he makes a daring search for the causes. He finds the causes to lie, on the one hand, in the "social order that is out of order", and, on the other hand, in

an education that is not helping the children and youth to overcome their ailments because the education itself is suffering from similar causes.

Something ails the youth of Japan and we all know it. In our Christian schools we are little, if any, better off. It seems folly to blame the youth and to say it is the age through which we are passing. There will be little change for the better if educators do not face the situation with open minds and seek the causes. Many are coming to feel that the causes lie largely in the schools themselves—in the type of education which the schools are providing. Perhaps some decidedly radical changes need to be made. With this thought in mind the Board of Editors of the Christian Movement asked for a study of some New Educational Experiments in Japan.

After careful thought and conference with educational leaders it was decided to make a study of only a few such experiments. Naturally the selection represents what are, in the opinion of a number, among the most significant. Furthermore it is expected that the experiments here presented will offer the largest contribution toward a better outlook for Christian education in Japan.

The American School in Japan

The American School in Japan—along with other similar schools in the Orient—is unique in its nature and in its opportunity. Anyone who is familiar with conditions in the field of education in America and the conditions about this school well knows the striking differences between a school of similar grade in an up-to-date, thriving community in America and the American School in Japan. And yet, here we

have set down in the heart of Japan what is presumably a typical unit of American education. Why should it not be so? The American people who reside in Tokyo are among the most purposeful and cultured American people to be found anywhere. Their children should have at their disposal the best facilities for education which modern civilization can provide.

This is true not alone for sake of the children themselves and for the service they will give to society, but in a most significant sense it is true for the nation in which the school exists. This school has an unequalled opportunity to exemplify the best there is in educational ideal and procedure. It should be of such quality in every respect as to be worthy the careful study of the educators of the entire Orient.

Of course this is not the case, but there are sure signs of better days at hand. Fortunately the American School in Japan is free from the necessity of conforming to any fixed policy, especially from without. This is a great advantage. And yet there is sometimes the greatest difficulty in breaking through custom and tradition of one kind and another.

Two very profitable days spent at the American School in Japan convinced me that this institution has already made a beginning in what is likely to become one of the outstanding experiments in education in Japan. Some of the leaders have such a vision for the school. The principal sees that it is one of the clear missions of the school to point the way in educational theory and practice. This is an excellent beginning. That the enterprise is one which must have the cooperation of all concerned

Dr. Hansen sees clearly. But he also realizes that he has a certain responsibility for breaking new ground if the school is to make the contribution it should.

One of the outstanding features of the American School is that it is a real cooperative enterprise. The usual way to run a school is to run it. The head of the school with his staff plans the work of each day, each week, each term and each year. Everything is set up in advance, the doors are thrown open and the teacher proceeds to the task of administering his wares. The teacher who succeeds is designated a "born" teacher. The pupil who is most docile and submissive, and who succeeds in reproducing the ideas of textbook and teacher in test and examination is the prize student. In such a school information is the criterion. Control is the atmosphere. Though not professedly so coercion is the rule of the day. The authorities decide what is to be done, how it is to be done and who is to do it. There is a minimum of opportunity for initiative and cooperation. Whatever cooperation is asked, is for the sake of carrying forward an enterprise the authorities are putting on. If the pupils want to have any say at all they must seek it in extra-curricular activities.

It is not so at the American School. It is the deliberate policy of the management to encourage a maximum of cooperation and even initiative on the part of the pupils. This policy pertains to planning as well as to carrying out many of the classroom activities. This responsibility will be shared with the pupils in proportion as they are ready for it. For it is held that this is education. These children are all liv-

ing right now. What they need to know how to do now, and what they will need increasingly to know how to do is to cooperate, to initiate, to be self-reliant, to be industrious, to sympathize, to respect majority rule, to accept responsibility and to serve. Information has been the criterion in our education. We have been blind to the necessity for developing traits conducive to wise living. One result is a world turned up side down. If we fail to follow the lead of our prophets in education calling for the development of these neglected phases of intelligence we are doomed.

A case in point is the Monday Assembly period at The American School. The period is not held sacred for the principal or one of his staff or a visitor who likes to talk. It belongs to the students. They made a plan to take charge of the assembly in turn by classes. The day I was present the 5th and 6th grades put on a little drama of Royal setting. It was well done. The performers as well as the listeners entered into the story as an "experience". To them it was ever so much more worth while than having a ten-minute address. To the mature observer with an educational interest there was evident self-control, there was initiative, there was self-expression, there was cooperation and there was "drive" of the type which characterizes all worth while enterprises.

One of the girls of the High School came to the principal to consult as to what ought to be done to celebrate Inauguration Day. The principal might have made the decision outright. Or he might have assigned each his and her part and called for rehearsal. And by so doing he would have been in line with what is going on in the typical school. But

he would have robbed his pupil of all opportunity for development. What he did was to encourage initiative with the result that a program was planned and carried out with a group of students in the lead. Four of the students spoke on, The Occasion for the Celebration, The Life of Mr. Coolidge, The Republican Party, and the Events of Inauguration Day at Washington. By invitation of the group of leaders the principal gave a brief address.

On March 8th The Japan Advertiser carried an unpretentious item stating that such a celebration had been held and it gave in bare outline what had happened. To most readers this simple item was merely a news item. To some it probably was annoying that the American School could not have a celebration more in keeping with the dignity of the occasion. To one with his ear to the ground for any recognition of reverence for childhood it is one more proclamation of the coming of a better day in our schools when neither the pedagogue nor the subject-matter shall be the controlling factor but when every activity shall spring from the needs of the pupil and his highest development.

This is not formal text-book-assignment-recitation education. It partakes of what Professor Kilpatrick calls "Purposeful Activity". It is typical of the activities of society. It is a "unit of the worthy life". I secured from the school a number of reports from the pupils written at the request of their teachers telling what they learned at that celebration exercise. The students did not know the use to which the papers were to be put. Naturally the students who shared most largely profited most. This was evident. Some of the other papers showed clearly

that there was much in the program that was worth while to them. Certain attitudes were built up. Information was apparent. That there was gain in self-confidence and in ability to initiate the papers did not show. And yet these were certainly the largest gains.

In the Japan Advertiser, Jan. 27, 28, and 29th, 1925, there is an account of a banking project undertaken by the 7th and 8th grades under the supervision of the teacher, Miss Florence M. Smith. Space is not available to discuss this report at length. No educator can afford to pass it by without most careful study. The statement is much more than a report on a project. It is as worth while as a course in a university on the "Project Method in Education". Dr. Hansen and Miss Smith have made a real contribution to the cause of education in Japan.

The remarkable thing about the enterprise is the wide range it covered in its progress. It started by "playing at Banking" and developed into a study of banking which, in its various ramifications covered the origin and uses of moneys, the function of the bank, its relation to industry, to business, to war and in short to the progress of civilization. More intensively the study covered the organization and administration of banks.

The surprising total of 151 different learnings were apparent from the students' accounts. Anyone familiar with such work well knows that many of the most significant learnings did not appear in the accounts. The matter of attitudes, appreciations and habits which an enterprise like this one does so much to develop may not appear in the tabulation.

The significance for education in such a project

lies largely in the fact that each of the various tributaries to the on-going movement is vitally related to the whole and arose out of it. The enterprise could not continue until the difficulties were cleared away. Thus the drive is within the project and not imposed from without. Learnings large and small have vital connection and significance. Incidentally wholesome attitudes are formed and skills taken care of without coercion.

How different, how fundamentally and significantly different from tasks and controls set by authority from without!

Seijo Gakko

Seijo Gakko is at present an independent school of both primary and middle school grade. It is located in Ushigome, Tokyo, adjoining the famous Ushigome Middle School with which the name of Dr. Sawayanagi has so long been associated. The school is yet young but there are extensive plans for relocation in the suburbs of Tokyo where a very extensive tract of land has been purchased. Surrounding the grounds to be used for enlarged and complete plan there are extensive building lots. It is the plan to sell these to families especially interested in the school for homes. Thus the necessary funds for rebuilding will come to the school and at the same time a sympathetic community will be established in the midst of which this significant educational enterprise can go forward with facility.

When Dr. Sawayanagi returned from a trip abroad on an educational commission he was released from his school connections with permission to establish an independent school for experimental pur-

poses. The school has had to make its own way. It is miserably housed and poorly equipped and yet it is in many respects the outstanding piece of education going on in Japan.

Fortunately, Dr. Sawayanagi found a young man with a great soul and a remarkable vision for vital education. The name of Mr. Obara will go down in history as one of the prophets of freedom in education in Japan. The two days spent with this man in his school and the evening enjoyed in his home convinced me that here is a great seeing and understanding heart.

Seijo Gakko has enthroned the child. Every boy and every girl is a personality to be respected. The school sees its task in terms of boys and girls and their capacity for growth and development as individuals, not as so much humanity to be moulded to a set pattern. To this end Seiji Gakko has turned away from the formal and the stereotyped. There are no desks set in rows and facing an elevated seat for the teacher (desks which are screwed to the floor and intended primarily for hearing purposes). So long as we continue to carry on under these mediæval conditions we shall remain slaves to tradition and our children remain dwarfed personalities, unfitted for the life in which we expect them to assume increasing responsibility.

There is a magnificent spirit about the school. The contrast between the old school-house, the body and the soul is most striking. The officers and teachers have an obvious understanding of what the school is seeking to accomplish and there is a comradeship between the staff and their chief which is rare, indeed. The same spirit prevails among the

pupils and between pupil and teacher. The entire enterprise seems to be one of cooperation. The same genuine comradeship is apparent in all the activities whether it be school-room work or feeding the animals and caring for them or a trip up Mt. Fuji. When I saw on the screen the various outdoor activities which had been filmed I thought "this is fun and play, it will be a different story in the class-room". But when I saw boys and their teachers bending over tables and objects of study and instruments and books entirely unconscious of what was happening around them I said, "My hat is off to Seijo Gakko".

Mr. Obara believes thoroughly in the cooperation of school and home. When asked whether they had not a select class of children he said with a twinkle, "No, not exactly, we rather select our parents. We believe we can get on with our work in proportion as the parents are in sympathy with our work in proportion as the parents are in sympathy with our ideals. So we have entrance examination for the parents and not for the children". In other words they believe that a sympathetic attitude in the home will help overcome and correct most of the abnormalities in the children. It is equally true that lack of cooperation in the home will make it practically impossible for the school to do its work efficiently.

In the English work for the children Miss Alethea Bridges begins with the first grade and carries the work right through all the grades. It is astonishing what results she is getting in reading and enunciation. The maintenance of the group spirit does much for freedom and naturalness of expression.

In the typical class-room the chairs and tables are arranged and re-arranged at will to conform to

the nature of the work in hand. The pupils work in groups for the most part and they are free to consult one another or the teacher at will. Why not? What fools we mortals be! We flog our children for working together in school and put them in prison for not doing so after they get out of school. In this school some stand, some sit, and some do both. So far as I could discover it is not the Dalton Plan. I think it is rather the Seijo Plan. I kept on the watch for slackers. At last I saw three boys at the end of a hall by a window. I strutted victoriously in that direction that I might have a clear conviction against them only to discover them so much wrapped up in making sketches of a certain section of the environs that they never as much as noticed the intruder. With my hat off again I hastened a retreat.

They say at Seijo that they do not have the problem of discipline.... That is to say it is not on their list of troubles. One can readily understand. Everyone is so much engrossed in what seems to be the most fascinating work in the world that there must be little chance for mischief-making. It is not play that they are engaged in either. It seems to me that the secret is just here, they all carry the joyful play spirit into their work and it becomes play. The whole enterprise is a most interesting adventure.

Jiyu Gakuen

Jiyu Gakuen is located in the outskirts of Tokyo near Mejiro. It is a school for girls offering seven years of work after the grades. The school is less than five years old. At present there are about 200 girls. The capacity is to be 210 making a group of 30 to each year.

Jiyu Gakuen is one of the busiest places in the Metropolis. It is a most attractive spot. The approach is through a spacious lawn of well kept Korean turf. The architecture combines in a happy and pleasing way the practical and the artistic. The purpose of the founders that the buildings themselves should contribute to the happiness and culture of both teachers and pupils seems to have been abundantly realized. Significant as these externals are, the singular charm of the institution resides in its personalities.

Mrs. Motoko Hani, the founder of the school, combines in remarkable degree the vision of the prophet and the understanding of the practical educator. It was my privilege to visit the school twice, to see many of its activities and to come under the spell of its charming and gracious leader. I say "charming", for I was charmed. From the moment I stepped inside the gate until I left the grounds it was somehow different. For a whole hour I heard from this wonderful woman the story of Jiyu Gakuen and something of her ideas of education. There is an atmosphere about the place which makes one feel he is in a new world. The spirit of helpfulness and cooperation abounds in all from the least to the greatest.

This is probably not the proper way to express what is meant. One's habitual language will not always carry over into new realms. I understand there is no "least" and no "greatest" at this school. For, though the girls come from families of very different stations in life, when they enter Jiyu Gakuen all distinctions must be left behind. They are all on the same footing.

At Jiyu Gakuen there are no servants. An expert gardener comes in occasionally to put the trees and plants into shape. Otherwise the work is all done by the girls. They keep the grounds clean, they clean the building, they prepare the noon lunch, they keep the accounts, they collect the fees, they care for the sick, welcome and entertain visitors, run errands and in short do all that needs to be done about the school. When relief and rehabilitation work was to be done after the great disaster, a detachment of these "workers" was loaned to Mr. Kagawa. So efficient were their services that Mr. Kagawa expressed astonishment that there were girls anywhere in Japan who could accomplish what they did.

The school is organized on the family plan where each group has responsibility for its members. Within these units there is deep sense of responsibility. Cooperation abounds in whatever activity is undertaken. There are occasional reports from the units to the group as a whole. This preserves the larger unity.

Student responsibility is at a maximum here. These various responsibilities are passed around to all the girls. "At first", said a recent graduate, "the girls are not accustomed to the work and some of them do not like it but very soon they enter into the spirit of the school and work becomes as play".

One of the staunchest beliefs of the leaders is that where finances are limited it is better to put your resources into employing the very best of teachers and not into servants and office clerks. Besides, Mrs. Hani holds that "learning by doing" is a very wise doctrine in education. At this point in our conversation the visitor turned school-master

critic and ventured to ask his hostess how she would answer the charge that all these various activities might lead to a sacrifice of educational content. Her reply was immediate and to the entire satisfaction of her guest when she said in return, "do you think there is any type of education more vital and worth while than this for the development of full personality"?

The following is the week's work for the higher classes. English Language 8 hours, Literature and Philosophy 4 hours, Natural Science, 2 hours, Law, Economics, and Sociology 3 hours, Music 2 hours, Practical Business—including Manual Arts, Sewing and Cooking 6 hours, Intimate Consultation 2 hours, Gymnasium 2 hours.

A Summary of Emphases in These Schools

The most important consideration in education is the child.

Education is growth rather than accumulation of knowledge. It is growth from an inner principle toward maturity.

The method of education-growth is through experience. Experience comes through participating in worth while activities.

Emotions and attitudes and habits are of primary importance.

Education must help the child to enter fully into the life about him at each stage in his development. This he must do appreciatively and creatively.

To this end education must be a part of life itself.

Education much recognize and develop individual tendencies.

To this end personal attention in small classes is to be the rule.

Group study is to be encouraged not prohibited.

Cooperation in planning and in carrying on the work of education is necessary and desirable to the highest development of the pupils.

Purposeful activities, such as projects, furnish ideal settings for vital learning and development.

Responsibilities should be shared by pupils and teachers.

Education should keep alive in the developing pupils the openmindedness so essential to all progress.

Education should help the pupils to investigate, to criticise and to pass moral judgment on the various activities of society as well as the school itself, in order that they may learn to evaluate and to decide for themselves when necessary.

Education should encourage the growth of such traits as make for good citizenship. This will come through the exercise of such traits in daily living in the school and elsewhere.

Education is as broad as life. It should avail itself of all influences, agencies, institutions etc. as they will serve its purposes. The school is the rallying point.

Education should take its clues from the child and his needs as a developing member of the divine-human society commonly called the Kingdom of God. To this end education must be free from external authority and control.

CHAPTER XV

CHRISTIAN CONTACTS IN NON-CHRISTIAN SCHOOLS

Rev. P. A. Smith

The regulations which govern the matter of religious teaching or propaganda in all publicly supported schools, and even, private schools which are officially recognized, state that there shall be no such work carried on in any building belonging to the school proper or under the auspices of the school.

It might seem from this that the case for Christian propaganda is hopeless, especially as the follower of Christ labors under a serious handicap because his faith is regarded by many as a foreign religion. But things are not by any means as bad as they may appear, partly because the enforcement of this rule is in the hands of the individual principals, many of whom are very friendly to Christianity, and partly because much can be done by indirect, though not underhand, means, as we shall see later.

The attitudes of the various principals are as numerous as the men themselves, and the matter is further complicated by the fact that many of them are strongly influenced by local feeling and also by the attitude of those officials who rank immediately above them. But in spite of complicating elements,

we may divide the schools, or rather the principals who control the schools, in so far as we are concerned with them now, into the following general groups.

The first of these is composed of that slowly diminishing band of earnest but somewhat narrow men who feel that Christianity is somehow incompatible with the true Japanese spirit, and especially so with regard to the loyalty which every Japanese subject owes to the Imperial House. These men regard our faith as a foreign religion, pure and simple, and feel sure that it will tend to break down the true Japanese spirit. They feel, of course, that it should certainly not be encouraged, and the more vigorous combat it actively. Their number has probably been somewhat augmented by the American Immigration Act, though it would be hard to prove this. On the other hand, the visit of the Empress to the Doshisha, and especially her attendance at the chapel exercises, in December of last year, probably did much to lessen such opposition as that of which we have been speaking.

The next group includes those men who look upon all religion as superstition, simply a form a childish thought to be outgrown as a man advances in years, education and experience, or at best a source of comfort in trouble or an aid in time of temptation, but not to be thought of in any way as a matter of necessity for a vigorous, intelligent, well educated man. Such men are often mildly tolerant of Christianity, but as this tolerance is born of indifference and contempt, it is often worse than open, active opposition. Usually, however, they prefer not to be troubled with propagandists of any kind, and enforce the letter of the law in this matter.

Principals belonging to either of these groups are, of course, either actively or passively opposed to any approach to the school on the part of the Christian worker. Sometimes this opposition takes such extreme forms as in the case of one foreign teacher who was employed with the explicit understanding that he was to have no Bible classes either in his own house or in the church which he attended. A still more extreme case is that of an American who came out to teach in a government school and was told that it would be better if he did not see too much of the missionaries even socially! It might be well to add that neither of these men made a success of his work, part of the failure, at least, being due to the fact that the same spirit which sought to limit their freedom in these matters, tended to hamper them in others.

Sometimes pupils of primary schools are forbidden to attend Christian Sunday Schools, though such cases are more rare than they were some years ago. Of course the victim of this form of petty persecution may plead religious liberty, but there are so many ways of accomplishing the same thing indirectly that only occasionally is much gained in this way.

Again, there are cases where students, both boys and girls, of secondary schools are forbidden to attend Church without the express, or even written, permission of their parents, and in extreme cases, even this permission is unavailing, the order being absolutely unchangeable. We must not, however, be too hasty in judging the school authorities. It often happens that the young people of our churches mingle more freely socially than do others of the same age,

at least outside certain vicious circles. To more conservative eyes, this seems entirely out of place, however innocent it may be in reality, and even when our supervision is of the best and strictest. But sometimes our supervision is not close enough, and actual evil is the result. When this happens, we can scarcely blame any principal if he prohibits the students under his care from attending our services. Of course such evil results we have mentioned are not in any sense the result of the Christian teaching which these young people receive, and the school authorities usually know and recognize this, but they have no other way to prevent such evil than by placing the ban on attendance at our Church services. The remedy on our side necessarily lies in more careful supervision, and when we have convinced the school authorities that we are handling the situation properly the ban will usually be removed.

These two groups represent the most formidable opposition that we are likely to encounter so far as the school authorities themselves are concerned, and where this sort of feeling towards Christianity holds sway, little can be done through the school itself.

In the next group we may include those principals who, though not Christians themselves, are broad-minded enough to realize that Christianity is not incompatible with loyalty and patriotism in their best sense, and also that it is universal in its outlook, and hence is not a foreign religion in Japan any more than it is in England or America. Such men may be strict in their enforcement of the rules, so far as the school itself is concerned, but they will put

no obstacles in the way of those who wish to attend Church services or Sunday School or any other Christian gathering. They may even encourage such attendance, though their usual attitude is one of friendly indifference. They are also approachable by the Christian pastor or the missionary, and friendly intercourse often leads to a change of attitude if no further.

Next in order come the men, non-Christians, who see the present situation among the students of this country in its true light, at least so far as one who is not a Christian can see it. They see the struggle for freedom, the longing for a fuller life, the breaking down of old standards and sanctions, and the need of new ones: they realize that education alone is not sufficient to meet the case, and hence religion is necessary. Most of them feel that one religion is as good as another, if it has a fairly good system of ethical teaching attached to it and suits the taste of the individual, but as for themselves, they feel no special need of any religion and hence have no active faith of any kind. If they may be said to have anything resembling a religious belief, it can best be described, probably, as a sort of negative, Buddhistic monotheism. Such men are often very friendly to the Christian propagandist, and in many cases welcome talks on religion in general or on ethics from the standpoint of religion, in the schools.

One step in advance of these men are those who realize fully all that is going on about them in the way of disintegration, uncontrolled liberalism, and all the rest, and who also realize that there is no hope outside the Christian religion. They have not yet reached the point where they can say that they

have any faith in Christianity themselves, but they are ready to acknowledge the fact that, outside of this religion, there is no power on earth that can cope with the problems that confront the thinking man of today. Such men are intensely in earnest and will go a long way in stretching the regulations so as to give Christian leaders an opportunity of reaching their students. They often take a silent, but helpful attitude in the case of special meetings, or even, in rare cases, speak out plainly in behalf of Christianity, in so far as they can from the standpoint of an outsider. They are often more liberal and more helpful in many ways than are some of those who are avowedly, though usually nominally, Christians.

Men of this type seem to be on the increase, though it would be hard to say just when a man has passed from the group described just before this to this one, and it may be that not many are thus changing. But it may very well be that more men of this earnest, wide-awake type are coming to the front. This would be a perfectly natural thing, for such men as these, aside from those who are really Christians, are the only ones who realize fully the present state of affairs and who have any real remedy to suggest.

Last of all there is a small group of men who are Christians. They are not numerous, all told, and some of them, those whose faith is only nominal, are more of a hindrance than many a non-Christian principal. They are always afraid of being accused of using the official position for purposes of propaganda, and their own cold faith makes non-Christians despise such a form of belief. Those who are really

honest, earnest Christians, however, are of inestimable help in the task of building up the kingdom of God among men.

So much for the attitude of the schools as expressed by the principals in charge of them in their interpretation of the regulations which govern propaganda of the kind we wish to carry on. We turn now to the ways in which this work can be, and is being, carried on.

In the case of primary schools little more can be done than to try to reach the children through the S. School and the teachers as individuals. The principals of these schools are usually more conservative and the children are guarded more carefully against religious propaganda than is the case in higher institutions. Nevertheless it is often easy for the Christian pastor or missionary to make friends with the teachers and with the principal as well, and thus help to break down prejudice, even if nothing more is accomplished. And this is in itself no small accomplishment, too, as the writer can testify from personal experience.

This contact with the teachers also brings opportunities for personal talks, and when once the barriers of reserve are broken down one finds many earnest men and women among them, seeking for something they have not, though usually with little idea of what it is they lack, not only for their own sakes, but for the sake of the children committed to their charge. Their main feeling in regard to this is a general realization of the fact that the Imperial Rescript on Education is inadequate as a basis for their most important work, the building of character, and they are seeking something more fundamental.

Besides these contacts with the teachers, the missionary may be invited to the school to talk to children, or to give them a lantern lecture of some interesting or educational kind. In such a case he should be careful to adhere strictly to the rules in regard to religious propaganda, but he can make himself known among the children, and both they and their parents will come to understand that, after all, Christianity cannot be such a very bad thing if its propagandists are openly welcomed at the school.

Schools of middle grade present, in general, a much more easily entered field, for several reasons. The students are older and hence more mature in their thinking; their parents are, as a rule, on a higher level of intelligence and education, and hence less blindly conservative; and lastly, their teachers are men of a wider outlook, due to their better education. Bible classes either in English or Japanese, small clubs for either boys or girls, and singing or sewing classes for girls, either in the church or in the home of the missionary, are all of them good ways of reaching students of this grade outside of the school.

When we come to the task of trying to reach them in and through the school, we are compelled to tread a little more cautiously, though there are ways in which even the more conservative insitutions can be approached.

In the first place there is the entrance to the school which the foreigner may gain if he or she is willing to teach a little English. Or it may be that the missionary will be asked to talk to the boys or girls in English. Such talks should not be religious unless by special request of the principal, but they

should be straight manly or womanly talks on live subjects from the Christian standpoint. This kind of work is often far-reaching in its consequences.

Besides, such work as this often brings about a desire on the part of some of the students or some of the teachers, for an English Bible class, and such a class, carefully handled, may do fine work. It is quite true that the students are likely to get very little from such classes in the way of a real understanding of the teaching, but the contact with the missionary will count for much, and if the Japanese pastor is able to help, he can do still more. Outlines and other written forms are a great help too. In almost every case some of the students will get a glimpse of something higher than they get in their dry ethics, and will seek for more. The case of the now middle-aged pastor who told the writer of his own experience is not an isolated one. He said, speaking of a lady missionary who taught an English Bible class, "We could hardly understand a thing she said, but we knew she was trying to give us something that was worth while, and we wanted to get it. So we went to the church".

Among the teachers a Bible class often brings good results, even though it be conducted in English, for those who attend can really understand what is said.

When we come to schools of higher grade and the universities, the task of reaching the boys, (there are practically no girls' schools of this grade), is much easier. English Bible classes and clubs are easier to handle because the boys know enough English to be able to use it, and also because they are usually away from home and are more free from the

restraint of the school. There is also greater prospect of immediate results, as the boys are at a very impressionable age. It is also a time of fierce temptation for many, and this makes the appeal of Christianity stronger for them. There are fewer opportunities of reaching the students through the school in these higher institutions, but the greater ease with which they may be reached outside more than makes up for this. Sometimes, too, there is a Y.M.C.A. in the school, and the pastor and the missionary are always welcome there as friends, though they may not always be wanted as leaders.

The great need for dormitories for the students of these higher institutions makes the work of the Christian hostel very easy and very affective. There is scarcely a school in the country where a Christian hostel cannot attract a group of students, and when the place is properly supervised, it can be a wonderful power for good. The Y.M.C.A. has several of these hostels in various parts of the country, doing good work as centers of Christian influence, and other religious bodies are also engaged in this work with equal success.

Another kind of work that is reaching many in the non-Christian schools is that being done by the C.L.S. in distributing the 'Myojo', or 'Day-star' a small monthly Christian magazine. This work was started by Mr. Geo. E. Horn some time in 1912, when he was teaching in Kyoto. He began by giving out a few papers to his own students, and then continued by sending a few copies to principals who would promise to give them to their students. The work soon grew to such proportions that Mr. Horn could no longer support it alone, so a committee was formed

and took it over, and later it was handed over to the C.L.S. Papers are now being sent to more than a thousand schools of middle grade, which aggregate hundreds of thousands of students, each school receiving about fifty papers, on an average. The writer of this sketch has had charge of the mailing list for this part of the work for the past three years and he can confidently say that the papers are really distributed and read in a large proportion of the schools to which they are sent. Nearly a hundred schools have been added to this list within the past few months by the simple device of sending a sample copy together with a printed letter offering to send a few copies each month if the principal would agree to hand them to the students. That a letter of this kind to non-Christian principals should bring such a result is proof enough of interest in spiritual things and of the usefulness of this little paper. Moreover, the field has not yet been covered with these circular letters, for there is not enough financial backing yet to warrant us in offering it to every school in the country lest we find ourselves unable to carry out the terms of our offer.

Again, besides this work in the schools of middle and higher grade, which has the students for its objective, a committee located in Kyoto collects funds and buys the paper from the C.L.S. for distribution to some two thousand primary schools for the use of the teachers, five copies being sent to each school on the list.

Last of all we must not forget the work being done by the Christian men and women Japanese, English and American who are really bona-fide teachers in the non-Christian schools. Some of the

foreigners were brought to their positions through the agency of the Y.M.C.A. and others by missionaries. But whatever the path by which they reached their places, their work is of tremendous importance. They not only carry on or help others to carry on the active work along the lines which we have described, but they also exert a tremendous influence by their simple presence in the schools, living clean upright Christian lives, and also by virtue of the fact that they are free from any auspicion of their being paid propagandists.

This brief sketch indicates about what the different kinds of Christian work being carried on in non-Christian schools are. They are not very different from what is being done for other classes of young people, for students are still normal human beings. The main part of the work, however, is not that which shows the most immediate results. The real fruit of most of this work is the effect which it has upon society at large. The educated man is the leader among his fellows, and if this man has caught even a partial and fleeting glimpse of the vision that Christ sets before men, it helps him to be a better man all his life. More and more, too, educators are coming to recognize this fact and to realize the serious limitations of a system of schools which leaves all religion out. So the bringing of this vision to the eyes of the young men and women of today is easier than it was twenty years ago. These young people are wide awake too, and nothing short of the vision of Christ will really satisfy them.

But if we are to help our friends the educators, and are to make our younger friends the students see this vision, our message to them must be free of all denominational bias, made up of the simple story

of salvation and that only. But it must not be stripped of its so-called supernatural elements; our friends have no need of and little respect for a religion that is so "rational" that it cannot lift men above the bare facts of the material world and its manifestations in life about them. Moreover, it must be deeply spiritual in the simplest, plainest sense of the word, leading them to see in their allegiance to God through His Son Jesus Christ the fulfillment of men's highest aim and destiny. Such a message delivered in a spirit which shows proper respect for the view-point of the other man, will reach many, and, though they may not come into the Church in large numbers, the heaven will work, the seed will grow, and the results will come to light some day.

PART VI

SPECIAL RELIGIOUS PHASES

CHAPTER XVI

RELIGIOUS SYNCRETISM IN JAPAN

Rev. A. D. Berry, D.D.

Old Japan was a melting pot of three religions. But though these three religions were in the melting pot together for a thousand years the interesting fact is that they emerged at the end of that time, not one fused religion, but still three separated religions.

The Big Three in old Japan were the Japanese born and bred Shinto, the Indian born Buddhism which had come sprawling across Asia through China and Korea to Japan, and the Chinese born religionless-religion Confucianism.

But though these three forms of religious and ethical thought were so totally distinct in their origin and character, they did not maintain an offish attitude toward each other in Japan. Indeed the religious history of old Japan for a thousand years was a sort of Virginia Reel danced by these three religions—now apart and now in closer embrace. Still through all the syncretism of those ten centuries each religion managed to retain its own identity and its own in-

tegrity to a certain degree. The melting pot did not turn out an amalgam—a fourth religion to take the place of the original three.

This extraordinary religious syncretism, this give-and-take in the religious life of old Japan may be clearly seen in the following quotations from certain scholars in Japanese religious history:

“It is apparent that the religion of Japan is not expressed fully in any particular system, a fact which becomes clearer when we discover that none of the three religions remained pure. Buddhism took Shinto into itself, and both were more or less changed by the process; and later Confucianism assumed its final form immediately under Buddhist influence, an influence none the less direct because the indebtedness was repudiated. But still more, the three have entered into the religious consciousness with little discrimination, the people being won finally to Buddhism when they were told that their native gods were incarnations of Buddha, so that it became easy for a man to honor at once Confucius, Buddha, and the national divinities.” Knox—*The Development of Religion in Japan*.

“Shinto, though the native religion of old Japan, was virtually incorporated into Buddhism about a thousand years ago, and while it was officially separated from the latter in the modern period it is impossible to draw any clear line between the two. Confucianism really never existed as an independent religion in Japan, but was fostered largely by Buddhist leaders as a part of their own system. As a matter of fact the three old religions of Japan have interpenetrated each other so completely that the average Japanese for centuries has regarded himself

as more or less an adherent of all three." Reischauer—*Studies in Japanese Buddhism*.

"It is surely a true instinct which leads mankind to recognize an essential unity in all religions, and to reconcile as far as possible the outwardly conflicting forms in which it is clothed. The religious history of Japan is full of such endeavours. But Shinto, Buddhism of various sects, Confucianism, and Sung philosophy constituted a very refractory mass of material. And the results obtained, while they testify to much industry and ingenuity, are more curious than valuable." Aston—*Shinto, The Way of the Gods*.

According to Clement in his *Short History of Japan*, out of the melting pot came the famous Bushido. "Among the military class, the usual eclecticism succeeded in evolving from Shinto, Confucianism, and Buddhism a syncretic system known as Bushido, which made the Japanese samurai a peculiar type and most profoundly influenced Japanese character."

The Restoration tipped the melting pot over. Or the tipping over of the melting pot helped to bring about the Restoration. It is hard to say which was more cause and which more effect. The movement of Neo-Shinto arose to scrape off the Buddhist accretions and to restore Shinto to its original purity as the distinctive Japanese national religion. A corresponding movement of Neo-Confucianism began at about the same time. The result was the disestablishment of Buddhism at the beginning of modern Japan and the official separation of Shinto and Buddhism. On the other hand, the movement of Neo-Buddhism later in modern Japan has been in the direction of a still wider eclecticism. Buddhism was the religion which felt most at home in the melting pot. Japanese

Buddhism in particular loves to gather accretions. In the words of Dr. Wainright Buddhism is a "borrowing religion." In Japan it is now borrowing lavishly from Christianity.

But while the three old religions of Japan have officially stopped their Virginia reel dancing, still in the mind and practice of the ordinary Japanese the three are not antagonistic and mutually exclusive religions among which he must pick and choose. Individual Japanese will state that they or their families are Shintoists, or Buddhists, or Confucianists. But there is a widespread eclecticism in belief and worship and practice. Even a scholar like Professor K. Kume will say—"In what religion then do I believe? I cannot answer that question directly. I turn to the Shinto priest in case of public festivals, while the Buddhist priest is my ministrant for funeral services. I regulate my conduct according to Confucian maxims and Christian morals."

This eclectic state of religious mind in Japan is explained by Professor J. Takakusu thus: "It has been demonstrated by history that the Japanese have the peculiar power of carefully analysing anything they import and remodelling it to suit their conception of its ideals, and upon this faculty the development of their religious beliefs has been based."

The classification made by Doctor T. Harada will put the situation in Japan today before us more clearly: "We may divide all educated Japanese outside the Christian body into three classes. The first consists of those who rule out religion altogether, and profess themselves satisfied with ethics alone. Their number is legion. The second is composed of the eclectics who would fain amalgamate with Christianity the

strong points of Shinto, Buddhism, and Confucianism, making of the whole a rich mosaic. In this class probably a majority of thoughtful educated Japanese would enroll themselves. The third class cherishes the ambition of creating a new religion based upon scientific truth and idealism. It would do away with historical religions and their personal founders."

* * * * *

Into this Japan of extraordinary religious give and take, the Christian religion has come twice.

It came first in its Roman Catholic form in the sixteenth century. The new religion refused to get into the melting pot or to join in the Virginia reel with the three old religions. This refusal and the suspicions of its political purposes aroused an opposition which finally drove it out of Japan after about a century of endeavor.

The Christian religion came again at the beginning of modern Japan. This time it has come in its Roman Catholic and Greek Orthodox and Protestant forms. In modern Japan also there has been no serious effort or even idea in the direction of a syncreticism with the older religions.

There have however been several interesting occasions in which the representatives of Shinto, Buddhism, and Christianity have been brought together or have come together in friendly conference.

In 1912 such a conference was held upon the invitation and under the leadership of Mr. Hara and Mr. Tokonami, Minister and Vice-Minister of the Home Department of the Japanese Imperial Government. A similar conference was held two years later. It was held by some that the hidden purpose of these conferences, in the mind of Mr. Tokonami at least, was

to start a movement toward the amalgamation of the three religions. This was probably not true and anyhow no such result came about. The two conferences simply brought representatives of the three religions together for a better acquaintance with each other and for a keener mutual appreciation of the responsibility of the religious forces in the face of the spiritual and moral and social needs of the nation.

The result of these two earlier conferences with the Government was to give to Christianity the same official recognition and sanction as a religion as are given Shinto and Buddhism. Confucianism drops out and Shinto, Buddhism, and Christianity become the Big Three in the religious life of Japan today.

After the great earthquake of 1923 the Government again called representatives of these three religions into conference, this time the representatives of the Government meeting with the representatives of each religion separately.

In the summer of 1924 at the suggestion of Professor Inouye of the Imperial University and upon the invitation of several Shinto, Buddhist, and Christian leaders, including some missionaries, a conference was held attended by representatives of the three religions to consider the American immigration question.

This was altogether a private conference and its sole purpose was to consider and take united action from the standpoint of the religionists of Japan on the burning immigration question. After speeches had been made by Shinto, Buddhist, and Christian representatives, including one by the Chairman of the Conference of Federated Mission, an American missionary, a committee was appointed to draw up suitable resolutions.

A second meeting was called to hear the resolutions. In between the two meetings, one or two of the foreign dailies in Japan, influenced perhaps by the intense summer heat, published the somewhat sensational information that here was the beginning of the union of the three religions. An American woman reporter, who happened to be travelling through Japan, came to the conference in a "rickshaw" to take snap shots of such an historic occasion.

The committee did go so far as to bring in a plan for a permanent organization in order that such conferences for consultation over national and social matters might be held from time to time. But the conference refused to approve any such name as League of Japanese Religions. It insisted that it should not be a League but something more like a Club or Conference, and that it should not be made up of Japanese Religions, but of Japanese Religionists.

Attempts have been made since to get together in public meetings to consider seriously social reforms but the attempts have not been very successful. The outstanding fact in all such union endeavors is that practically all the program and the driving force have to be supplied by the Christians.

* * * * *

Two great migrating missionary religions have come to Japan, Buddhism and Christianity. There is a startling contrast in the spirit and method of the two religions from the standpoint of religious tolerance and syncretism.

When Buddhism came to Japan it made terms with the whole religious environment which it found here. Buddhism was willing to be Japanicised for

its gospel's sake and in that tolerant spirit conquest of Japanese religious life was easy.

The Christian religion does not seem to know how to compromise or make terms. All that the Christian religion seems to know how to do is to demand the absolute submission of the Japanese heart to the spiritual and moral lordship of Jesus Christ. Of course the Christian religion faces every other nation on earth also with the same intolerant demand.

It may be well to ask why the Christian religion is so absolutely intolerant and uncompromising. Why will the Christian religion shrink from the fire of the melting pot, when it will not shrink from any other fire, even unto death?

The intolerance of the Christian religion has its root in the Old Testament. It began in that amazing monotheistic discovery of the people of the Old Testament in the midst of a polytheistic world. "Know therefore this day, and lay it to thy heart, that Jehovah he is God in heaven above and upon the earth beneath; there is none else."

The intolerance of the Old Testament has its climax in the New Testament, in the supremely intolerant way Jesus demanded discipleship of men and in the intolerant gospel the apostles preached through the Roman Empire.

This intolerance of course is grounded in the Christian consciousness of the absoluteness of the Christian religion. A Christian has the instinctive feeling that the Christian religion cannot be compared with any reality with any other possible religion in the world. It is incomparable and it is unclassifiable. When a man comes into religious relationship with

Jesus Christ he knows simply and clearly that there is no other possible religious relationship with which it can be compared.

When we try to understand just in what the absoluteness of the Christian religion consists it is almost as necessary to understand first in what it does not consist.

It does not mean that those who have had the opportunity to become Christians here on earth are the favorites of Heaven and that the rest of mankind lie outside the reach of any special thought and care from the holy love of God. It does not mean that those who have had the undeserved privilege of knowing Jesus Christ and entering into his holy friendship here in this world will be the only ones who will make up his Race Brotherhood in the ages to come.

The absoluteness of the Christian religion does not mean that all other religions are the works of the devil. There are plenty of barnacles which have attached themselves to the religions of the world which are the works of the devil. But the religions themselves are the persistent efforts of the hearts of men to seek God if haply they might feel after Him and find Him. They are all illustrations of the truth of that classic sentence of Saint Augustine—"God has made us for Himself and our hearts are restless until they rest in Him."

The absoluteness of the Christian religion does not consist in its ethics. Whatever tremendous difference there may be between the Christian religion and other religions in ethical teaching and ethical power it is not an absolute difference. Moral truth is moral truth and a high moral ideal is a high

moral ideal and a loyal moral life is a loyal moral life wherever they may be found.

The absoluteness of the Christian religion does not lie in its knowledge of God. No religion has a monopoly of the knowledge of God. The knowledge of God has come down upon mankind like the rain from heaven so that the whole earth is full of the knowledge of God as the waters cover the sea. "The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead." But it is not only the coarser things about God, His existence and His power and His glory, that are known outside the Christian religion. In the religious literature outside the Christian religion we find many of the finer, more intimate things about our God as clear and warm and true as the bits of sunlight that filter down through the treetops here and there in a dark woods.

In none of these things is the Christian religion absolute. In all of them it may be superior to all other religions but in none of them is it incomparable.

What then does make the Christian religion incomparable and absolute? It is of course Jesus Christ himself. It is only as we identify the Christian religion with Jesus Christ that we can say that it is absolute. Religiously Jesus Christ is as absolute as the sun in the sky is absolute for our earthly warmth and light. He is as absolute as the total universe is absolute. He is absolute just as the Lord God Almighty is absolute. He is religious finality.

Jesus Christ is absolute because he is the Son of God who for us men and our salvation came down from out the Godhead and took our flesh and lived

our human life here on earth. He is absolute because among all the sons of men he alone lived a sinless life. He is absolute because he died on the Cross and thereby took away the sins of the world. He is absolute because he rose again from the dead and is the spiritual Comrade of all who love him. He is absolute because he alone is the Center around which our broken human race can be gathered into a Brotherhood again.

So it is when the Christian religion comes to a nation like Japan it makes its intolerant demand. But it does not make its intolerant demand for its theology as such or for its system of ethics or for its ecclesiastical organization. It makes its intolerant demand for Jesus Christ the Saviour of the World. It never has any idea whatever of putting Jesus Christ into a melting pot.

This is why Christian missionaries have had so little patience with religious compromise and religious syncretism. It may not be however that they have always explained it tactfully and kindly. But they all instinctively have felt that after the morning has come and the dear clear Sun is shining in the sky it is altogether useless and somewhat childish to try to amalgamate the light of candles and lamps with the Sunshine.

Note—The subject given to the writer of this article is Religious Syncretism. Therefore there has been no attempt to discuss possible plans of practical co-operation between the separate religions in Japan.

CHAPTER XVII.

THE CHRISTIAN AND NON-CHRISTIAN RELIGIOUS PRESS IN JAPAN

Rev. M. Kawazoe and Rev. T. Oikawa

I. THE CHRISTIAN PRESS

Scope and General Character

The scope of the Religious Christian Press is largely limited to the denominational circles as far as its readers are concerned. But that does not necessarily, nor as a matter of fact, determine its tone to be strongly denominational. The tendency at present of leading Christian publications such as, for example, the "Fukuin Shimpō" and the "Kirisuto-kyō Sekai," is to become less denominational and more general in their character.

Furthermore, it is not highly controversial; is positive in its tone rather than negative, and practical more than theological or philosophical. One cause of this is that the theological and philosophical elements have been emphasized in former years, but as these did not bring real satisfaction, writers have turned their attention more to the practical and experimental phases of religion. The rational element also, though formerly quite to the fore, has recently been pushed into the background. In this swing of

the pendulum the opposite extreme has been reached, and there is now need of again paying somewhat more attention in the Religious Christian Press to the presentation of the theological, philosophical and rational elements of our religion.

Another cause of the present emphasis upon the practical and experimental phases of Christianity is the loud call for social service, and this call received special impetus as a result of the great Earthquake in 1923. Moreover, social problems like those of the laboring and lower classes have pressed themselves upon the attention of the people and the tone of the Christian Press has naturally been greatly affected thereby.

Evangelistic

Closely allied to the practical element is the *evangelistic*. The emphasis on this has of late been strong, but largely with reference to the inner circle of the Christian Community and not so much as regards the masses of the people outside of Christianity. One evident reason for this is the absence as yet of a daily Christian press like the secular which is very widely read. But while there is urgent need of a daily Christian press, there are several difficulties in the way of its realization. The first and main one seems to be financial, but there is also the difficulty of complexity of the thinking world in Japan in general and among the Christian constituency in particular. Unless such a daily Christian press were of a very general nature it would not find favor with a great many people.

Non-Combative

As to its attitude towards other religions, the Christian Press of the present time is not of the

attacking kind. Neither, however, does it show any strong tendency to compromise on doctrinal points. It does utter some loud voices here and there for social reform.

Points of Weakness

One of the present main weaknesses of the Christian Religious Press is lack of sufficient finances to push the work forward with vigor. Lack of denominational unity may seem a real source of weakness, but I do not think that in itself counts for so very much.

Another weakness arises from the fact that religious interest among the people centers not so much about Christianity but more about Christ, and as the Christian Press comes ostensibly as the representative of the former, it does not find such ready acceptance with the people unless it makes Christ and the Bible the main themes of its discussions.

Further, there ought to be in the Christian Press a stronger note of appeal to the educated people. With the strong emphasis upon the practical and evangelistic, both praiseworthy in themselves, the appeal to the intellectual classes is apt to be somewhat neglected. There is evidence that these classes of people are no longer satisfied with the cold, Christless rationalistic literature so much in vogue.

More emphasis in the Christian Press ought to be placed upon *quality* than upon *quantity*. There are many Christian *writers*, but there are few Christian *thinkers*.

The scope of the Christian Press ought to be greatly enlarged. For this purpose the secular press can now be used to some extent. For example, the

"Shinseikwan" Mission of the Episcopal Church on the Ginza in Tokyo has every Sunday one column of an article in a good daily paper. This kind of Christian advertising could and ought to be done a great deal more than is now the case.

The following is a List of the leading Christian Periodicals in Japan at present together with their places of issue:

Honô no Shita.....	Seisho-Gaku-in
Seikyô Jihô	Seikyô Jihô-sha
Kirisuto Kyôhō	" "
Fujin Shimpô	Fujin Kyôfûkwai
Shônin Shimpô	" "
Seisho no Kenkyû	Seisho Kenkyûsha
Nichiyô Gakkô	Nihon Nichiyô Gakkô Kyôkwai
Fukuin Shimpô	Fukuin Shimpôsha
Seisho no Michi	
No no Koe	
Kirisutokyô Sekai	Kirisutokyô Cekaisha
Fukuin no Tsukai	" "
Ruteru	Ruterusha
Tomo	
Kaitakusha	Kaitakusha
Kyôyû	
Hikari no Tomo	
Myôjô	Kyôbun Kyôkwai
Jindô	Katei Gakkô
Kenkô	Hô-onkwai
Masse no Fukuin	" "
Rikkô Sekai	
Dôjin	Dôjin Kyôkwai
Kakusei	Kakuseisha
Fukuin no Tsukai.....	Fukuin no Tsukaisha

Kirisutokyô Shûhō	Sei Kōkwai
Tōkyō Kyōhō	Tōkyō Kyōhōsha
Shingaku Kenkyū	Shingaku Kenkyukwai
Akebono	Akebonosha
Katoriku Kyōhō	Katoriku Kyōhōsha
Kōkyō Fukuin	Kōkyō Fukuinsha
Hokkai no Hikari	(Sapporo)
Kō-en	Kō-ensha
Kyōhon Jihō	(Kyōto)
Onchō	(Osaka)
Fukuin no Hikari	(Kumamoto)
Kirisutokyō Shimbun ..	J.E.B.
Nichiyō Gakka	Kyūshū Gakuin
Kyōkwai Jihō	Kyōkwai Jihōsha
Shingaku Hyōron	Kwansei Gakuin
Kirisutean	Kirisuteansha
Seimei	Osaka Kōdansha
Inochi no Mizu	Inochi no Mizusha
Hokkō	Kumi-ai—Sapporo
Fukuin Jihō	Seishu Tsūshin Kōshū- kwai
Fukuin no Akashi.....	Fukuin Ruteru Kyōkwai
Shinseishin	Tominaga Tokumaru (Hongo).
Onchō to Shinri.....	Dōshinsha
Toki no Koe	Kyūseigun
Fukuin Geppō	Fukuin Geppōsha
Fukuin Jihō	Dōshinsha
Jōmō Jihō	Jōmō Kyōkwai Jihōsha
Michi no Tane	Michi no Tanesha
Shinjin	Shinjinsha
Seisho no Tomo.....	Seisho no Tomosha
Seisho no Kensan.....	
Kirisutokyō no Kenkyū..	Dōshinsha

II. THE NON-CHRISTIAN RELIGIOUS PRESS

Each sect has its special beliefs expressed in its writings. In general they do not contain much of mutual attack. Towards Christianity they do not usually exhibit any oppositive position though a compromising attitude is not general. Both Shinto and Buddhism assume rather the attitude of indifference towards Christianity.

The so-called "New Bukkyô," especially the "Shin-Shinto-ha," make as their objectives world peace, human love and brotherhood and they express a desire to join hands with others for the pursuit of this object. They are not inimical to Christianity.

Shinto papers and Magazines frequently attack the lack of reverence for the Emperor and along this line they magnify small matters. Towards this phase of the question the Buddhist papers are much more liberal than those of Shinto.

The following is a list of the principal Shinto and Buddhist periodicals together with their sources and brief characteristics of their general tone:

"Kôkoku" (Tennô no Kô—Imperial Country).

Shinkoku-kai (Shinto-calling-World).

Kôdô (Imperial Way). Not specially Shinto but Imperial.

Shimpû (Divine Wind). Intended specially for the general reading public but is largely read by priests. It is under the direction of Miyagi Kanejiro. Its tone is specially combative against everything, no matter of what religion, that does not coincide with its own views.

Sectarian Shinto Magazines

Konkô Kyô-to ((Kin Hikari-Kyo—Golden Light

Religion). Its main contributors are Satô Kazuo and Miyazaki Masamichi.

Konkô Kyô Seinenkwai. Specially intended for exchange of views among young men. Katashima Kôkichi and Uchida Ritsuji are its main contributors.

Michi no Tomo—A Tenirkyô publication and its circulation is largely limited to Tenrikyô believers.

Chijô Shichô—Also a Tenrikyô publication but with a wider field in view than the previous one. It is said to be the strongest of the denominational Magazines.

Kurozumi-Chô—Called so after the name of the sect. It is monotheistic in character and is pronounced the best among the Shinto publications.

Sectarian Buddhist Magazines

Chûgai Nippô—A Daily published in Kyôto. It is headed by Madani Ruikotsu and has as noted contributors Umebara Shinjû, Wada Taihaku, Araki Sofû, Odani Tokusui. Its field covers all religions and it also discusses specially educational subjects. It is strong on the subject of social service. This is the *Daily Religious Paper* in Japan.

Bunkwa Jihô—Issued by the Shinshû sect as a weekly.

Kyôyû Shimbun—Also Shinshû sect. Headed by Count Ogimachi. Its principal writer is Fujii Sosen.

Jôdô Kyôhô—Edited by Dr. Watanabe Kaichoku, Principal of the Shiba Chûgakkô in Tôkyô, a famous writer and educator. It lays itself out on social service and is liberal towards Christianity. It is a specially famous Weekly among Buddhists.

Rokudai Shimpô—A Weekly magazine of the Shingon sect published at Kyôto.

Shûhō—Under the direction of Count Otani of the Hongwanji. It is specially a propaganda organ.

Jôdoshû no Shû-hô, Nichirensû no Shû-hô and Sôdoshû no Shû-hô are respectively organs of the sects named "Shûhō," means Bulletin.

Shinkô—(Newly Rising). A publication of the Shingi Shingonshû.

Buzan-ha and Chiryô Shimpô—Magazines of the same sect as the previous one. The principal writers are Hirazawa Shôson and Miyazaki Chizen.

Kôya Jihô—Published by the Kogi Shingon Shû. Shôhōrin.

Chôkai Ichi-ran (Oshie no Umi—View). By the Hongwanji.

Tendaishû no Shû-hô.

Chu-ô Bukkyô (Central Buddhism). Is general in tone and has quite a name. Its editor is Iizuka Tetsu-ei.

Shûkyô to Shisô—Issued by the Chûgai Nippô. Is eclectic and liberal in tone.

Nisshû Shimpô—A Uichiren propagandist Magazine; the oldest one of that sect. The editor is Katô Bun-yû.

Kokuchû Shimbun—A Weekly edited by Yamagana Dennenosuke. Its main writers are Tanaka Chigaku, Hosaka Chichû, Yamagawa Chi-ô. It advocates the Nationalism of Japan. Belongs to the Nichirenshû.

Shûyô Sekai—A magazine of the Sôdo-shû. With a general purpose. The editor is Sugawara Dôzen.

Kokumin Seishin—Of the Sôdo-shû. Watanabe Shôyô, editor.

Otani Daigaku Shimpô—Issued at Kyôto. Each Daigaku of each sect has its own Magazine.

Butto Shimbun and Bukkyô Shimbun are both of a general nature.

Seikyô Shûron—A new Review of Politics and Religion. Organ of Bukkyô Rengô-kai. Its tone is general. Kubokawa Kyokujô, editor.

Seishin (Spirit)—Is general in its Buddhistic purposes. Its editor is Katô Totsudô, a well-known writer and author of books. Other writers in it are Takushima Beishô and Môri Sui-an.

Totsudô.

Seichô—A Tendai-shû Organ. Specially designed to spread faith in Kwannon.

Nihon Fujin Shimbun—An Organ of the Sôdoshû, recently come into being. It discusses Women from the Buddhistic standpoint.

CHAPTER XVIII

THE RELIGIOUS AND SOCIAL ACTIVITIES OF MODERN JAPANESE BURRHIMS

Rev. C. Noss, D.D.

Those who are familiar with the history of Japan unanimously acknowledge the great practical services which Buddhism rendered the country on its first introduction. It was a civilizing agency of the first importance. All through the medieval period, down to the Restoration of 1868, the bonzes were indispensable to society. They kept the registers of the population and they attended to the education of the young.

But the leaders of the new Government decided to disestablish this Buddhism which had been so closely bound up with the Shogunate. They also forbade the founding of new temples. The new policy was executed so drastically that by 1875 the temples had been reduced to one-third of their former number, and their work was for a while limited to the pitiful funeral business, which is almost the sole function of the great majority of the temples today, particularly in rural districts.

The typical little o-tera in the country is a mortuary chapel, and the priest is custodian of the cemetery and ritualist in charge of funeral obsequies.

Arrayed in curious and often gaudy vestments, he solemnly chants the words of the ancient scriptures, interspersing them with the booming tones of his gong and with clouds of incense from his censer. There are echoes of this picturesque performance at the stated memorial days, according as the relatives of the departed are able to afford the expense.

Against this background, so familiar to dwellers in Japan the writer is asked to sketch the never developments. Not a few of the Buddhists of our generation have been stimulated by the example of the Christians, and moved by the broad hints of the Government, to begin to serve the living as well as the dead. It is the purpose of this article to indicate to what extent they are succeeding.

As Christians we are disposed to rejoice at any evidence of sincere concern for the welfare of the public, of zeal in preaching, or of wise philanthropic enterprise.

To deal with the matter at all adequately, one should take at least a year for direct personal observation, and the result would be a bulky book. Within the limits assigned, the writer cannot undertake more than a preliminary sketch, which, it is hoped, may induce others to give the subject the attention which it deserves. Information obtained from official quarters, very defective on account of conditions following the catastrophe of 1923, has been supplemented by the personal observations of forty-five missionaries residing in as many cities and principal towns all over the country from Otaru to Kagoshima.

For the benefit of the reader who is not familiar with Japanese Buddhism, we will first name to seven

principal sects with which we have to do. There are first the old mother-sects (1) Tendai and (2) Shingon, brought over from China about the year 800, when the capital was removed from Nara to Kyoto. They are heavily loaded with traditional lore accumulated during the long history of Buddhism on the Continent. Neither is very active, compared with the others; but of the two, Shingon is the more enterprising, influenced, no doubt, by the very practical spirit of its Japanese founder, the great Kobo. The other principal sects arose between 1200 and 1300, soon after the establishment of the military regime at Kamakura. They manifest a tendency to simplify the complexities of the mother-sects from which they separated. The sects of Zen are mystical, depending on the inner light and seeking salvation through intense contemplation. While (3) Rinzaï has little use for external aids, (4) Soto is more practically inclined. Then we have the great groups of believers in salvation by faith in the savior Amida, namely, (5) Jodo and the younger and more vigorous (6) Jodo-Shin (true Judo), the latter divided in allegiance between the original (West) Hongwanji, named after the head temple in Kyoto, and the East Hongwanji, over which the Otani dynasty of abbots reigns. Of all Japanese Buddhists these are the most numerous and aggressive. Finally, we have the strenuous, intolerant and nationalistic (7) Nichiren, which, like the oldest sects, has been comparatively little influenced by occidental ideas of practicality.

A rough outline of the developments of the fifty years since disestablishment was effected would be as follows. A few far-seeing men in positions of authority quickly saw the necessity of an educational

policy in order to cope with the problems of the new age. Great expense was incurred to send promising youths abroad for study and observation, and gradually systems of education were improved. In time the leaders were able to begin active competition with the Christians by establishing in the large centers assembly halls for regular preaching and by opening Sunday-schools here and there. Along social lines their first specialty was religious and moral instruction in the prisons and the care of ex-convicts, the Government giving them practically a monopoly of this department. In the closing years of the last century other welfare-work began to appear. In the last ten years, since the outbreak of the European war, which brought a sudden, temporary, prosperity to the country, there has been a great blossoming-out of Buddhistic social enterprises of every description. Characteristically, considerable endowment for these enterprises has been salted down; but in spite of the fact that within the ten years the costs of such enterprises have in general increased more than threefold, the Buddhists have barely been able to double their appropriations for current expenses. Taking the average, therefore, there has been in the recent past considerable deterioration. One cannot always be sure what is behind the paper prospectuses and the signboards (kamban).

Education

There are now many Buddhistic "universities" (daigaku). Most of them are rather colleges. Ryukoku Daigaku and Otani Daigaku, of the two branches of Hongwanji, in Kyoto, are recognized by the Government as being of university grade, and those of

Soto and Jodo, in Tokyo, are soon to be. Tendai's college is at Komagome, Tokyo. Shingon boasts four,—one at the original temple Koya San in Wakayama prefecture, one at Higashiyama, Kyoto, another in the same city maintained by a union of several branches of the sect, and one at Koishikawa, Tokyo. Jodo has two, Shishigatani, Kyoto, and Shukyo Daigaku (Religious University) at Sugamo, Tokyo. Rinzai has one, at Hanazono, Kyoto. The preparatory or middle schools of the above sects are associated with, or not far from these colleges. Soto's college is at Komazawa, Tokyo, with four feeders, at Tokyo, Sendai, Nagoya and Uji, Kyoto. Ryukoku University of West Hongwanji in Kyoto, has feeders at Kyoto, Hikone, Fukui, Hiroshima, and Takanawa, Tokyo. The Otani party has, besides its university in Kyoto, a middle school there, and one at Sugamo, Tokyo. Nichiren has Rissho College at Osaki, Tokyo. Besides the above, there are many so-called middle schools, but they do not live up to their signboards.

It is a significant fact that the schools of Tendai and Nichiren, which sects were constitutionally indisposed to respond to the demands of the new age, have shown the greatest progress in the last ten years. Nichiren particularly has expanded its educational work threefold in this period, and it now throws into it practically all available funds. The educational policy has triumphed.

Those who are engaged in Christian educational work know that the twelve higher institutions above named average 27 professors, 324 students and an annual budget of a little over Y.70,000.

Nine-tenths of the students are destined for the priesthood; others become chaplains in penitentiaries

(Kyokwaishi), officials in social bureaus (shakwaikwa) teachers or journalists. Most of the students are being prepared to inherit definite positions as priests, and are supported by the o-tera concerned. A measure of support is given also from the general treasury by most sects, but in the case of Hongwanji this is not found necessary. Shingon allows a middle school student from Y.10 to Y.20 a month; a college student, from Y.15 to Y.35.

There are in Japan 21 real middle schools maintained by the seven principal sects. There are besides, in Tokyo and in Kyoto, several good ones founded by the smaller sects, and there are academies in Shanghai and Hawaii. In all 28 may be named, averaging about 24 teachers, with over 500 pupils, and having annual budgets running from Y.33,000 to Y.50,000. The Amida sects have also two good girls' schools in Kyoto, two in Tokyo, and one in Hakodate.

Besides all these schools, which are conducted under official auspices, there are also undenominational or private Buddhist institutions. Such is the noted Oriental University (Toyo Daigaku) with its thousands of alumni, its 1,688 students, and its dissensions that keep the reporters busy. Such is also the Musashi Women's University, now getting under way. Such also are the noted schools for boys and for girls in Narita, Chiba prefecture, and others that might be named.

It should be remembered that the Zen sects have not altogether yielded to modern intellectualism. Candidates for the priesthood have to pass not only the examinations of the college, but also a spiritual test under the abbot of a so-do (priests' hall). Those

interested may find such institutions, to name a few, at Myoshinji, Hanazono, Kyoto, at Sojiji, Tsurumi, near Tokyo, at Eiheiiji, Fukui, or at Kotaiji, Nagasaki. Candidates of other sects, also laymen, may be found among the probationers.

It has long been the policy to send the brightest students abroad for further study and observation. Tendai has three fellowships; Soto, five; Jodo, three; Hongwanji, ten; Nichiren, one. The undenominational Toyo Daigaku also has three. A number of the most important professorships in the Imperial Universities are held by men thus educated, and the authorities of the various sects are ambitious to occupy more. But it is a debatable question whether it is really worth while,—whether the great scholars that have been raised up by the Buddhists are doing much in a positive way to advance the cause of their religion in the country.

At headquarters (honzan) the complaint is that the incumbents of the local temples are inclined to continue the old habit of self-sufficiency and indifference to the welfare of the sect as a whole. Great pressure is put upon them by apportioning to each the number of students required to be sent up for education, and supported,—as many as ten in the case of a very strong temple. Those that cannot find the required number of boys are expected to pay an equivalent in cash. There are ways of punishing a priest who does not make good. On the other hand, comparatively little is being done in the way of fertilizing the soil from which crops are constantly demanded. In the rural districts particularly the soil is being exhausted.

Preaching

The ordinary priest is not a preacher. From headquarters preachers (fukyoshi) are dispatched to go over their several circuits two or three times a year. In the year 1921 the number of these fukyoshi was as follows: Tendai 18; Shingon 56; Rinzai 9; Soto 58; Jodo 45; Hongwanji 130; Nichiren 13. The attendance is relatively better in the country than in the city. Even in Tokyo, of the 1,200 o-tera there are but 300 that have preaching as often as once a month.

The Amida sects have begun to build church-like auditoriums (kwaikwan), finding that in them meetings are better attended than in the old-style o-tera. There are ten of these kwaikwan scattered all over Tokyo. Meetings are held in them every Sunday. The average attendance at the ten is over 300 each. The largest attendance, 540, may be found at the hall of the Y.M.B.A. of the Imperial University. It is significant that the worshippers of Amida, who of all the Buddhists have a message most like the Christian, are most successful in the line of preaching.

It is rash to generalize, but the impression prevails that very little of the preaching is in substance specifically Buddhistic. Not infrequently it is near-Christian. Again, a great deal of it is non religious at all, but merely ethical. Here and there the priests respond to the overtures of the Government and undertake to "guide national thought", that is, to arouse the nationalistic spirit and to resist the tendencies, socialistic and other, that are anathema. The writer knows of a noted Buddhist leader who once proclaimed: "By loyal and filial devotion (chuko) we prevail against China; by the same we prevail against Russia;

by the some we prevail against Russia; by the same we prevail against America." His outburst of aggressive patriotism may be interpreted quite irenically; but it is, to say the least, a far cry from the authentic doctrine of Shaka to this sort of exhortation. Far be it from us, however, to disparage the sincere sermons that may be heard in sundry places; for there are devout preachers who know that the really dangerous enemies of their country are much nearer than the nations across the sea.

Literature

The multitudinous Buddhistic scriptures are being brought out in the Taisho Daizokyo, an edition of 1,000 copies at Y.600 each. The career of Shinran, the founder of the Shin sect (Hongwanji) has been successfully popularized in story and drama, Kobo has been filmed, and Count Otani is said to be planning great things in the line of photo-plays. It will be interesting to see how the ideal of eternal repose immortalized in the Kamakura Daibutsu can be set forth in moving pictures. One Tanaka-Chigaku of the Nichiren sect, Tokyo, has achieved a conspicuous success in publishing a daily paper, called Tengyo Nippo. Very many periodicals have been started; but few live long. The field of juvenile literature may be monopolized by the Christians, if they care to take possession.

The Sunday School

The Amida sects have led in work for children. Minute attention is paid to the provision of apparatus, but very little to the ideals and methods of religious education. One often hears of a Buddhist Sunday-

school opened with great éclat and drawing for a while crowds of children by means of sweets and stories; but it is manifest that the teachers do not grip the children as the Christians do, and the attendance is apt to fall off. Thoughtful Buddhist leaders confess to a feeling of weakness in dealing with children, and observe that their sacred books, in marked contrast with the Bible, are poor in the kind of material that appeals to the young.

Ministering to Prisoners

It is quite the usual thing to find in a prison a Buddhist altar. The work of preaching to the convicts, and reintroducing them to society when their terms expire, is almost a monopoly of the Amida sects; but Soto also has a small share in it. In too many cases the duty of escorting an ex-convict to his former home, or, if he has none, of affording him a temporary lodging and procuring him employment, is done in a perfunctory manner, owing to the lack of proper qualifications for the task. Ryukoku University has a special department for the training of prison chaplains (Kyokwaishi Yoseijo).

Social Services

As has been intimated, the past decade has been characterized by a remarkable development of social enterprises. In the printed lists kindly furnished by the social bureaus of West Hongwanji and of Koya San (Shingon) the undertakings are classified as follows: (1) Poor Relief, including aid to the victims of disaster, dispensaries, hospitals, maternity retreats, old folks homes, work for soldiers and their relatives; (2) Prevention of Poverty, including offices for con-

sultation on personal matters, free lodgings, employment-agencies, workhouses; (3) Protection of Children, including day nurseries, kindergartens, founding-asylums, orphanages, education of neglected children; (4) Training of Defectives, including reformatories for wayward youth, schools for the blind, for the deaf and dumb, care of ex-convicts, &c.; (5) Education, including children's clubs, supplementary instruction, night schools for apprentices, schools for nursemaids, libraries, amusements; (6) Betterment of Rural Districts; (7) Improvement of Living Conditions. Numerous societies are listed under these heads. Without personal inspection there is no telling how much they really accomplish. But one thing does impress the Christian reader of such a prospectus: there is not in the whole extensive programme a single word about "the social evil" or about alcoholism.

Another fact that impresses one is the disposition to acquire endowment funds. It is said that the leaders themselves have no confidence in the continuance of their present income. The social bureau of West Hongwanji in 1923 reported a paid-up endowment of Y.1,115,268 and unpaid subscriptions more than double that amount, four-fifths of the current contributions being invested. Numerous hospitals, old folks' homes, orphanages and the like report endowments up to five or six figures.

It would weary the reader to compile lists in detail. The above general statements are based mainly on conversations with my colleague, Mr. Shin-ichi Tsukada, who is an alumnus of Toyo Daigaku, is remarkably well-versed in Buddhistic matters, and has taken the pains to consult men who know the facts to date. It may be best to conclude the article with

a rapid tour of the country and note the impressions of missionaries residing at various principal center.

Kyoto (Dr. Brokaw): This city is perhaps the strongest center of Buddhism in all Japan. Priests fairly swarm about. Vast populations come as pilgrims from the surrounding regions, and from all parts of the country. Buddhism is by no means moribund here. In fact it is having something like a revival. There are two universities, five middle schools, six girls' schools, and a school for nuns. All the temples have special preaching in the two equinoctical seasons (higan). Every temple has preaching twice a month, and some of them three times. There are some noteworthy tent-meetings, especially the one at Kitano temple on the 25th of each month and at the Toji temple on the 1st of each month. Priests are preaching on the streets here and there constantly. There are many Sunday-schools all over the city. Practically each temple has one. There is a first-class training-school for teachers, with an excellent system and technique. The schools are well supplied with equipment of an up-to-date sort. Two ladies' societies help the completely indigent class and aid people in trouble of all sorts. The East Asia Charity Society (Toa Jizen Kwai) gives free medicines and sends nurses to poor people, claiming to have aided 1803 people. There is an orphanage, a founding-asylum, a day-nursery. Five temples have work for ex-prisoners. There still remains much corruption among the priests, and the educated and cultured classes do not respect them. But it cannot be doubted that they still have a strong hold upon the masses.

Osaka: A Christian pastor (Nakamura of Taira) who recently visited this great city expressed to the

writer his keen regret that the Christians there had in recent years allowed the Buddhists to wrest from them the leadership in social services, retaining only the preeminence in the teaching of English. Probably his inspection was too cursory and his judgment too hasty; but there is a measure of truth in what he said. An official list of social undertakings in Osaka indicates that the Buddhists have not gone in for anything very heavy. It is interesting to observe that they have societies for the protection of beasts. A new feature is a hostel for Koreans. On the Christian side the refuges of the Salvation Army, and of the W.C.T.U., and the activities of the Y.W.C.A. and the Y.M.C.A., while they may not display so many sign-boards, are surely doing more through work than their Buddhistic rivals.

Kobe (Professor Cragg): The Buddhist Association of Kobe (founded 1921) includes all sects except Nichiren; spent last year Y.1710 to help discharged prisoners and Y.400 to rescue abandoned children. There is a nursery in a temple among the poor in Hyogo, where the children are fed and cared for at 4 sen a day each. A Buddhist Salvation Army began in 1924 to publish "The Times" and some pamphlets on religion; they have a conference (shuyokwai) twice a year, not well attended; conduct a Sunday-school with an attendance of about 50; help some unemployed people; have conducted twenty funerals free of charge; on December 20th set up twenty charity-boxes and gathered Y.124.00 for the poor; gathered thirty-odd pounds of cigarette-stubs and made these into powdered tobacco for the poor. "The impression I have formed as a result of many interviews with both Christians and Buddhists is that the Buddhist leaders

are not seriously attacking the social problem in our midst, nor are they concerned to any great extent about the religious conditions of the people. One Buddhist priest said to me substantially as follows: "The priests are an idle lot, especially in those temples which are endowed; where they are poor, they bestir themselves to some extent."

Wakayama (Rev. D. C. Buchanan): Some of the sects preach regularly, but most of them have only occasional services. The Jodo and Shin sects put considerable emphasis on the lecture tours, where, of course, they reach more than the usual group of old parishioners. Most of the Sunday-schools are conducted by the same sects, and many of them receive money from the local government under the head of social service. Work for prisoners is conducted by an interdenominational society, but the prefectural government contributes about half of the budget. There are a boys' reformatory, an orphanage and an old folks' home. The Buddhists have also a large Girls' High School in the city; are building at a cost of Y.20,000 a dormitory to accomodate some 20 students of the Higher Commercial School. There are Young Men's and Young Women's Buddhist Association; also loan libraries in a number of villages.

Mie Prefecture: At Tsu, Yamada, Yokkaichi and other towns there are a few institutions of the usual type for the children of the poor, for the unemployed and for the aged. In the summer, at Tsu preaching is done in a tent, and here and there many children are gathered on "flower day," (The birthday of Buddha).

Okayama (Dr. Olds): A few enterprises of the usual type are reported. It is interesting to note

that a district called Osakabe affords the rather unusual instances of a cooperative bathhouse and a total abstinence society. The Buddhists are conducting welfare lecture enterprises, their preaching, where carried on at all, being quite in the line of moral and spiritual improvement.

Yamaguchi Prefecture reports the usual lines of work for released prisoners, for the distressed, and for children.

Let us cross to the island of Shikoku.

Takamatsu (Rev. S. M. Erickson): The temple Zentsuji was founded by Kobo Daishi and has thousands of worshippers every day. Preaching is carried on in most of the temples all over the province about two times a year. A priest once stated to the people: "Christianity is the greatest enemy Japan has." One of the temples is now building a large pagoda that overshadows any building in town. The members have made monthly trips over the city gathering rice and money for the purpose. A school is maintained to train young priests, who sometimes show a little zeal. The work for released or paroled prisoners is not particularly successful, to judge by the talk one hears from prisoners themselves. Besides several kindergartens, the Buddhists conduct a children's home, to which one of the Christian Sunday-Schools sometimes sends cakes.

Marugame (Rev. J. Woodrow Hassell): This is the birthplace of Kobo Daishi. Those who with any earnestness believe in the Buddha are old or ignorant people. Most of the intelligent people are practically atheists. "A priest told me to-day that they are not attempting for anybody except the old folks. I asked him what would become of Buddhism in this country

when the present old folks died off. He replied that he supposed that they would have to go out of business. As I reached the temple to talk with the priest they had just finished a four days' series of meetings. I was kept waiting a little until the priests were through with their dinner. When the man whom I wanted to see came in, it was evident that he had been drinking, and he apologized for the redness of his face." There are three Sunday-schools in all the prefecture. One at Takamatsu has an attendance of 200, the children being given cakes. The other at Takamatsu is run by a specialist named Hasui Genei, who sometimes publishes in an Osaka daily stories about the Buddha. At the one at Marugame there is a regular attendance of about 50. There are songs and stories but no prayers.

Tokushima (Rev. C. A. Logan): The largest number of Buddhists belong to the Shingon sect, which is one of the most superstitions. Buddhism is only an old habit; adds nothing to the intellectual life of the people, and no one seems to be interested in its teachings except a few of the Christian preachers, who still occasionally refer to it. The priests sometimes preach, but very few people seem to attend the services. When some famous priest from Koya San comes, special meetings are advertised, and they seem to get fairly good audiences in the public hall. There is one place in the city where a young priest conducts a Sunday-school, and he often comes to our chapel in the neighborhood to listen to the talks and get ideas for his own talks. This seems to be the only one, and a Shingon priest said that they were doing nothing of the kind in the 402 temples of the province. The Buddhists have one home for old folks at a temple

about five miles from the city, and this is about the extent of their organized charities.

Kochi: There are Sunday-schools, and some work is done in the local young men's and young women's societies, and in business establishments.

Matsuyama (Mr. Leeds Gulick): The Sutoku Girls' School is under Buddhistic management. At Chokenji, near Matsuyama, once a year special lectures dealing with the education of children are given. The Women's Society does something to console and relieve the poor. The Social Bureau of the Prefecture had a great deal of information to give concerning the Christian activities, but beyond the ceremonies and burial rites performed by the Buddhists they could give little of value.

Crossing now to the island of Kyushu, we come to the principal city, Fukuoka (Rev. F. W. Rowlands): Priests are frequently in dequest for exorcising evil spirits from new building-sites or wells. The reciting of the scriptures (o kyo) every morning for from one to three hours should stir us to emulation to do more praying for our people. The Shin sect, in the cities at any rate, generally conducts preaching on the 7th and 8th of each month (anniversary of the death of the former abbot) and on the 27th and 28th (anniversary of the founder Shinran). Since Shinran's 650th anniversary (1911) there has been preaching every year in the memorial week November 21—28. There is also preaching for a week or so on the occasion of the festival of the dead in the summer (bon). In many places there are chapels (kogisho) where preaching is held once or twice a month. One Nichiren priest in a large city preaches four times a month in his own temple and four times in others. In one

case Sunday preaching has been begun. Two organizations carry on open-air preaching, the aim of which is to promote loyalty and counteract "dangerous thoughts." Criticism of Christianity is prominent. In country places preaching is as a rule held only occasionally, when some eminent preacher comes round. There are many temples where Sunday-schools are now established. It is frankly recognized that it is Christian activity that has spurred them to it, the Buddhist scriptures having nothing special to say about the education of children. Definite Buddhist teaching, often by means of pictures, is given. Charitable institutions of the usual types are numerous. In the country places the priests sometimes make a practice of itinerating the villages, exhorting the people to care for their roads, trees, &c. One little country town famed for its industry owes this to the zeal of the priest, who rings the bell at five o'clock every morning.

Oita (Rev. H. Kuyper): Most of the attendants at the preaching services at the temples seem to be rather along in years. The Buddhists are quite active in cooperating with the authorities in the "thought guiding" (shiso zendo) movement.

Miyazaki (Rev. C. M. Warren) is very new, a fiat city. There are no old temples of any size or power in the town. The Buddhists seem to be doing nothing regularly in the way of evangelistic meetings. To celebrate Shinran's anniversary they had some very well-attended meetings, at which Professor Takakusu of the Tokyo Imperial University gave some splendid talks. There are no Sunday-Schools; they hope to get some going soon. In Miyazaki a layman has started two kindergardens. At Miyakonojo a very earnest

priest of the Hongwanji temple runs a successful kindergarten. He also started a reform school home for boys, but financial stress made him give it up. It was taken over by the prefecture, and the present successful head of it is a Christian who refused to undertake the work unless he was allowed to do as he pleased about religious instruction. The priest of a Hongwanji temple, the most southerly of those that do work for prisoners, said that usually he simply met a released prisoner on his return and gave any help required, not expecting to keep him but for a night or two. "But one was a case-hardened old rascal, in for years. His relatives had a consultation about what to do and split; some simply wouldn't have him back. Then the whole town took a hand in the consultation, and they split. Meanwhile the Hongwanji people cared for him, treated him decently and like a human being, getting what work out of him they could. The temple children called him "grandpa." After two more months they built a hut for him, and he lives there doing odd jobs and gradually working his way back to the hearts of his fellow townspeople".

Kagoshima (Rev. E. R. Bull): Buddhism was prohibited here for many years. Owing to the treachery of the Shishijima priests, the Buddhists were driven out and persecuted, as the Christians were at Nagasaki. They re-entered about fifty years ago. At the temple of the West Hongwanji regular preaching services are held every day, at 7 a.m. and 8 p.m., and on Saturday a special lecture meeting is held. Preaching places (sekkyojo) are found in different places in the city, and they are effective branches. Addresses are given to nurses, policemen, bank em-

ployees, girls' schools, &c., at their respective places. Special preachers come from Kyoto for three weeks' work. Headquarters at Kyoto sends a specified amount each month. This does not suffice. Believers lend the temple money for a certain period, the interest only going to the temple. Offerings (o fuse) given those who officiate at family memorial services are divided between the temple is attended by from 300 to 400. Their Christians is the birthday of Buddha (kambutsue), April 8. A street demonstration with drums is a feature, the children wearing masks as they march. Across the street from the same temple a Y.M.B.A. Hall (Seinenkwai Kwan) is soon to be erected at an estimated cost of Y.70,000.

Kumamoto (Rev. E. T. Horn): Chinzei Middle School is conducted under Buddhist auspices, but subsidized to a considerable extent by the government. Preaching is attended by only a handful of aged and infirm. Only at the big festivals are the temples favored with crowds. At the Kumamoto Exposition, now open, the Shin sect has a building for propaganda. There are said to be five Sunday-schools in the city, but the attendance at the largest temple is sometimes as low as 30. There is practically no organized charity work.

Saga (Rev. G. W. Schillinger): In spring, summer and fall there is special preaching that the people can understand, and many attend. There are 20 children in an orphanage established by the Soto sect in 1906. An organization of women from all the different sects meets once a month and has an old people's home, begun in 1916, in which 27 persons are being cared for.

Returning now to the main island, we find that

in Shimane prefecture little is being done. There seems to be hardly anything left of the Sunday-schools started by the Shin sect a few years ago. Most of them have ceased to exist. A home for discharged prisoners has been conducted under Buddhist influence for about ten years, since the time when the Christians were asked to start such a home, but did not feel strong enough to do so. There is also a reformatory (*katei gakko*) for children handed over to the institution by the law courts, which has been carried on more than fifteen years.

Tottori (Miss Coe): The general impression is that the Buddhists are not doing very much. They have a women's society once a month and a lecture in one of the public halls once a month. One temple conducts something like a Sunday-school spasmodically. Several organizations are more on paper than in fact, but the Buddhists are actually doing something for the poor, occasionally.

Fukui (Rev. C. P. Holmes): It was in this province that Rennyo Shonin turned the people (1469-1476) from Zen to the "true religion", namely, salvation through faith in Amida. The Hongwanji Buddhists here are absolutely sure they are right and have the last word in religion. Within the last ten years they have established kindergartens in all the towns. According to their own reports their kindergartens are very successful, but the Sunday-schools are fast proving failures. Within the last three years they have opened several new lines of work,—in Fukui a hospital for common people that charges actual costs only, also an orphanage, and in Tsuruga a refuge for old people. Contributions from temples and individuals are supplemented by dues from members of the soci-

ety concerned, interest on invested funds, fees from beneficiaries, grants from the government (municipal, prefectural or national) and, in the case of the orphanage, gifts from the Imperial Household.

Kanazawa (Miss Reiser): There are many temples in the city, one entire street being given to them. The Shin sect is strongest. In many of the temples services are held twice a day, the congregations being composed of old women, who come to get such comfort as they can, and a few high school girls. There are visiting men who go about a circuit, spending two weeks in a temple. The tone of the sermons of these men is poor. Three years ago a representative of the priests came to an official in the school department of the prefectural government asking him to conduct a school of social service for the priests. For some days he lectured to 50 priests, stressing the Sunday-school particularly. Many Sunday schools were organized; but they were not very successful. Again a representative came asking for a lecturer on Sunday-school methods. The official told him that although he could not furnish a Buddhist Sunday-school specialist he could furnish a good Christian one. The offer was accepted. There are four large Buddhist kindergartens in the city, all drawing heavily from the parts of the town where formerly the Christian kindergartens reigned supreme. Three years ago they were little more than day-nurseries, but a year ago they seemed vastly improved, and were orderly and apparently doing commendable work. Recently a fine hall was built for Y.50,000 by West Hongwanji. It houses a kindergarten, a night school for students preparing for entrance examinations, the Y.M.B.A. and

other societies. Religious services are not held in this building.

Toyama (Rev. F. Ainsworth): Recently the Shin sect built a large assembly hall, quite modern in appearance, in which they have preaching services every day in the year. Three times a month they have special services, and at such times men like Mr. Kawasaki, President of Otani University, and Mr. Minowa, graduate of the College of Literature of Waseda University, come and preach. These men's sermons are right up to the minute. Representatives from the prefectural offices, the regiment, the courthouse, etc., are said to attend. The meetings are attended by from 100 to 600, many of whom are young folks. They have 55 Sunday-schools in the province, with a reported attendance of over 10,000. They are placing emphasis on offices for consultation on personal matters (*jinji sodan*), lending what assistance they can in divorce cases and law-suits. They also have an employment agency.

Gifu (Dr. Buchanan): A great deal of preaching is done with more or less regularity; but the young people are not being reached thereby. In Gifu prefecture there are said to be 115 Sunday-schools. The prospectus of social activities in the prefecture indicates that there are many societies organized to provide edifying lectures and to conduct a few small enterprises of the usual kinds.

Nagoya (Rev. L. C. M. Synthe): East Hongwanji has a boys' middle school and a girls' middle school. A kindergarten is run under Buddhist auspices. There is little of interest to report. It is rather significant that in a town where the population is so staunchly Buddhist (*Hongwanji*) such should be the case.

Toyohashi (Rev. C. K. Cumming): At the preaching services the hearers are almost always just the old men and women. Sometimes the young attend, but not so much for the purpose of religious instruction as in the hope of being restored from sickness or receiving some special benefit. The Shingon sect is especially zealous in preaching. In some places the priests gather the children together at the temples and talks are given, mostly by the teachers of the primary schools, but these talks are mainly for the entertainment of the children. In some temples in Hekkai country they gather the children every evening and instruct them in the teachings of Buddha. Sometimes they give the evening meal to the children thus assembled, and thus succeed in having large numbers. Sometimes they give the evening meal to the children thus assembled, and thus succeed in having large numbers. Generally speaking, however, in most places such meetings are held only occasionally, according to the convenience of the priest, and they have no special educational or religious value. In some places the marriage ceremony is performed at the temple, or before the shrine (butsudan) in the home. Some priests visit the sick or the destitute, gathering money for them after the manner of the Salvation Army. Some deposit umbrellas or lanterns at railway stations to be loaned to travellers in need of such things. The priests in the country are more zealous in charitable work than those in the larger cities.

Shizuoka (Rev. C. R. Stetson): The active sects are Zen and Nichiren. They work up interest in their festivals by house-to-house-calling. They have a number of mass meetings, using speakers from headquarters, some giving expository sermons and others

talking social welfare, politics and the like. There are societies in Nichiren that are quite active in propaganda for narrow nationalism and against Christianity. One priest conducts a children's welfare society, giving advice to parents.

Numazu (Miss Somervell): Eleven chief temples cooperate in a "Good Works Society" (Sekizen Kwai), supported by the leading men of the city. The head office is in the Jodo temple, and here anyone may apply for advice and help on any subject; there are about 200 applicants a year. At another temple, whose head-priest is a graduate of Harvard, a meeting is held once a month to hear a speech on some topic of special interest; the meetings on the American immigration question were crowded to overflowing. At yet another temple a Sunday-school is held. On Buddha's birthday the large wrestling-hall is hired and practically filled with children. From time to time a large women's meeting is held. The provision of umbrellas at the station is much appreciated.

Chiba (Rev. E. R. Harrison): This being Nichiren's native country, that sect is fairly active, but the work is described as being for propaganda only. One priest only, at Ichikawa, is commended by the officials as working earnestly for the good of the people. At the famous and richly endowed temple of Fudo at Narita they have the "five great works" (go daijigyo), boys' middle school (500 students), girls' higher school (400), kindergarten, blind school and library.

Mito (Miss Sharpless): During the Shogunate the lords of Mito encouraged Shinto and Confucianism. Consequently Buddhism is not prosperous. The Shin sect has a hall in the lower town and holds meetings every Saturday night. The priest is a liberal sort of

person who says that he approves of Christianity. At the Zen temple there is a meeting once a month and some of the college students come to it. A Buddhist said that the work for prisoners existed in name only and not in deed. There is a kindergarten which is doing real service in a poor section of the city. The children bring two sen each every day, one for cake and one for their saving account. No religious teaching is given the children. A little group of nuns (ama) under the name of kangyo (winter austerities) in the cold season go about the streets collecting money for charitable purposes. The social bureau reports a few other small enterprises of the usual description.

Utsunomiya (Dr. Fry): Buddhism is relatively weak along all lines in Tochigi prefecture. There is said to be but one temple in Utsunomiya in which there is any preaching. There is a fairly flourishing kindergarten in this city, and one or two elsewhere. At Otawara three Buddhist Sunday-schools were laid down, girdling the Christian one that has been running for many years; teachers from the public school were engaged for the work. The social bureau reports that a temple at Nikko is doing things that are worth looking at when one is there.

Maebashi: The culture society (shuyo kwai) which provides a sermon every month by some noted speaker, is mainly Buddhistic. There is no weekly preaching; no Sunday-school. The good works society, with 300 members, helps the poor sick. In co-operation with the city an employment bureau is conducted.

Matsumoto (Rev. E. C. Hennigar): The Buddhists in Nagano prefecture are very weak and inactive. But

the priests have started a movement to cut out liquor at funerals.

Niigata (Rev. A. W. Downs): There is a Sunday-school, but the gatherings do not seem to be weekly. There is also a clinic for the blind.

Yamagata (Rev. F. L. Fesperman): A Japanese friend likens Buddhism to an old dead tree, which occasionally grows a little new bark on the old trunk, and in spring time has a small shoot with a few blossoms. The Buddhists here pay about Y.500,000 a year for priests, funerals, repair, festivals, etc., and about Y.915 a year for actual social purposes. Jodo, Shin and Nichiren have regular meetings for adults and children; others seem to have no program. There are three Sunday-schools in the city, with 535 pupils. There is also a women's society, with poor attendance; a night school at which ordinary branches are taught, and a night school for the blind. Drunkenness is very common among the priests.

Sakata: Hongwanji conducts an employment agency and free boarding house for poor laborers, to help them get on their feet. Buddhists and non-Buddhists alike are aided. The same temple has a library for the use of the public, also a Sunday-school.

Akita (Rev. I. G. Nace): The Buddhists imitated a Christian example and tried preaching in the park during the cherry blossom week; but kept it up for only a year or two. There is a new South Akita Country Buddhist Association, covering the region about the city, which is planning an advance beyond the traditional service to discharged prisoners, holding lecture meetings, sending a representative to the capital for investigation and gathering an endowment. At Noshiro the priest of Saifukuji has recently

established a large playground of nearly one acre and a kindergarten that apparently has an assured place in the hearts of the people.

Yokote (Rev. M. M. Smyser): In this town of 20,000, in a Jodo temple, there has been a children's meeting every Saturday evening since 1923, with an average attendance of about 100. The priest, aged 51, is a very fine man, earnest in his desire to help the children. When a young man he studied under Dr. McCauley (Unitarian) and is tolerant, saying that Amida and God are mainly just different names for the same thing. Except in the winter, preaching services are often held in several temples. No other kind of work is being attempted.

Aizu-Wakamatsu (Rev. P. F. Schaffner): Once a year, generally in July or August, some noted Buddhist scholar comes for a series of lectures, covering three or four days. These lectures are held in the city hall, and the expenses are borne by certain local people. The lectures are not primarily of a religious nature. A son of one of the priests in the city said that they conduct a Sunday-school in the temple; but that it consisted largely of ceremonies and could not hold the interest of the boys and girls. At Bange a Sunday-school was opened, but was soon closed because of lack of experience, equipment, zeal, etc. The Buddhists conduct an orphanage and also a kindergarten in the city. Some time ago one of the boys in the orphanage stole one hundred Yen and fled to Tokyo; the local papers at the time criticized the conduct of the orphanage.

Koriyama (Miss Ranck): "About two years ago a wealthy merchant of this city erected a small temple on a valuable lot opposite the writer's home, and later

built a comfortable and commodious home for its priest beside the temple. About a month ago a hall of 28 tsubo (24 feet by 42) was completed as an addition to the temple. I presume that this whole plant has cost the owner of it about Y.20,000. About a year ago a Buddhist Sunday-school was advertised and started in this temple, but appears to have been very short-lived. I have seen groups of elderly women or funeral parties going from the place; but I have not seen young people frequenting it." "A few years ago, in a suburb of Koriyama, the head priest and a rich brewer united their resources in conducting a Sunday-school at the temple, in opposition to our flourishing Bible-school. Besides entertaining the children, they gave them gifts and cakes. In addition, the villagers were prevailed upon not to rent us a room, and the children were persuaded even to avoid us on the street. After we had withdrawn, the Buddhist school soon closed." Practically no social work is being done. At Nihommatsu station umbrellas are provided for the free use of the travelling public. The name of the temple is written on them in large characters. At a prominent street-corner a temple has placed a box on a high post and furnished it with simple materials for the repair of clogs.

Fukushima (Rev. K. C. Hendricks): Once a month a certain organization holds preaching services at one of the temples, to which are invited the housemaids of the city. The attendance averages 15 or 16. This seems to be the only attempt of the kind. There is no definite ministration to children. Even the celebration of the Buddha's birthday has recently fallen through. Prison-gate work is carried on by a union organization, having a building just in front of the

prison. Nichiren Buddhists four times a year collect funds for relieving poverty.

Morioka (Rev. G. W. Schroer): A new Buddhist kindergarten has been erected in the city. It is built in foreign style, and it is said that the teaching is very similar to that in the Christian kindergartens, only that they substitute the name Shaka for Jesus.

Aomori: In some temples there is preaching two, three or four times a month. One who attended such meetings said that the subjects were love (hakuai), charity (jizen) and composure (anshin ritsume). Beggars were classed as worthy and unworthy; but nothing was urged as a remedy for the cause of beggary. In one temple young people's meetings are held, with about thirty men and four to eight women attending. There is no Sunday-school in Aomori city, but in a certain town a priest has conducted one for twenty years, which in decent weather has an attendance of 300. In its early days there was much opposition on the ground that Buddhism was not for children. In the city a women's society carries on visiting fairly widely. A little is done to help the needy and the unemployed.

Hirosaki (Miss Curtice): There is practically nothing besides the funeral business. In one of the large temples, at certain seasons, there is preaching. There is a report that at one little outlying village one very earnest man has at times held children's meetings. The Buddhist are not ministering to the needy; of course, at the time of the great earthquake, funds were raised.

Crossing now to the island of Hokkaido we come to Hakodate: The influence of Buddhism is still strong. The Otani Girls' High School has over 400

students, and it is still growing. There is a large, handsome temple built with gifts from all over Japan, after the disastrous fire of 1907. Many new ones are to be seen here and there. Festivals are observed with processions and much boisterousness. After the disaster at Tokyo, when the refugees streamed into Hakodate for days, Buddhist and Christian societies worked side by side in giving relief.

Otaru (Rev. Frank Cary): Buddhism is a really active force in Hokkaido, being a new country. One priest who died a year ago was an influential man in the city, one often quoted in the local press, and his loss is a real one to this city. Students from the Buddhist University come to Hokkaido for summer from the south, take on a popular color. There are at least two very active Sunday-schools, and perhaps some evangelistic work. There are regular preaching services at certain temples, mostly for "three-legged folks." Public lectures, when prominent priests come many smaller ones. The only orphanage in the city was started as a Buddhist venture. At a day nursery in the section of the city settled by stevedores and the like five sen a day is charged for the care of a child, the noon meal being furnished. The only distinctively charity hospital in Hokkaido was founded here by an earnest Buddhist. It is poorly equipped and has serious sanitary faults. The first few years were distinctly religious in incentive and influence. This is no longer true. In a cold climate, it is supposed, merit can be gained by a nightly walking of the streets in bands, chanting a prayer and collecting funds. The Nichiren sect is, of course, the most prominent in this enterprise. In some towns the money is used for a grand spree, but in Otaru most of it

goes for the construction of temples or for charity. In some towns the number of bands has been limited by the police.

So much for the local color. At the risk of utterly wearying the reader, we have undertaken this tour over the whole country. Due allowance must be made for the personal equation; but it may truthfully be said that our guides have been searching for instances of good work and not for testimony to be used against a rival religion. The modern missionary in Japan rejoices with his whole heart to see a young priest of Shingon, the very one who led in the movement to arrange an exchange-lectureship between the Buddhist College at Koya San and the Methodist College at Kobe, rise from the ashes of his temple at Yokohama and minister to the distressed with might and main; and he rejoices to read the brave words of the priest who writes for the periodical Kwakusei and works as a director of the league against licensed prostitution. There are truly good people among the Buddhists, and there is a great deal to be learned from them.

But the prevailing decay is too obvious to be ignored. There is much variation, due partly to the character of the dominant sect, partly to geographic, historical and economic conditions. The Amida sects, other things being equal, show the greatest vigor. The advanced stage of decay to be observed at the northern and the western ends of the main island and in the greater part of Shikoku may be due largely to economic stagnation, which itself is due, partly at least, to the previous lack of proper spiritual nourishment, the effect being cumulative. Where Buddhism is a comparatively new and fresh force, as at

Kagoshima or at Otaru, vigorous life is more in evidence.

So far as educational and social enterprises are concerned, the tendency to secularization, so strongly felt by Christian institutions, is hardly resisted at all. Formerly a Buddhist school, like one of the Hebrew or Mohammedan sort, was narrowly sectarian. Now it teaches all the sciences, and the religious element is almost if not quite crowded out. The alumni want an assured income and seek a place somewhere in a "system." There is little left of the missionary spirit that made Buddhism what it has become in the land.

Finally, it is manifest that the Buddhists are making the great mistake of joining in the exploitation of the countryside for the benefit of the city. While their activities in the great centers are rather impressive, this luxuriant flowering, as is often observed in an orchard, may be coincident with the decay of the roots.

the first of these, the *Declaration of Independence*, was adopted on July 4, 1776, and the second, the *Articles of Confederation and Perpetual Union*, was adopted on September 17, 1787. The third, the *Constitution of the United States*, was adopted on September 17, 1787, and the fourth, the *Bill of Rights*, was adopted on September 12, 1791. The fifth, the *Declaration of Sentiments*, was adopted on August 26, 1848, and the sixth, the *Emancipation Proclamation*, was issued on January 1, 1863. The seventh, the *Gettysburg Address*, was delivered on November 19, 1863, and the eighth, the *Proclamation of Emancipation*, was issued on September 22, 1862. The ninth, the *Declaration of Independence*, was adopted on July 4, 1776, and the tenth, the *Articles of Confederation and Perpetual Union*, was adopted on September 17, 1787. The eleventh, the *Constitution of the United States*, was adopted on September 17, 1787, and the twelfth, the *Bill of Rights*, was adopted on September 12, 1791. The thirteenth, the *Declaration of Sentiments*, was adopted on August 26, 1848, and the fourteenth, the *Emancipation Proclamation*, was issued on January 1, 1863. The fifteenth, the *Gettysburg Address*, was delivered on November 19, 1863, and the sixteenth, the *Proclamation of Emancipation*, was issued on September 22, 1862.

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PART VII

REPORTS OF ORGANIZATIONS

CHAPTER XIX

A REPORT OF THE NATIONAL CHRISTIAN COUNCIL OF JAPAN

Rev. K. Miyazaki

I, The National Christian Council and its Executive.

There have been sixteen meetings of the Executive held; up to May, they met in the temporary Headquarters. From May, they have been meeting at the Office of the National Christian Council, 23 Kamitomizakacho, Koishikawa, Tokyo. In addition to regular routine business, the Executive took up several important questions as follows:—

A. It adopted the following General Rules of Order:

(1) The Executive Committee shall meet every other month at the call of the Chairman.

The Chairman shall have power to call a meeting of the Committee whenever in his judgment, or at the request of three or more members, such a need arises.

(2) The Executive Committee shall have the following sub-committees:—Evangelistic, Educational, Literature, Social Service, and International Relations.

It shall, however, have power to appoint other standing and special sub-committees.

(3) The presence of 1-3 of the members shall constitute a quorum for the Executive Committee and for its sub-committees. Its sub-committees may, however, make the presence of $\frac{1}{4}$ of the members a quorum by taking such action.

The Chairman of the Executive Committee shall be a member ex-officio of all sub-committees.

(4) The standing and special sub-committees must secure the approval of the Executive Committee for their plans of work and budget.

(5) Sub-committees shall have the power to elect their own officers.

(6) The Executive Committee shall formulate its policies and plans for each year's work taking into consideration the requests from its different commissions and present these to the Council in its annual session.

The Executive Committee shall make a full report of its work for the year to the Council. It shall also render a full statement of the work, progress and status of the Christian Movement as a whole and of Christian educational and other institutions.

(7) When the Executive Committees's sub-committees are first organized, their officers shall be appointed by the Executive Committee. The sub-committees shall have power to make additional rules for their own use in case of necessity.

B. The Immigration Law was studied and the

following declaration was made by the Executive:—

Soon after the Immigration Bill passed the Congress of the United States, the Executive Committee met and adopted the following cable message which was sent to Secretary Hughes, and Mr. McFarland, Federal Christian Council of Churches. "The National Christian Council, representing forty different Christian organizations of Japan, relies upon the American sense of justice, courtesy, and considerate judgment to effect a mutually satisfactory solution of the immigration problem by such methods as will preserve the historic friendship of these two nations, so greatly strengthened by the generosity of the American people at the time of the earthquake. Miyazaki, Armstrong".

In spite of the fact that the earnest Christians and good citizens on both sides of the Pacific expressed their sincerest desire to keep the bill from being signed by the President, it was made a law to be effective on July 1st, 1924. Consequently, agitators, Jingoists, and narrow-minded people in Japan became more active in taking steps against the law. Under such circumstances, the National Christian Council took the matter seriously, and studied the law, and the following declaration was made by the Executive and made public on June 24th, 1924:—

"Declaration of the National Christian Council on the Immigration Act of 1924 of the United States of America.

1. The Fatherhood of God and the Brotherhood of Mankind is fundamental to the spirit of Christianity, therefore, for the perfecting of the highest civilization, individuals and nations should work together. There should be no discriminatory treatment which

would engender strife and illwill on account of differences of race or nationality.

In regard to the present International Relations, it is recognized by all nations that the Limitation of Immigration belongs to the Sovereign Right of each Nation. Nevertheless, the standard by which such limitation is determined should be based upon common intellectual, physical and moral qualifications, upon no other ground.

The Immigration Act of 1924 in the United States in its present form is neither in accord with the Spirit of Christianity nor with the standards mentioned above. Furthermore, at the time of the enactment of this law, international amenities were not duly considered, nor was there ample opportunity for mutual conference and friendly negotiations. And this we feel is an additional matter for regret.

The majority of Christians in the United States, through their representatives, as a matter of fact, do condemn this legislation, and exerted themselves to the utmost to defeat it, and no doubt will continue to do so in order to restore the friendly relations historically existing between Japan and the United States. This Council desires to cooperate with the Christians in the United States, with a view to solving satisfactorily this difficult racial question in the spirit essential to Christianity, and to this end we appeal to the public of the world.

The purpose foreign missionaries have in coming to this country is solely that of preaching Jesus Christ, and they have no other purpose in mind. Therefore, though there may be rumors against foreign missionaries, no credence should be given such reports. We desire that the missionaries should remain at their

posts unperturbed, continuing their evangelistic work until their Mission is fulfilled.

Finally, with all Christians throughout the world, this Council prays for the speedy realization of the Kingdom of God upon earth".

The National Council found that in Japan various Christian schools, denominational conventions, missionaries, several boards of Christian bodies, Y.M.C.A., and Y.W.C.A., numbering thirty-five in all, passed resolutions in regard to the Immigration Law, expressing their Christian views about the friendly relations between Japan and America existing since Commodore Perry; they expressed a hope that every occurrence which might lead the nations into misunderstanding should be overcome on Christian principles.

C. The Great Earthquake and Fire.

After the great earthquake and fire, a joint committee of Japanese and foreigners was appointed by the Federation of Christian Churches, and the Federation of Christian Missions. When the National Christian Council was organized, the work of that Committee was transferred to the Council. An ad interim report of their investigation was published in the Christian Movement for 1924. The recommendations of that commission were exceedingly important, and should be kept before us for future action.

D. Union in Theological Work.

The Committee appointed to study the question of Theological work after the earthquake and fire of September 1st, 1924, recommended that the six theological schools in the devastated area should work out some plan of federation that will enable them to co-ordinate and unify their work in such a way as to

cooperate in the work of the courses preparatory to theological training.

The plan for cooperation among the Theological schools in Tokyo has made little progress since it was reported in the Christian Movement for 1924, though the special committee met several times, proposing to bring about fruitful results, but in vain, because it became known that one or two schools were not whole-hearted in their desire for cooperation at all.

The following recommendation of the Special Committee still stands:

Report of the Committee on Theological School Co-operation in Tokyo.....

Your Committee recommends that the Theological Schools in Tokyo be urged to work out in detail, and put into practice as soon as possible, a plan of co-operation whereby as much as possible of their work may be done in common:

(1) We believe that such a plan can be put into actual operation very quickly.

(2) To make the plan successful a Central Building should be secured by rental or purchase in which the common work may be done,

(3) The separate schools may retain their present location, or they may gradually build new plants near the Central Building.

(4) The common work will naturally begin in the preparatory courses of the Theological Schools. These courses should be united and when that is done, probably most of the work can be done in common. At present some schools have two preparatory years and some three, and some do this work as a

part of the Theological School course, and some in College Courses.

Your Committee further recommends that the Reconstruction Committee appoint a special committee whose duty shall be to present this plan to the Theological Schools in Tokyo and to bring about if possible, a Conference or Commission in which the schools shall be officially represented for the consideration of the plan.

A special educational committee on Theological School Co-operation was then appointed, but made no more progress than before.

It is a matter of deep regret that little progress in the efforts for closer co-operation in the training of the Ministry has been made.

Many believe that the cause of Christian Education is suffering because of lack of greater co-operation. There are nearly ninety Christian schools for boys and girls without much of any helpful co-operation. There are said to be 1085 Christian teachers in these schools. The number is altogether inadequate, and has to be supplemented by non-Christian workers. This fact alone should lead us to organize a Christian Educational School System heading up in one or perhaps two thoroughly equipped institutions of Imperial University grade. With a properly organized Educational System, it would be possible to keep in touch with every Christian teacher in Japan, and devise a common system of retiring allowances that would make it attractive for Christian teachers to remain with the Christian movement.

The proposed union in Christian Literature is now under consideration. The report will probably be

presented at the next Annual Meeting of the National Christian Council.

E. Relations with the National Christian Council of China.

Since its organization, the National Council of Japan has been in frequent communication with the National Christian Council of China. The writer attended the second Annual Meeting of the National Christian Council of China, which met at Shanghai.

The Executive Committee, on the recommendation of the International Friendship Department Committee, adopted a recommendation in regard to exchanging Christian speakers between Japan and China.

In the light of the prevailing spirit in the Second Annual Meeting of the National Christian Council of China, held at Shanghai from May 13th to 20th, 1924, that representative Christian speakers should be exchanged in order to lead the Christians to a better understanding of each other, and to foster closer friendship between these two nations, we herewith express our desire to welcome such representatives from China if they would come and also we will gladly send similar commissioners to China, whenever they are called for.

The Executive Officers of the Council were authorized to communicate with the National Christian Council of China with a view to carrying out this plan.

The Executive is taking up the problem of creating a Christianized public opinion on the problem of the illicit drug traffic with China. The Committee on International Friendship is cultivating a spirit of

friendship and mutual understanding with the Chinese Christian workers of Tokyo.

F. Relations with the Federation of Christian Missions in Japan.

(a) Transfer of Committee Work:—

Since its organization, the National Christian Council has taken over full responsibility for the work done by the following committees on Evangelism, Statistics, Publicity, Education, Social Service, International Relations.

(b) The Christian Literature Society.

The following resolution on Christian Literature was adopted by the Federation and approved by the Council and its Executive.

“The report of the Social Committee appointed to investigate the question of the relation of the Christian Literature Society and the Committee on Newspaper Evangelism to the National Christian Council, after being amended, was adopted, and is as follows:—

“Realizing that the close cooperation of the Japanese Churches is essential to the higher success of the Christian Literature Society, we recommend:

(a) That the policy of ultimate transfer of the C.L.S. from the F.C.M. to the N.C.C. be adopted, but that in view of the present obligations of the C.L.S. and its relationship to the Missions and Boards, such transfer be effected gradually.

(b) That pending the realization of such transfer, the C.L.S. be organized as follows:—

Nine members elected as heretofore by the F.C.M.

Nine members elected by the N.C.C.

Six or under coopted by the above sixteen, in particular from churches and Boards not represented on

the F.C.M. or N.C.C., who shall form a Joint Committee of the Society.

N.B.—In the event of the Executive Committee being in a position to put the recommendations into effect during the coming year, the Committee is authorized to make the necessary adjustments in membership for the year.

(c) That the Executive Committee of the F.C.M. be asked to negotiate with the N.C.C. on the basis of the above recommendation.

(d) That the Executive Committee of the F.C.M. in consultation with the N.C.C. and the C.L.S. be requested to consider such further steps as are necessary for the ultimate transfer of the Society, and to report to the next Annual Meeting.

(e) That when such an ad interim plan of co-operation between the F.C.M. comes into effect, the latter body shall have the right to provide the C.L.S. with a Japanese Secretary. That, as in the case of the Foreign Secretary, this Secretary shall be nominated by the C.L.S. and elected by the N.C.C., and that his duties, together with those of the Foreign Secretary, shall be determined by the C.L.S.

(f) That pending the eventual transfer of the C.L.S. from the F.C.M. to the N.C.C., these recommendations shall involve no alteration in the ownership of the property of the Society?.

Resume of the Actions of the Second General Meeting of Oct. 7th and 8th.

Twenty-one members were elected as an Executive for 1924-5 as follows:—

Mr. Gilbers Bowles	Rev. H. Kozaki
Rev. Y. Chiba, D.D.	Mrs. O. Kubushiro

Rev. D. C. Holtom,	Rev. K. Matsuno
Ph. D.	Rev. H. Pedley
Mr. S. Imamura	Rev. L. J. Shafer
Rev. S. Imaizumi	Mr. D. Tagawa
Mr. K. Ishikawa	Rev. M. Tayama
Mr. M. Kakehi	Bishop K. Uzaki
Rev. Y. Koizumi	Rev. S. H. Wainright,
Miss M. Kawai	D.D.
Rev. J. E. Knipp	Rev. T. A. Young
Rev. M. Kobayashi	

Fifteen specially coopted members for the General Meeting of 1925 were elected as follows:—

Bishop S. Motoda,	Rev. W. B. McIlwaine,
Ph. D.	D.D.
Bishop Y. Naide, D.D.	Miss A. C. MacDonald
Rev. D. Ebina, D.D.	Rev. J. C. Mann
Miss T. Yasui, LL. D.	Mr. W. M. Vories
Colonel G. Yamamuro	Archbishop Sergius
Mr. H. Nagao	Bishop C. S. Reifsnider,
Rev. T. Kagawa	D.D.
Rev. J. W. Hassell	Rev. G. W. Bouldin

The nominating committee proposed that the Executive Committee be enlarged to 30 members and asked that the Executive Committee at its next full meeting arrange that proper steps be taken to amend the Constitution to that effect.

It was also voted that in case of the inability of any of the coopted members to serve, the Executive Committee be authorized to fill vacancies; also to fill vacancies in the Executive Committee.

The following Resolutions were adopted:

1. To approve of a Committee being appointed for investigation of the Opium problem and to refer

the matter to the Committee on International Friendship and Social Work. On Mr. Tagawa's motion, the resolution was made to include morphine and other habit-forming drugs.

2. To approve the recommendation of the Exec. Com. that it appoint a committee of 9 members to cooperate in the work of the Christian Literature Society, and that the drafting of a plan for the taking over of the work of this society be entrusted to the Executive Committee.

3. That the nation-wide Evangelistic Campaign be utilized as an occasion for emphasizing the importance of the abolition of prostitution, of the government prohibition of sake, and of education in the Christian principles of citizenship.

4. That the Campaign be utilized also for inculcating the spirit of International Peace.

5. That a special committee be appointed to study and draft a thorough-going plan of rural evangelism.

6. That the several denominations be urged to institute agencies for the providing of Christian educational opportunities for rural communities, and if it can be done, that this Council exert itself to that end. This was referred to the Executive Committee for its consideration.

7. That similar efforts to these embodied in the resolution above be made to formulate a plan for the evangelization of fishermen, miners and seamen.

8. That under the auspices of this Council a conference be arranged each year among organizations doing work along special social lines according to Christian principles. This was referred to the Executive Committee to plan for.

9. On motion of Mr. Tagawa, it was voted to send to the National Christian Council of China, a note expressive of the Council's sympathy with the people of China at this time of confusion, and also of regret that the China Council was unable to send a delegate to be present at this meeting.

10. On motion of Mr. Tada, it was voted to refer the matter of the proposed joint Japan-American Committee to confer regarding the relations between the two countries, to the Committee on International Friendship, for them to handle in such a way as may seem to them advisable.

11. It was voted to make Nov. 11th recognized Peace Day.

The Budget was adopted as follows:—

Receipts

From Japanese Membership Fees....	Y.2,150.00
From Mission Membership Fees.....	1,400.00
Contributions	7,805.63
Balance from last year.....	3,644.37
Total	15,000.00

Expenditures

Salaries	Y.6,600.00
Travel	800.00
Administration Expenses	2,000.00
Meetings	3,000.00
Office Expenses	2,200.00
Reserve	400.00
Total	15,000.00

II. The Nation-wide Evangelistic Campaign.

Initiated by the Christian Workers' Conference of May, 1922, placed on the first programme of activity by the first General Meeting of the National Council, organized by the Committee on Evangelism, approved by the Executive Committee and finally endorsed and adopted by the second General Meeting of the National Christian Council, the plans for the Nation-wide Evangelistic Campaign should carry with them the conviction and loyal support of the Christian forces of the Empire.

(A) Objects of the Campaign.

There are four general objectives proposed for the Campaign. The leaders who outlined those objectives felt the importance of making a special effort to arouse the Christian forces of Japan to a feeling of their responsibility for Evangelism. These objectives emphasize the importance of a deeper consecration on the part of every Christian in Japan. The objectives are as follows:—

1. To lead all Christians to "present their bodies a living sacrifice, holy acceptable unto God", and to live a life of service for the kingdom of God.

2. Doubling the attendance, both at the church services on Sunday, and in the Sunday Schools.

3. Enrolling as many as possible seekers after Christian life and experience.

4. Enrolling as many candidates as possible for the Christian Ministry.

The motto of the Campaign is "The Mobilization of the Christian Forces for Service". This is amplified by certain details which point out the necessity for greater activity in the community life on the part

of the Church, of greater spiritual activity as social leaders on the part of the ministry. It also emphasizes the necessity of making every Christian home an Evangelizing centre, and of creating in the minds of the laity a deeper responsibility for their part in the Christianizing of Japan.

B. The Finances of the Campaign.

It was decided to begin the Campaign in October, on a budget of Y.20,000. In order to hasten the attainment of their end, each Mission was requested to become responsible for its Mission Board for a sum equivalent to 300 yen for each delegate in the Conference. In this way, one half of the total amount required was to be raised from the Mission Boards. The other half to be raised in Japan, by personal contribution from Japanese and foreigners alike.

In order to simplify the difficulty of raising this amount of money, it was estimated that a Y.110 from each delegate in the Conference would practically provide the amount required. This meant that the Japanese churches and their delegates should raise about Y.6,900 and the foreign missionaries by their personal subscriptions, should raise a little over Y.3,000. This is not a tax, but rather a convenient method of estimating what each Mission group should give in order to do their full part in the financial needs of the Campaign. These plans were adopted by the Second General Meeting of the National Council, but it was proposed to close the Campaign by the summer of 1925. Whether it will be better to continue the effort for another year or two as was first proposed will be determined by the next General Meeting of the Council.

C. Progress of the Campaign.

According to the resolution passed by the organiz-

ing meeting of the National Christian Council of Japan in 1923, the district conferences for the Nation-wide Evangelistic Campaign were planned and held in forty-one different cities and two summer resorts during the year.

The country was divided into five districts as follows:—(1) Tohoku and Hokkaido; (2) Tokaido; (3) Chugoku and Shikoku; (4) Kyushu; and (5) Shinetsu.

Dr. Y. Chiba and Rev. K. Miyazaki, appointed to visit two districts, (1) and (4), presented themselves to the following local conferences:—Karuizawa, Takasaki, Utsunomiya, Fukushima, Sendai, Takayama, Hakodate, Otaru, Sapporo, and Asakigawa, in the northern part of the country, and they attended the preparatory conferences in Shimonoseki, Moji, Kokura (Wakamatsu and Yamata inclusive), Fukuoka, Saga, Saseho, Nagasaki, Kurume, Kumamoto, Kagoshima, Miyazaki, Oita, and Beppu.

Rev. K. Matsuno and Rev. M. Kozaki represented the Council at the conferences at Shizuoka, Nagoya, Kyoto, Osaka, and Kobe in the Tokaido district.

Rev. K. Matsuno and Rev. H. Watanabe visited the following cities:—Tottori, Okayama, Takamatsu, Imaharu, and Hiroshima, while Kochi city was visited by Rev. T. Kugimiya.

Rev. M. Kobayashi and Rev. D. Hatano went to Kofu, Nagano, Matsumoto, Niigata, Takata, and Toyama in the Shinetsu district.

The plan was so well prepared and carefully considered that it was finally authorized by the Second General Meeting of the Council to be inaugurated. The Central Committee of thirty-one in number, was appointed with Dr. Y. Chiba as Chairman, Dr. Wainright, and Mr. Nagao, Vice-Chairmen, Dr. McKenzie,

Treasurer, and Rev. Matsuno, Secretary. An Executive Committee of ten was composed of above-mentioned officers with the addition of five others, which will prepare the most feasible plans for carrying on this work.

The first district in which the Campaign was started was the northern part of the Kyushu district. Mr. H. Nagano, Bishop Lea, Ex-bishop Hiraiwa, Mrs. O. Kubushiro, Mr. K. Ohara, and Dr. B. Arakawa, were speakers in Saseho, Saga, Fukuoka, Yawata, Wakamatsu, Kokura, Moji, Shimonoseki, and Ube.

It was folled by Kanazawa, Takata, Kofu, where Dr. Oltmans, Rev. H. Kozaki, and Rev. C. Yasuda held good meetings. In Shikoku, Rev. F. Watanabe and Rev. S. Sugihara were invited to visit Kochi city and several towns in Kochi prefecture during the last days in November, and early days in December.

The Tokyo Campaign was a significant affair. Outdoor meetings were held at four parks, Shiba, Hibiya, Ueno, and Asakusa, for three consecutive afternoons in the last part of November, while the indoor meetings for three evenings were held at the Auditorium of the Tokyo Y.M.C.A. immediately after the preparatory meetings held at the same place for a week. Encouraging reports have already been received, and much better results are expected, by those who know the atmosphere by their experience, in Tokyo and several other localities.

CHAPTER XX

THE FEDERATION OF CHRISTIAN MISSIONS IN JAPAN

Rev. H. Brokaw, D.D.

The key to an understanding of the work and spirit of the Federation of Christian Missions in Japan for the past year is in the sentence of John the Baptist, "He must increase, but I must decrease". In America this saying is going around, "The missionary is the only individual in the world who deliberately works himself out of a task". The Federation has been doing its best this year in the spirit of these two sayings.

Clear-headed persons foresaw that the establishment of the National Christian Council of Japan meant that many of the functions of the Federation would naturally be transferred to the Council. This foresight was transmuted into fact by decisions of the Annual Meeting, held at Karuizawa, Aug. 3rd to 7th, 1924.

The Executive Committee having repeatedly and thoroughly considered the subject during the previous year, proposed the transfer of a number of these functions. Slightly amending the recommendations, the Annual Meeting made an offer to the Council. The new Executive for 1924-1925, empowered to act, passed the enabling resolution when the Council's acceptance

was received. The following functions have been formally transferred:

1. Work of the Committee on Evangelism;
2. Work of the Committee on Statistics;
3. Work of the Committee on Education;
4. Work of the Committee on International Relations;
5. Work of the Committee on Publicity;
6. Work of the Committee on Social Welfare.

Further investigation and consultation were considered wise in regard to the Christian Literature Society and to Newspaper Evangelism. In pursuance of the action of the Annual Meeting, however, the Council accepted the offer to appoint nine members on the Committee of the Christian Literature Society. Having been granted authority, the Executive Committee readjusted the names and terms of the representatives of the Federation, their number being also placed at nine. These eighteen members were to co-opt six other persons, thus forming the new Christian Literature Society. The process was completed at a joint meeting held in Tokyo on Jan. 22nd, 1925.

Readjustment in regard to the work of Newspaper Evangelism is progressing more slowly. It may prove better to hold this work for the present, as also to hold the English editions of a Christian Movement and of the Japan Evangelist.

The Annual Meeting of the Federation, held in the auditorium at Karuizawa during the summer of 1924, was the Twenty-Third. The Chairman was Rev. T. A. Young. Assisted by Dr. R. C. Armstrong, Mr. Young conducted the Sunday service on Aug. 3rd, the subject of the sermon being "Kingdom Ideals". The vesper service was conducted by Mrs. Katherine

W. Eddy, of the Y.W.C.A., her theme being in a use of the words, "What Hast Thou in Thy House?"

The devotional services each morning, led by Dr. H. W. Myers, of the Kobe Theological School and pastor of the Kobe Union Church, were exceptionally helpful and spiritual. His subjects follow:

"The Man of God as Seer;"

"The Man of God as Prophet;"

"The Man of God in Action".

The Conferences of the Annual Meeting (this wording is used in harmony with the Constitution) have become a permanent feature. This is one of the functions of the Federation, which it would seem wise to perpetuate as long as any considerable number of missionaries remain in Japan. Nothing can take the place of such mutual counsel and inspiration in the mother-tongue.

The theme of the Conference was "A Constructive Program of Missionary Service in Japan". It is to be regretted that the writer heard none of these papers or discussions. He is unable to appraise them, and only the subjects, writers and discussion-leaders can be recorded here.

"Ideals in Council" was presented by Rev. J. C. Mann and the discussion was led by Dr. A. Oltmans.

"Ideals in Christian Education" was the theme of Dr. Charlotte B. DeForest's paper, Mr. W. M. Vories and Dr. C. J. Bates discussing different phases of the subject.

"Ideals in Social Service" was the subject of the paper by Rev. P. G. Price, already a specialist on the subject. In harmony with the social-service ideal, Mrs. W. D. Cunningham addressed the Conference on the work of the Kobokwan, and Mr. Mark R. Shaw,

a specialist on temperance and reform, on these ideals for Japan.

"Ideals in Practical Cooperation" was Dr. Hilton Pedley's subject, and Dr. A. D. Berry was the leader of the discussion in the final conference.

No small interest, at the time of the Annual Meeting, centered in the Proposed Nation-wide Evangelistic Campaign. An evening was given to a presentation of phases of the subject. Dr. F. W. Heckelman's paper, "The Need of a Nation-wide Campaign", was illuminating and bristled with an array of facts, statistics and national problems. The writer's paper was on "The Spiritual Requisites of a Successful Evangelistic Campaign". The effort was made to set a standard so high that it would even deter, if adequate spiritual preparation and endowment were not evidenced. The evening was rounded out by some sympathetic words by Rev. K. Miyazaki, Secretary of the National Christian Council, and by an eloquent and passionately earnest appeal from the lips of Dr. R. C. Armstrong for union and wholeheartedness in the Campaign.

The Annual Meeting was favored in being permitted to welcome several distinguished visitors as fraternal delegates. Rev. Y. Chiba, D.D., and Rev. K. Ibuka, D.D., President Emeritus of Meiji Gakuin and President of the Y.M.C.A.; and Rev. G. H. Marsh, of Rockford, Ill., U.S.A., were present and brought greetings. Dr. Cable, the representative of the Korean Federal Council, was prevented from attending by broken railways, but his paper reached the Annual Meeting and was read.

The terrible earthquake disaster of the previous year had so receded into the distance that only reports of work well-done seemed necessary.

An increasingly important work was found in provision for the spiritual welfare of Koreans in this part of the Empire. Large numbers are found especially in the Tokyo-Yokohama district. In the first-named district alone, there are said to be about 100,000 Koreans. The Korean Federal Council, in almost an excess of faith and faithfulness for their Korean brethren, has reached beyond available resources to care for those on this side of the Shimonoseki Straits and in China, as well as in Korea itself.

The Federation's Special Committee was re-appointed and an effort has been made to induce the Missions to make grants-in-aid. Several such grants have been made for the Kobe-Osaka-Kyoto district. It is the earnest hope that this important and strategically-vital work may not have to be abandoned for lack of funds. The effort in the Tokyo-Yokohama district is also being vigorously followed up, but action may have to be deferred until the Annual Meeting of 1925.

Bishop Hamilton ably presented the need of a Karuizawa Nursing Home. His plans and efforts have borne such fruit that land has been purchased and the Home is being built.

A plea was made by Dr. Holtom for the permanent Building and Endowment Fund of the American School in Japan.

The names of the officers for the year 1924-25 follow:

Chairman.....J. C. Mann;
Vice-chairman.....B. F. Shively;
Secretary.....Harvey Brokaw;
Treasurer.....A. J. Stirewalt.

These officers, with R. C. Armstrong, Miss C. B. DeForest, W. K. Matthews, R. W. Millman, and Miss

Myrtle Pider constitute the Executive Committee.

The Executive Committee has met a number of times during the year. In addition to considering the subjects and speakers for the Conferences of the 1925 Annual Meeting, a sub-committee has been pondering on the future organization, functions and methods of the Federation. Definite proposals will be ready for the Annual Meeting, one desirable feature being a large reduction in the annual fees.

Probably as a result of the resolution and discussion of the Annual Meeting in regard to a merger of the Christian Literature Society and the Methodist Publishing House (Kyobunkwan), a definite proposal came from the Mission of the Methodist Episcopal Church, North. The Executive Committee provided the machinery for consideration of such a merger by proposing a Joint Committee of nine, three each from the Federation, from the Christian Literature Society and from the National Christian Council. The committee of the Methodist Mission and representatives of other publishing agencies were invited and some were present at the joint meetings. The three organizations quickly responded and this most desirable union is progressing just as rapidly as authority is possessed.

The definite proposition is for a Christian Literature Society of twenty-four members, twelve each appointed by the Federation and the Council. Doubtless as time progresses the number from the Federation would decrease. A building to be erected on the present site of the Kyobunkwan, with funds available from the sale of the Tsukiji property of the Christian Literature Society, from the very generous offer of the Methodist Mission, and from possible agreements with the American Bible Society, Y.M.C.A. and other

organizations, may be well under way before this volume is in print. At this writing, a sub-committee is intensively investigating what sort of a holding-company can be organized under Japanese laws. By another year, it is the hope that this work will be established on an adequate and permanent basis, so that Christian literature will be assured for the future generations in Japan. Incidentally, a Christian center will thereby be established for the Christian cause in the Empire.

The plans for the Christian Movement are such as practically to make sure that the volume will be on the market by the end of July.

The report of the Treasurer for 1924 was accepted and audited at a meeting of the Executive Committee, held in Kyoto on Feb. 11, 1925. The report shows an expenditure of Y.20,871.88, with a deficit in receipts. But this deficit is more than covered by sums due from the sale of the 1924 Christian Movement. It is interesting to note that the largest sum in receipts and expenditures is for the Christian Literature Society, amounting to at least Y.17,222.45. It is likely that some organizations, mistakenly, sent grants-in-aid directly to the Treasurer of the Christian Literature Society, and so they are not included in the Treasurer's totals. Eleven bodies sent Y.350 thro the Treasurer of the Federation to the Japan Sunday School Association. The remaining expenditures were for the Annual Meeting, committee meetings and administration.

This report surely shows that there is still an important field for usefulness for the Federation of Christian Missions, and that, as long as a considerable force of missionaries remain in Japan, the organization should be continued, with some changes in function and in the Constitution.

CHAPTER XXI

CHRISTIAN LITERATURE SOCIETY
IN JAPAN

Rev. S. W. Wainright, D.D.

The report of the Christian Literature Society for 1924, the first year after the great earthquake, shows that there are some things which cannot be destroyed. In the fire following the earthquake, the Society's buildings, stock and plates were completely destroyed. Not only so, the printing establishments, which had been doing business for the Society, were also destroyed. We entered upon the year 1924 in the midst of efforts to reestablish our work on the ruins wrought in the great disaster.

First of all, there was an appeal made to Missions for funds for reconstruction. The response was encouraging. Favorable action was taken by the supporting Missions and by the end of the year yen 13,919.41 had been paid in on the appeal for reconstruction. The regular donations from the Missions, for the year, amounted to Y.20,150.23. The special contributions were Y.5,475.09. Thus, it will be seen, means were at the disposal of the Society for the rehabilitation of its business.

What has been done toward reconstruction may be briefly stated as follows; first a temporary office,

built at the cost of ¥3,000, was erected back of the Kyobunkwan on the corner succeeded in renting houses which, though small, gave them a base in Tokyo from which they could begin the work of reconstruction.

In the second place, the Society issued during the year an aggregate of 18,107,000 pages of literature. Of this total output, 2,320,000 pages were in the form of tracts, while 2,858,000 pages were issued as periodical literature. These figures show that there was a very substantial output of publication in the form of bound volumes.

Attention should be called to the character of the work of publishing during the year. A good proportion of the total issue consisted of the restoration to out list of publications issued by the Society before the earthquake and found to be good sellers. The destruction of our paper moulds made necessary the resetting of all type. The cost of labor, so far advanced over what it was when the books were published, made the reproduction of these volumes an expensive matter.

Thirdly, the report of sales for 1924 was not less gratifying. The prompt republication of many of our books, together with the issuing of new titles, enabled the Society to take advantage of the demand for which there was a very meagre supply. The aggregate sales for the year were as follows:

	Gross Sales	Net Sales
	yen	yen
Publications	20,807.87	17,278.01
Shokoshi (S. S. Magazine).....	2,154.25	1,510.80
Ai-no-Hikari (Popular paper)...	1,345.00	1,070.99

Myojo (Periodical for Students)	2,464.86	1,415.53
	<hr/>	<hr/>
	26,771.98	21,275.39

In the fourth place, the joint representation of the Federation of Christian Missions and of the National Christian Council became effective during the year. The Japanese members of the Society were duly elected by the National Christian Council and have been taking part in the meetings held. It must not be understood, however, that Japanese representation on the Society's Committee of control began during the year. From the beginning of the work of the Society, Japanese members have taken part.

CHAPTER XXII

NEWSPAPER EVANGELISM

F. W. Rowlands

Newspaper Evangelism, as one of the activities of the Federation of Christian Missions in Japan, dates from 1920.

During the past year three new branches have been formed (reported in the 1924 volume) bringing the total number to eight. This does not mean necessarily that in these places the work has been newly organized, but that it has become affiliated with the Federation enterprise. There are other Newspaper Evangelistic agencies in Japan, but this report deals only with those connected with the Federation, and bearing the common appellation of Shinseikwān ("New-Life Institute").

No claim is made that Newspaper Evangelism renders other methods unnecessary, or that it is the final solution of the problem of rural evangelism. Those who are the most deeply engaged in it are most conscious of its limitations, the chief of which are the lack of personal human contact and the necessarily individualistic rather than corporate character of the work. But when this has been admitted, it must be recognized that Newspaper Evangelism has proved to be perhaps the best method of reaching the un-

touched masses especially of the isolated rural districts.

To quote the words of one of the branch reports: Especially in a mountainous country where there are many villages hidden away in the folds of the hills where the feet of the evangelist have never trodden, this method is the most useful for combing out those who are really in earnest.

Complete figures shewing the circulation of the newspapers used by the Shinseikwan are not to hand. One branch advertises in six or seven papers circulating in the rural districts of northern Japan. The Central Office advertisements appear in seven different newspapers having a total daily circulation of about 200,000.

Ofcourse, funds do not permit anything like a daily presentation of the Gospel message through these channels, but several branches have made a practise of issuing a Sunday sermon regularly throughout the year. One of the leading Tokyo dailies has given very favorable terms for the insertion of a Christian article every Sunday. On Christmas-day two of the leading Tokyo dailies contained Shinseikwan articles on the true meaning of Christmas, which produced three hundred applications for free literature.

As to the effectiveness of the method, there are of course different degrees of effectiveness, one being to get the message before as large a number as possible and to get into some sort of contact with them. Judged by this standard the labors of the Shinseikwan have been undoubtedly effective. Total figures are not to hand, but one branch reports 1500 fresh in-

quiries, another 500 another 270 and the Central Office 4700, during the year, the latter at a cost of about Y.1200 for advertising, or one inquirer for every 25 sen. One Branch shews an even better rate with 20 sen per inquirer.

There are not many better investments of 20 sen.

With regard to the great work of leading on into faith these thousands of enquirers, various methods are used. One Branch, which has the fine distinction of being carried on by five different Missions in co-operation, has distributed its 1500 inquirers among these Missions according to districts, where they are cared for in the same way as any other enquirers.

Experience has shown that subdivision of the enquirers into small groups that can be adequately taken care of gives the best results.

The manager of one branch writes: I have been corresponding with about 450 on the average throughout the year. I prune these lists periodically, as my idea is to keep this within the limits that I can handle myself, and I look on these as I would on a congregation.

As always, the correspondence arising out of the enquiries has been very prolific and intensely interesting. Inter alia, it gives the missionary an insight into Japanese psychology which would be difficult to obtain in any other way. It would be a fine supplement to the training of students in theological schools and seminaries where they are apt to become cut off from the actualities of the life of the people.

Some of the features revealed by the correspondence are: (1) the loneliness of young men and

women in the country districts, (2) their introspectiveness and power of self-analysis, (3) the almost entire lack locally of spiritual help and inspiration of any kind, (4) the spread of an only half-articulate regard for the character of Jesus Christ, acquired very largely through non-Christian magazines, novels in which Christians feature, Tolstoy's books, and even cinema pictures containing reference to Christ or to Christians.

It would be easy to fill this report with interesting extracts from letters received during the past year. A few must suffice:—

"Many thanks for your guidance and help extending over six months. I was at a crisis in my life when I applied to you, but through the grace of Christ I escaped from the jaws of the tiger. I am away in a mountain district but attend the Lutheran Church at X—and have been baptized."

"Many thanks for the letter and marked New Testament which you sent me. Living as I do in a lonely village among the mountains ten miles from a church, with no one to whom I could look for teaching, when your letter came I had the sensation of being saved.....I may prove an added burden to you but please become the teacher, even saviour, of a seeking yearning young man."

In most, if not all, of the branches great value is put on the Loan Library. One reports, "The Library is largely used, the number of subscribers to date being 237. Many of the books have become rather ragged and we need to spend a considerable sum this year on renewal and replenishment." Another says, "I have found the best results come from

the Circulating Library. I have 440 titles with many duplicates. Paying members number about 200 at present. Only yesterday a young man whose education in things Christian was through this library alone, came and asked for baptism."

At the central office also during the past year, the Loan Library has expanded from 800 to well over 1000 volumes. The paying membership is 900 and there are on an average 300 books continually in circulation.

One branch reports 112 new Loan Library members out of 274 fresh inquirers, an unusually large proportion; demonstrating again the value of this department of the work.

The books are all of a religious character, and there is no room for doubt that this systematized reading of Christmas books is Sowing in the minds of hundreds of persons a mass of religious ideas which, under the gracious influence of the Spirit of God, can be expected to yield a harvest some day. The following is a case in point. About ten years ago a young man received some Newspaper Evangelism literature. It made little impression on him at the time, but some eight years later, when he was on the point of committing suicide, it came back to his mind. He decided to attend a Christian meeting that night, was converted shortly afterwards and is now preparing to become an evangelist.

The "New Life", the monthly organ of the Shin-seikwan, is an evangelistic paper issued specially for Newspaper Evangelism enquirers. About 4000 copies a month are sent out, of which about 1000 are used by the branches, a few by individual missionaries

and churches, and the remainder sent free of charge to applicants for literature. The matter of the articles and the manner of dealing with them are based upon the knowledge of the requirements and capacities of the readers which the daily correspondence affords.

To mention one feature, a very simple exposition of St. Matthew's Gospel has been running now for two years. At the central office this Gospel is one of the five or six booklets sent to first applicants; it goes into the hands of people who have never seen the Bible, who have no knowledge of God or Christ, and whose religious ideas are extremely scanty. Without some explanation such a book is almost unintelligible to a large number of the enquirers, and the ordinary commentary perhaps equally so.

Numerous letters received indicate that this little paper occupies a not unimportant sphere in the work of the Kingdom of God in Japan.

The issue of special literature suited to rural enquirers is a work for which Newspaper Evangelism is particularly adapted owing to its daily touch through correspondence with the minds of its clientele. One of the branches published a book under the title of "One Religion for the World" which has been circulated far beyond the borders of that branch's sphere of influence. At the date of writing the Tokyo branch is in process of issuing a series of evangelistic tracts covering a wide range of subjects.

Another most important outcome of Newspaper work is Group-organization. In every district where these Life-bearing newspapers have gone there are groups of enquirers; twos and threes or tens and

twenties, but for the most part isolated individuals.

During the past year progress has been made in organizing these isolated enquirers into little groups, which will be the nuclei of future churches. One missionary reports, "My evangelistic helper since last summer has started regular bi-weekly meetings in four nearby villages in the homes of our Newspaper enquirers. I have one church with a history of just over four years which was started through this work and which now has some forty members and is a real evangelistic agency in one of our largest towns." Another missionary was invited to preach at a small country town where there were three Newspaper Evangelism enquirers. A congregation of about fifty had gathered and listened most attentively to the message. At the close of the meeting a plan of group-organization was put before them. Three or four weeks later a letter came saying that they had just organized with an initial membership of twenty nine; they were to meet at least twice a month to pray, sing Hymns and read the Bible and also a book giving some explanation of Christian faith and practise. And this without the presence of a pastor or evangelist! May not this be one solution of the problem of how to extend the churches in rural Japan with our very limited supply of evangelists?

As several missionaries engaged in this work have recently acquired automobiles, there is every hope of a considerable development of group-organization in 1925-6.

The Newspaper Evangelist fully realizes the necessity of linking up enquirers with existing churches and this has been carried out to a considerable extent

during the past year. One branch contemplates sending to each fresh enquirer a formal letter of introduction to the pastor of the nearest church.

This report must not close without recording the indebtedness of Newspaper Evangelism to the American and British Bible Societies, which have made generous grants of Gospel portions and allowed special reduction on other copies of the Scriptures.

CHAPTER XXIII

AMERICAN BIBLE SOCIETY

Rev. Karl E. Auurell

Looking back to the beginning of the year and recalling the situation in which the Agency found itself—the very inadequate quarters for office and depository, the difficulty of obtaining type-setting and printing, and the other disadvantages which confronted us, we cannot but marvel at our success in coming to the end of the year having accomplished a year's work surpassing all records in the history of the Agency. Be it said to the glory of God we entertained no worries. We set a big goal before us. We aimed high and carried on! The sweet consciousness of the Lord's favor being showered upon us made all tasks easy. "The blessing of the Lord, it maketh rich". Ample funds were always available as we pushed on in the work and we pushed it hard.

Bibles to the Future Emperor and his Bride

Upon an early suggestion by the Agency the Home Society prepared two beautifully bound English Bibles for presentation to the future Emperor and his Bride in connection with their wedding. We had the honor to take those Bibles to our American Embassy here through which all gifts from Americans had to be presented. Our Embassy handled this matter very

courteously and successfully and in due time we had the great pleasure to receive, also through the Embassy, a beautiful document of acknowledgement of receipt. Translated it reads as follows: "Sirs. I have the honor to send you a word expressing the appreciation of His Imperial Highness the Crown Prince for the two copies of the Holy Bible presented by your Society on the occasion of the marriage of their Highnessess the Crown Prince and Crown Princess.

Count S. China, Lord Steward of H.I.H.

The Bible in Braille Type

The Transliteration of the Old Testament in Japanese into Braille type was started in August 1922 and finished by Christmas this year. While the New Testament and the Psalms were made readable for the Blind some years ago they have prayed and urged that the whole Old Testament would be treated likewise for them. It was therefore a great satisfaction and joy to them when this was realized.

There are two remarkable things in connection with the Japanese Braille type Scriptures. One is the fact that with the printing of the Gospel of John by the American Bible Society about 23 years ago Braille type was first introduced, and with that literary science among the Blind in Japan. The other thing is the fact that, as far as we know, Japanese is the only language besides English into which the whole Bible has been put in Braille type. The blind people as a class in Japan therefore appreciate the Bible Society very much and the Bible also because that is the outstanding well known and read book among them.

In 1924, 567 copies of Braille typed Scriptures were circulated in Japan.

Bible Sunday

The observance of Bible Sunday was again brought to the attention of the Christians all over the field. Considerable publicity work was done. Despite the unfortunate insult from America caused by the exclusion clause in the new immigration law, so keenly felt by many leading Japanese, Bible Sunday was comparatively well observed. Much cannot be expected in the way of monetary contribution from a church which is desperately struggling to reach the self-supporting and self-propagating age. Yet it was interesting to observe that where Christian leadership observed Bible Sunday there was an encouraging response on the part of the laity. The number of contributions and the total sum was about the same as for 1923.

Publication

During the Year most of our typesetting, mat making, and some printing was done at Kobe. Most of the printing was done at two places in Tokyo. Plates were made in both Kobe and Tokyo. Practically, all binding was done at a new bindery in Tokyo which was started by a former member of the Fukuin Printing Company of Yokohama. This man happened to be in Tokyo when the terrible destruction laid low the Fukuin Printing Company plant in irreparable ruin and thus escaped probable death. Being an adept at binding Bibles we thank God that he was spared. He started his bindery with the sole purpose of binding Scriptures only, and this Agency alone has

kept his 30 employees constantly busy with work practically the whole year.

Scriptures Printed and Purchased in 1924

Printed	
Bibles	7,500
Testaments	82,798
Portions	380,000
Braille	1,400
Total	471,698
Purchased	
Bibles	1,004
Testaments	2,060
Portions	1,308
Total	4,372

In addition to these we received from the Home Society, New York, paid by the Earthquake Fund:

Bibles	2,493
Testaments	7,304
Portions	551,500
Total	561,297

The Grand Total of all books published and received during 1924 was 1,037,367 copies. The outstanding item in the figures above is the great number of Portions the Agency was supplied with. That they were needed and made good use of the following account will amply prove.

Unprecedented Circulation

The Total Circulation for 1924 ran up to the gratifying figure of 771,774 copies which shows an

increase over that for the preceding year of 428,186 copies or 125 per cent. This circulation consisted of: 10,295 Bibles: 61,400 Testaments: 699,512 Portions: 567 in Braille type. Scriptures were distributed in 11 languages.

The following summary indicates how they were circulated:

	Testa- Por- Bibles ments tions Braille Total			
Sold by colporteurs.....	286	3,836	287,214	162 291,498
Sold by commission sellers..	314	2,749	22,340	1 25,404
Sold to correspondents.....	7,157	38,327	6,500	319 52,303
Sold for free distribution...	220	2,390	21,706	11 24,327
Cash sales at Bible House..	1,942	11,361	9,527	71 22,901
Sent to New York.....	94	399	250	— 743
Sent to B. & F.B.S., Kobe...	250	1,183	—	— 1,433
Sent to B. & F.B.S., Korea...	—	350	—	— 350
Donations	32	805	351,975	3 352,815
Grand Total.....	10,295	61,400	699,512	567 771,774

Comparison of Circulation

	Testa- Bibles ments Portions Total			
Circulation in 1922.....	13,090	70,854	125,390	209,334
Circulation in 1923.....	10,134	56,962	276,492	343,588
Circulating in 1924.....	10,295	61,400	700,079	771,774
Increase over 1923.....	161	4,438	423,587	428,186
Increase in percentage..	.05	.09,	152,	125,

It would seem that there should have been a larger increase in the circulation of whole Bibles owing to the fact that large quantities of such were destroyed by fire throughout the devastated sections. There are at least two reasons for this not being the

case: One, and a big reason it is, that churches and Christians who met with total loss of what they possessed have not been financially able to replenish themselves with whole Bibles. The other reason is that the Agency has not yet succeeded in replacing the plates required for printing larger type Bibles for church and home usage. Till date no suitable type for such Bibles have been available.

Re-type-setting of Japanese Bibles is a big task requiring years of time to accomplish. Various reasons enter into this especially now when it is remembered that practically all type-making enterprises in Tokyo were completely destroyed in 1923. A few have started up again but, as a rule, on a smaller scale. As yet they have been unable to more than supply the ordinary type for which there has been a tremendous demand. It will require two years more for this Agency to regain pre-earthquake strength in this respect.

Staff at Bible House

We express much appreciation of our field workers and rightly so. But the staff at the Bible House is equally as important to say the least. Without the intelligent, efficient and wholehearted devotion on the part of the seven men "behind the scenes" the field work would be impossible. During the past year the work at the Bible House has been both difficult and strenuous. But it has been interesting to observe that instead of causing weariness the constantly increasing work has been a source of inspiration to our faithful helpers for they all shared the joy of knowing that the readers of God's Message were daily fast increasing throughout the empire.

Field Workers

Our strength in respect to the work outside of the Bible House was greater than in the previous year. Our regular colporteurs did a magnificent work. The zeal, courage and faith of these workers has been indefatigable. For them there were no places of questionable amusements—no places whatever where men and women squandered time and money. There were no places of business of any kind, no factories, no schools, no police-quarters nor courts, no aristocratic homes nor any “shacks” to uninviting. Where there were people they entered and this one thing they did, they sold Portions. By loving speech and living example the Blessed Word of God was brought home to heart and conscience of how many unnumbered people in our field God only knows. These colporteurs treated the Bible right themselves by having a simple, objective, and firm faith in it as “the only way out of the dark.” Of course “slam the door in the face” reception at times was unavoidable but also daily cordiality was met with and occasionally bodily refreshment to cheer the plodding worker along the way.

A new and attractive cover on our Portions had been introduced which their reception more than proved the wisdom of. They have sold wonderfully well almost at every home and other institutions visited, and it has kept headquarters in Tokyo busy keeping stocked up and sending them out.

“The people that walk in darkness are seeing a great light; upon them the gospel light is shining. Knowledge of Jesus who is called Wonderful Counselor, Mighty God, Father of Eternity and Prince of Peace is disseminated.”

Statistically this phase of our work appears as follows:

Number of colporteurs.....	12
Days spent for work.....	3,096
Actual working days.....	2,532
Miles traveled (approximately).....	24,893
Cities and towns worked.....	87
Houses canvassed	278,426
Number of Portions sold.....	298,501
Regular colporteurs average distribu- tion per day—more than.....	150
Other workers daily average.....	100

Not every house, by any means, received our books but of those that did, a large number bought 2 or more copies. Furthermore, to account for this wonderful output, people congregated in institutions like the following freely bought:

169 Sundry offices.....	10,068 copies
177 Schools	43,537 copies
86 Sundry factories, banks etc.	16,992 copies
331 Temples	616 copies
151 Shrines	262 copies
9 Hospitals	1,414 copies
795 Geisha and ill-fame houses	1,933 copies

Incidents

Countless interesting incidents have been reported. As space is limited we will quote only one: A certain colporteur reported that one day at a little house he found a mother in the greatest disconsolation clasping to her breast her dying child. In another home a young man was dying and the distraction of all inmates was exceedingly great. "At such times"

he added "I show deep sympathy and as a rule talk to the saddened people of the heavenly Father of whom in most cases they have not much, if any, knowledge. Nearly always I sell many Portions at houses of mourning".

The greatest and, perhaps, by far the best influences exerted daily by an absolutely sincere God-serving colporteur are never published—they are, beyond reporting in this world.

"In this world the reaper is the one who gets the plaudits; but there every man according to his work shall be, and even there according to the sort, and not according to the quantity".

Sample of Letters to the Bible House

People do read the portions and often read them through in a day or two. Daily mails to the Bible House bring many orders for Testaments as a result.

"I want to thank you ever so much for the book called 'The Gospel of Matthew' which some one brought to us to-day. On the back of the same it says that the New Testament will be sent to any one who writes for it. I've become very much interested in the teaching of this book and am ready to become a believer. I am, therefore, enclosing, in postage stamps, the money required. Please send the book by return mail and greatly oblige".

"I have read and copy of your Gospels and the light it has thrown on my life has made me ashamed of myself. From now I desire to be taught and strengthened by the Bible. I am enclosing 8 three-penny stamps for a copy of the New Testament. Please send it at once. May your Society prosper more and more".

"Some days ago I bought 4 copies of Gospels from some unusual person. As I read them verse after verse continually impressed me. When I finished reading them I felt I must have more of that kind of reading matter. Please send me a copy of the New Testament".

"I desire to be saved by the Salvation of the living God. I long to enter a life separated from the degrading things of this world. I desire to live a pure and sinless life.

"I have read the Gospel of Mark and from the last page I learned that there is a book called the New Testament containing 27 books. I am enclosing 40 sent for which please send me 2 copies. I want to give one copy to a friend".

"I hasten to write you that when your workers canvassed this town I bought 2 copies of Portions and immediately read them. For the first time I learned of the wonderful God and I cannot explain how deeply it affected me. I let 3 of my friends read them and they also were greatly impressed. We are so glad for this knowledge of God.

My town is thoroughly steeped in Buddhism but from now with all my heart I intend to declare the Way of God. Please send me by return mail a copy of the New Testament".

"I am one of the unfortunate sick in this hospital—living a life of pain. To-day I received a precious book and reading it felt as if I had escaped from suffering. I feel as if a brilliant light has shed its rays on me and gratitude swells up in my heart of its own accord. The book is a portion of the New Testament and on the back of it your notice says:

'If you want to read and learn more of what is in this book please send 20 sen to us and we will forward the New Testament'. I am therefore sending the money plus 10 per cent for postage. Kindly send it at once".

As a result of the distribution of Portions this year not less than 260 orders for Testaments from individuals throughout the field came to the Bible House.

Special Free Distribution

As the reader will recall, when our Home Society received the news of the terrible thing that happened to us out here, in September 1923, at once it went to work and prepared in New York a generous edition of 500,000 copies of Portions in Japanese shipping them two months later. Those Portions arrived at our ports about Christmas time but owing to the tremendous congestion of cargo that had been rushed to Japan we were absolutely unable to take possession of them till in March and April this year.

How to make use of these 500,000 Portions to the best advantage became quite a problem. Churches and other organizations were willing to do what they could towards distribution but we found they could not do it the way we felt it ought to be done. Therefore we called in our rural workers and organized an army of 15 men to carry out this work. It was a big task to handle two carloads of Portions in extremely cramped quarters and to send them out daily into the different parts of the devastated districts for distribution. But enthusiasm for the accomplishment of this task on the part of every member of the Agency took away even every thought of inconvenience and diffi-

culty and from the 19th of May until the 4th of July about 236,100 copies were distributed strictly systematically from house to house in Tokyo and Yokohama. At the same time 26,080 copies were distributed, by other agencies, in the outlying towns making a total of 262,180 free distributions of Portions by the Agency.

As this Work was carried on during the time this people specially felt "as a man who had been slapped in the face by his best friend" in view of the enactment of the new immigration law in America, some unpleasant opposition was met with. Not a few felt that America needed the religion of love much more than Japan did. But the great majority received the Portions with expressions of gratitude.

It is an interesting fact that the opposition met with was not directed against Christianity as much as against the American people. As is often said of other things that "they have come to stay" Christianity has come to stay and that to influence the nation more and more.

Donations

In Addition to the above the Agency has done a considerable indirect free distribution by making grants of Portions as tabulated below, to:

The Salvation Army.....	40,000 copies
Kagawa's Industrial Social	
Work 11,000	17,000 copies
Churches 11,457	10,457 copies
Individual Workers etc.....	8,941 copies
Hospitals in Tokyo and Yoko-	
hama..... 7,110	7,110 copies
News Paper Evangelism	2,000 copies

People living on Boats and	
Lighters	1,800 copies
Schools	1,500 copies
Sunday School Association....	1,000 copies
<hr/>	
Total Portions.....	89,798 copies
New Testaments to Prisons....	700 copies
New Testaments to Individuals	
etc.	105 copies
Bibles to Individuals.....	32 copies
<hr/>	
Total Donations	90,635 copies
Grand Total of both	
Free Distributions	
and Donations....	352,815 copies

When the 500,000 Portions from New York arrived the Agency was in great need of such for regular colportage owing to the fact that even in this respect printers were unable to produce the stock required. Therefore this edition was truly a godsend and we decided at once to use 100,000 copies for the regular work. But owing to the great and rapid output achieved by our workers we were obliged to use 150,000 copies before new stock was available. Hence we are most grateful to our New York office for its forethought and promptness in making this provision. Besides enabling the Agency to do beneficent work of free distribution it became the means of keeping our regular work going without intermission.

CHAPTER XXIV

BRITISH AND FOREIGN BIBLE SOCIETY AND NATIONAL BIBLE SOCIETY OF SCOTLAND

Frederick Parrott, Secretary in Japan

During the year 1924 the British Bible Societies at work in Japan, have contributed towards making known the one hope for mankind, namely Redemption and Regeneration. Essentially our task is to spread throughout earth's inhabited spaces the programme of God's Kingdom of righteousness and peace and joy. The following record of the year's attempt in Japan, at the accomplishment of this task indicates that the need for such work continues.

It is with thankfulness that we record God's goodness in providing printing presses and labor for the publication of the Scriptures at this time in our history. We continue to deplore the loss of much stock, bound and unbound, which, with machinery and skilled labor, were so suddenly and completely destroyed by the earthquake and fire on September 1, 1923.

Our circulation has not been quite up to the standard of two years ago. Once more our output has suffered from incapacity through illness; as well as from the depleted number of our Colporteurs. Op-

opportunities for circulation are abundant and we hope for considerably increased circulation in 1925.

Scriptures Printed

New editions printed in 1924 include:

Bibles	New Testaments	Portions
11,000	55,000	141,540

Scriptures Issued

The year's issues amounted to 231,619 copies in 17 languages. Of the total copies issued 11,139 were sent out to other Agencies, and 1,874 were supplied to the American Bible Society.

Issues	Bibles	New Testaments	Portions	Total
1922.....	7,632	48,080	169,620	225,332
1923.....	8,594	55,270	237,933	301,697
1924.....	7,124	54,658	169,837	231,619

Scriptures Circulated

The total number of Bibles, New Testaments, and Portions circulated during 1924 was 204,940. The following table shows how this circulation was effected.

Table of Circulation

	Bibles	N.T.	Portions	Total	Total	Total
Sales by				1924	1923	1922
Colporteurs.	544	7,654	132,549	140,747	188,458	157,565
Sales at Bible House	5,968	40,057	18,170	64,195	87,457	60,102
Total Sales..	6,512	47,711	150,719	204,942	270,915	217,667
Free Grants.	13	113	2,811	2,937	5,781	2,647
Grand Total.	6,525	47,824	153,530	207,879	276,696	220,314

Free Grants

During 1924, 13 Bibles, 113 New Testaments, and 2,811 Portions were donated by the Society to

The Women's Welfare Association,

The Salvation Army,

The Library of Newspaper Evangelistic Hall,
Fukuoka, and the

Zenshu Library, Shofukuji, Kobe.

Colportage

The Sales by Colporteurs of the British Bible Societies in Japan, subsequent to the establishment of the Bible House in Kobe in 1904, are 24,924 Bibles, 357,241 New Testaments, and 3,066,484 Portions;—a total of 3,448,649 volumes.

During 1924, the Colporteurs sold 544 Bibles, 7,654 New Testaments, and 132,549 Portions—, total number of 140,747 Books. This total represents about 68 per cent of the total Circulation effected during the year.

Twenty-six men worked during the year, seven of them working the entire twelve months.

For five years in succession, Mr. Hattori had the highest sales of any of the men. Undoubtedly he would have added to his record in 1924 had he not injured his hand in December. As it was, his total sales,—12,708 copies were only exceeded by his fellow-colporteur, Mr. Mizuno, whose total sales amounted to 12,714 copies. Of this total of Mr. Mizuno's sales, 11,558 copies were Portions, 1,081 were New Testaments, and 75 were whole Bibles. These sales were effected in the provinces of Ise and Kaga, both places of strong Shinto and Buddhist influence.

Colportage has been effected in fifteen of the twenty-seven prefectures for which the British Bible Societies are responsible. Sales effected through Colportage are lower this year than those for 1923. Fewer men worked throughout the whole of the year, and more frequent changes took place in the personnel of the Colportage Staff. Again this year, there was considerable sickness among the men, who have to be subjected to inclement weather conditions. The early months of the year were very wet, though the long summer was marked by especial drought. It would be possible to group the colporteurs in the more densely populated centres and so obtain a larger amount of sales; but one purpose we aim at is circulation in the districts which are not touched by the ordinary evangelistic agencies of the Church. This necessarily means much time is occupied by travelling. Yet now here, and now there, we learn of persons who ordinarily would never come in contact with Christian workers and who express their gratitude when they meet a colporteur. Mental unrest is not confined to only the industrial centres. Quite often in out-of-the-way places colporteurs are asked for Scriptures that will give peace of mind and hope that passeth not away.

During the year, two colporteurs worked almost entirely in schools. Others go to districts that have been mapped out for them, calling at every house if possible with their Books.

The following extracts from our colporteurs' reports will doubtless be of interest.

One day, an old man received me very warmly and said, "Please sit down and let me make you some tea. I am a Buddhist though I don't know very much

about it. Some time ago, a priest told me that Buddha can sometimes be actually seen by some of the highest priests. Do you think it is true?" "Well", I said, "it may be so, but I will tell you something much better. In his Book I have here it says that the pure in heart shall see God, so if you and I keep our hearts pure, we can see God." "Oh", he said, "please tell me about Him if you can do so simply enough for to take it in." "Yes", I said, "you can easily understand. The true God I spoke of made all things and now rules over them all. He made you and me and He cares for us all the time, giving us air and food and all we need from day to day." "I see", he said, "your books must be good. Please let me have a New Testament."

"Once a man selling an eye lotion was staying at the same inn as I was, and every morning and evening I could hear him praying before the Buddhist image he had. Moreover, he was always telling the people who came to the inn that some years before he had been blind for five years but had gone to the temple in Ichibata, Izumo, where he had been given the eye lotion and his sight had been restored by prayer. One day when it was wet, I went to his room for a talk and thanked God when I found him in. I took John, iv: 23 as my text, "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him", and I explained to him how tremendously an idol differs from the true God. I also told him of the salvation which the Lord Jesus Christ had purchased for him. He confessed his falsehood and sin, and bought a New Testament very gladly, saying, "Never before in all my

life did I ever hear such gracious teaching. I wish very much to become a Christian." After that he prayed no more before his image, but asked me to read and pray with him every morning I was there."

"Since the great earthquake last September, people generally seem to be thinking much more about religion than before. One day, I called at a Primary School in a farming village among the mountains of Iyo and offered a New Testament to one of the teachers there. He listened earnestly to my explanation and then said, "It is the first time I have ever had the pleasure of hearing a Christian talk though I had been hoping to get the opportunity. For some time now, I have felt that man needed religion as there are many things around us which man cannot possibly have made himself. He then called in two of the lady teachers and asked me to give the three of them another short Christian talk. I told them of the love of Jesus Christ and got them all to read I Cor., xiii. That chapter seemed to interest them deeply and they not only thanked me again and again, but they each one bought a copy of the New Testament."

"It has taken me just over twenty-six months to go from house to house all over this whole Province of Iyo, but I have finished it at last, and so on the third of this month (June,) I moved across into Tosa. On the 15th of June, I was asked to speak in the evening at a church where more than a hundred boys and girls gathered for a Flower Service. After the meeting was over, an older man who had spoken before me, came up and said to me, 'June 13th is a notable day in my life, for I was saved by Jesus Christ on that day and that is also the day when I first met you. You and two others had come here

to sell Scriptures and I called at your hotel to buy Books eleven years ago and you then told us the meaning of the Cross and led me to Christ. I also then bought a large print New Testament from you which I still have and read every day. Your name and that of the Bible Society have ever since been graven on my heart, and I wish to thank you warmly for all your kindness.' When I heard this, I knelt down and thanked God for having used such a worthless little servant of His as I am for His glory. Sometimes our colportage work appears to be in vain, but the Lord Himself does indeed watch over the precious seed which He has allowed us to sow for Him."

We have again to thank Almighty God for thus enabling us to serve Him for another twelve months. Opportunities have been abundant for the circulation of His Word and it is bringing light and life to many. His people have generously sent in funds for the prosecution of this branch of the work of His Church. Some of the effects of it may not be known to us; but character and righteousness are being cultivated. We invite friends everywhere to unite with us in intercession that in these islands of the sea, His name may become glorious, His Kingdom come, and His will be done in Japan as it is in heaven.

CHAPTER XXV

JAPAN BOOK AND TRACT SOCIETY, ETC.

George Braithwaite

The Religious Tract Society of London has come forward nobly to our help, backing us to the extent of £700 altogether. The Upper Canada Tract Society also sent us one Hundred Dollars. These grants have been a great encouragement.

Circulation

Our Circulation shows a large increase, our cash receipts from sales being fifty per cent above the previous year. The actual figures are:—

Circulation 1924

	Books	Tracts	Cards &c.	Total	Value yen
Sales at Depot.....	17,378	95,620	90,478	203,476	19,453.74
do Correspondents..	19,759	222,500	33,974	281,233	19,891.39
do Booksellers.....	10,113	5,113	21,791	37,017	7,785.96
Total Sales	47,250	323,233	151,243	521,726	47,131.09
Free Grants &c.....	371			371	394.50
Grand Total.....	47,621	323,233	151,243	522,097	47,525.59

Publication

During the year, the Society paid for the printing of 29,913 Books and 187,000 Tracts in Japanese, besides

superintending the printing of 1,000 Books and 66,200 Tracts for our clients, our total publication thus reaching over eight million pages. Nearly the whole of this printing was done in Kobe as it is only just beginning to be possible to have such work done in Tokyo.

The Books comprised thirteen different editions and included the following new ones:—"St. Mark's Gospel in Colloquial", "Elijah, the Man of God", "Imitation of Christ" "My 22 Years in Prison", and "Searching the Bible Mine". We also issued a pocket edition of "The Traveller's Guide", and at the Rev. Barclay F. Buxton's expense a reprint of his book, "Spiritual Lessons from the Psalms".

The Tracts included "The Secret of Peace" and "The Unequaled Physician" both of which the Rev. T. Kawabe of Osaka kindly prepared for us. We also printed 5,000 copies each of two leaflets for Mr. Finlay J. Shepard of New York, and 10,000 copies of "Prayer Brings Review". This last the late Mrs. Mimaki translated during her last illness.

During the year the Society also bought from other publishers 29,178 Books, 21,504 Tracts, 202,490 Cards and Pictures, and 121,700 copies of "The Christian News," these being required for stock and to fill orders received.

General Work

The following extracts from letters will doubtless be of interest:—

Rev. C. O. P. Cambridge of Yonago writes, "I have found the "Colloquial S. Mark" as translated by Mr. Matsumiya very valuable indeed. I have used it both with enquirers' classes and with children's classes,

and again and again I have seen the words go home. Only last night I had a fresh instance when, after a class in a small country town, three young men came forward and asked for definite prayer for themselves."

Miss E. Edmeades of Birkenhead, England writes, "A sailor whom I visited in the Liverpool Infirmary and talked to of Christ was evidently too darkened at first to feel any conviction of sin so I gave him one of the Salvation Army books. When I next went, he said, 'I have realized my sin since reading that book.' He eventually came to Christ and was very bright when I last heard. Another man in the hospital was saved and wrote afterwards very happily saying, 'I am lending that book to my shipmates and they are reading it with interest.' I have met several who seem to have been first led to think of eternal things through reading that book. One such came to Christ alone on the ship after hearing the Gospel here. I sent a copy the other day to a Japanese working for a British Shipping Company over here. He wrote to thank me for it and said, 'It is the most wonderful book I have ever read.'"

Rev. C. F. McCall of Akita writes, "Your Copping Pictures seem to be much appreciated here. Not only did most of the Christians buy one or more of them to brighten up their homes but others too were eager to have them. One art teacher took some to a meeting of her art club and sold more than Five Yen's worth."

Miss E. Nash of Yonago writes, "I am so delighted with the new 'Traveller's Guides' and they are selling so well. We sold six to the Kindergarten mothers last Tuesday."

Mr. Herbert V. Nicholson of Mito writes, "The good English books you supply have been an inspiration to us. A letter has just come from a friend in America, telling about the blessing 'Dynamic of Faith' has been to her. A copy of your Japanese edition of 'Daily Light' which was sent to a young man at Christmas brought conviction to him and led him into the new birth experience before the New Year."

Miss S. M. Bauernfeind of Tokyo writes, "We have a fine group of women and girls entering the church through the Tracts and Books distributed among them. You certainly are doing a splendid work."

Rev. Gordon J. Walsh of Asahigawa writes, "To inquirers who ask for something to read I frequently give your 'What is Christianity' and have heard invariable appreciation of it." A Japanese writing from Lima in South America says, "We, the 'Society of the Friends of Jesus', here in Peru thank you much for all your kindness to us. Our hearts are always longing to hear the words of God so that we may be separated from all our bad habits and may live lives worthy of His in this far off colony. We thank God for His grace bestowed upon us through your Society in that you have sent us many most helpful books."

Work Among Prisoners

We received several letters during the year from convicts begging for something that would bring them comfort, and it was a joy to us to respond to these calls. One writes, "Being deeply impressed through reading a book published by you I wish hereafter to believe in the Christian religion and live an earnest life. I am here in this prison but I do wish to live

a better life. I am however very lonely and beg you kindly to send me some more helpful books."

The Christian News

The most helpful monthly still continues its good work. The following letters show something of how much it is still appreciated:—

Miss E. Edmeades of Birkenhead, England writes, "One unconverted captain to whom I had been sending 'The Christian News' wrote me saying how much it cheered his lonely life. Another very nice man but who I'm afraid is still following the ways of the world, reminded me once when it was late in coming, that his paper had not reached him. So where circumstances make personal work difficult or impossible, this messenger of God in print is carrying on a steady witness for Him."

Miss L. Mauk of Tokyo writes, "I find I must take 200 copies of your paper each month. It is a splendid paper for students. My Bible Class is composed chiefly of University students and I find that all of them not only want it for themselves but ask for extra copies to send to their friends. Copies also go each month to all the former members of the class scattered throughout Japan. It is a fine way to keep in touch with them. The following are some of the testimonials that reached me last week:—"Thank you so much for your paper. It is so helpful in my spiritual life. "When I am tempted to go astray from His way, the mailman brings me "The Christian News" and it reminds me again of what Christ said and prevents me straying away from God. 'My soul has been kept awakened by your paper and although I have not yet found salvation myself, I am planning to open a Bible

Class with my students in order to learn more about Him and to seek earnestly for salvation through Jesus Christ'."

Miss M. M. Staples of Fukui writes, "Our Bible Teacher and I have both been over joyed at the response there is when we distribute 'The Christian News'. 'I enjoy it so much.' 'I understand it.' 'Is it this month's, how glad I am.' 'Everybody is glad to get it.'"

A Japanese dentist in Kobe who is much opposed to Christianity but to whom "The Christian News" had been sent was much vexed when he heard that his Christian assistant had reported that his master had not read it. He ordered him at once contradict the report and said, "I did not think you would tell lies like that. I read that Christian paper all through, so you must write at once and say so and ask your friend to forgive you for having told him such lies about me."

A Japanese farmer away in South America, writing from Peru says, "Thank you so much for sending me 'The Christian News' so promptly. I have already distributed them all among the other Japanese here in South America. Although my faith is still weak and I have not yet attained to being a true Christian so as to influence others, I shall rejoice greatly if I am permitted to draw some of my Japanese brothers who are living such bad lives here and lead them to follow the teachings of Christ."

Conclusion

Within a few days we recently had a card from a post office official in Saghalien thanking us for "The Christian News", and orders for books &c. from two

different places in South America, from Birkenhead, and from the backwoods of Canada. This shows what a very wide field of work we have, and those Japanese who go to other countries often feel extremely lonely. Thus their hearts are prepared in some measure to welcome the message telling them of Him Who would be their everlasting Friend and Saviour.

AKASAKA HOSPITAL

George Braithwaite

This hospital which was founded by the late Dr. W. N. Whitney in memory of his mother has now been running for nearly forty years. During 1924 we had altogether 171 In-patients, and 5969 treatments were also given to Out-patients. In addition to this many medical visits were paid to patients' houses, and in connection with the American Friends' Mission Dr. Okamura, our Head doctor, went three times each week to Fukagawa and reports that since the great earthquake he has there administered over 30,000 treatments.

In the Hospital waiting room a short meeting is held each morning for the patients and hospital staff. Meetings are also held on Sundays and Bible Class on Wednesday evenings. Some of the Christians also hold meetings on the street once or twice a week. In this way and through the work among the patients more than 20 have, we believe, become true believers during the last six or seven months, and they in their turn are seeking to win others to the Savior who has done so much for them.

A few weeks ago a young man was brought in very ill from a restaurant in the neighborhood. Soon after the lady doctor found him crying and on asking

his about it, he said it was because of his sins. She called Dr. Okamura and he gladly came at once and explained the way of salvation. The young man drank in the truth with joy and was enabled to believe and confess his sins. He also improved so much that the doctor thought he would recover. He however suddenly got worse but before he died he thanked the doctor and nurses for all they had done for him and said, "Don't grieve for me, I'm going to the next world clinging to the hand of Jesus."

A lady who was very highly connected was with us for a long time with kidney trouble. She was not a Christian but she became interested and at last truly believed and becoming much better she left. She came back however a few weeks later as she had caught cold and that had brought back her old trouble. She lay very ill for several weeks, always liking to be prayed with, or sung to. She died very peacefully, trusting in Jesus.

A young man who had a blood vessel burst in his eye came to us but eventually lost his sight. He heard the Gospel at the Hospital for the first time, believed and was saved, and often when he was feeling better, went out with the rest to the open air preaching and gave there a good testimony. We still hear from him. He continues happy in the Lord and is now learning massage.

SCRIPTURE UNION

George Braithwaite

This work which is largely supported by the Children's Special Service Mission in England is now in its 42nd year. The number of our members has lessened a little owing to other Scripture Reading

unions having been started, but we still have about ten thousand purchasers of the reading list each year, and our monthly magazine has a circulation of 700 to 800 each time. Though this is a comparatively small number, its influence cannot be thus measured as it enters the homes of all classes. A Buddhist Abbot takes it regularly, as also several Roman Catholics and some members of the Greek Church, One or two members of the Diet and several of the nobility who make no profession of religion also are among our regular subscribers. Thus it will be seen that all over the empire it exercises a great influence for good.

During August 1924 we held daily Gospel Meeting on the shore at Kamakura. These were attended by from 200 to 900 persons, many of them coming day after day and staying through the whole meeting so that we believe much good was done.

During the year our Travelling Secretary also paid visits to Osaka, to Joshiu, to Hokkaido and places on the way, also to Idzu and the island of Oshima, having meetings and speaking of the work wherever he found opportunity.

A Junior Branch was started three years ago by a worker who is specially gifted for working among children. There are now 462 members. The children receive a monthly little printed leaflet with the place to be read every day and an easy question. The answers are sent in each month by post to our worker. Children must be under 15 when they join. Among the members in Hiroshima are four brothers and sisters. The two elder girls have never missed reading the daily portion since they first joined three years ago, and the third sister has the same record since she joined two years ago. Their little brother

only joined this year. Through the influence and testimony of the two elder girls both their parents have been led to the Lord, and the father is now studying in a Bible School so as to become a Christian worker.

THE DAY STAR

(Myojo)

(Special Report)

Sometimes our friends write to us saying that they know of this school or that where the Myojo is being received, but is consigned to the wastebasket, or the fire, immediately upon arrival. The people who produce and distribute this paper are not at all unaware of the fact that in many cases this is the fate of the magazine, but they also know that they are probably read by a large proportion of the persons whose hands they fall, than is the case with any other similar literature.

At present the paper is being sent to about 1200 schools of middle grade of all kinds, the number of copies to each school varying from five to over one hundred, according to the number wanted and the prospect of their being really used.

During 1924 inquiries were sent to each of these schools asking as to whether the paper were being received and read by the students. The replies were more than satisfactory. A very few, perhaps five or six, asked to have the papers discontinued, and about as many more asked to have the number of copies decreased. By far the larger number were enthusiastic in their thanks and many asked for an increase in the number of copies. As these inquiries were addressed to the students themselves we may be quite

sure that they represent the real feelings of those whom we are trying to reach.

A start was made on the circularization of the schools of this grade—now receiving the magazine—offering to send a number of copies to any principal who would agree to distribute them to the students, but when one-half of the schools had thus been reached the requests for the magazine were so numerous that the work had to stop or the Church Literature Society would have been unable to supply the demand, even though the number asked for was materially reduced in many cases. Thus about one-half of the 2000 schools of this grade which had not been touched at all are still untouched, and it is fair to suppose that they are just as anxious to have it as are those who are now receiving it; in a word, we are not meeting this opportunity at all adequately even yet.

In the common schools the paper is being sent to some 1900 institutions for the use of the teachers,—five copies only to each school. This work has not been pushed as the support for it comes from volunteer contributions, and as yet the machinery for the collection of these funds is very inadequate, making expansion difficult at present.

The results in the field so far covered seem to justify our highest hopes. Many principals, when moving from one school to another ask that the paper be sent to the new place. In such cases both schools are usually retained on the list, as it seems proper to suppose that the principal of the school was not the only one in the original place who was interested in the papers. Besides, this, letters often come in thanking us for the papers, and occasionally one from

someone who asks definitely to be put into touch with the Christian worker or a Church. Letters also come to the Church Literature Society office, showing how much the readers appreciate this work. As such letters have been more numerous during the past year than ever before, one may feel that the work of the "Myojo" is really worth while, reaching out to a class of men and women, as well as boys and girls, who have but little chance for religious help outside of this.

CHAPTER XXVI

THE JAPANESE LANGUAGE SCHOOL, 1924

Rev. W. P. Buncombe

After the great Earthquake of September 1, 1923, the Japanese Language School moved to Kobe, where it was opened in the Palmore Institute. The number of pupils naturally fell off considerably so that there were only twenty-eight regular students instead of about 80 who were attending the school in Tokyo before the earthquake.

The school suffered a further loss in the resignation of the Principal, the Rev. J. C. Holmes, who for family reasons had to return to America in the spring. Mr. Holmes had given a very useful period of work to the Language School. To fit himself for the work he had visited the Language Schools in China and had studied the methods of language teaching in America, and was utilizing his experience in the organisation and management of the Japanese Language School. So his resignation was a great loss and a matter of deep regret to the Board of Trustees of the School.

The Rev. Darley Downs of Kyoto kindly consented to take the oversight of the school in Kobe for a time, visiting Kobe once or twice a week for this purpose. On his signifying that he would be unable to continue this oversight, the Committee asked the Rev. H. W.

Myers to kindly undertake this work which he consented to do.

Meanwhile it became necessary to restart the school in Tokyo from the beginning of April, in order to retain the Government recognition and license. So the Board of Trustees asked one of their number, the Rev. W. P. Buncombe, to act as temporary director and arrange for re-opening the school. This was done with five students and two teachers and one term's work with two classes in two different grades.

At the end of the term the Trustees decided to make preparation for the full re-opening of the school in Tokyo in the autumn while at the same time continuing the Kobe school as a Branch. They appointed the Rev. W. P. Buncombe director of the school, and asked Rev. H. W. Myers to continue as director of the Kobe Branch.

Quarters for the school in Tokyo were secured on the premises of the Friends' Church at No. 30 Koun Machi, Mita, in Shiba-ku. The opening of the school was advertised at Karuizawa in the summer with the result that 23 joined as regular students, 16 of them being newcomers to Japan starting with the first term's work. Four teachers were engaged, two of whom had been teachers in the school before the break-up due to the earthquake. Five classes were formed, two of which were first term classes with eight students in each; one class with 3 students taking the work of the third term of the first year; another class with two students doing the work of the first term of the second year, and a special class with two students taking the work of the last term of the second year.

The Correspondence Course is a very important part of the work of the Language School and is carried on for those who, while wishing to study the language, cannot attend the school. The materials for study with directions to the private teacher are sent regularly and at the end of a term's work an examination is arranged for the student. Mr. T. Sawaya is in charge of this correspondence course. A good many of those who were in the school before the earthquake, and who could not go to Kobe, joined and continued their studies. Mr. Sawaya had about 120 names on his list during the year.

Financially the School has suffered a good deal owing to the break-up in September of 1923, and it was only because of balances in hand, and capital which could be used to supplement the income, that the school could be continued. The deficit on the year's working ending in August 31, 1924, was Y.2,673, and during the period September 1st to December 31st 1924 there was a further deficit of some Y.900.00, i.e., a total shortage of Y.3,570 since the close of the financial year ending August 31, 1923.

The Board of Trustees hope that the Missions will support the school by arranging that their new missionaries shall spend their first one or two years as students in the Language School either in Tokyo or in Kobe.

Report of Kobe Branch of Japan Language School for 1924

Rev. H. W. Myers, D.D.

After the earthquake of September 1st, 1923, the Language School was removed to Kobe as an experi-

ment until suitable quarters could be secured again in Tokyo. The school was opened on October 9th, with the Rev. J. C. Holmes in charge. The school completed a successful year, with four regular teachers and forty one pupils in attendance, and one hundred and fifteen taking the correspondence course. The teachers were Mr. Nakamura, Mr. Sawaya, Miss Okada and Miss Shibata. The school occupied the bulidings of the Palmore Institute, No. 23 Kitanagasa-dori 4 Chome, which were kindly placed at the disposal of the Language School at a moderate rental.

From December till March, the Rev. Darley Downs succeeded Mr. Holmes as Director of the school, coming down from Kobe every week. As this arrangement required him to waste so much time on the train between Kobe and Kyoto, the Rev. H. W. Myers was asked to take his place as Director on his arrival from America in April, and Mr. April, and Mr. Myers has served in this capacity from April to the end of the year.

In September, 1924, quarters having been secured, the Language School was removed to Tokyo, and the question was raised of the desirability of opening a branch of the school in Kobe. In the opinion of many of the students who had studied in both places Kobe had many special advantages over Tokyo, and there was a definite need for such a school in Kobe. Its comfortable quarters at the palmore Institute, its freedom from earthquakes, its sunny climate, the accessibility of the school, and the large number of missions whose work centres in west Japan, all showed the need of a branch of the Language School in Kobe. A little investigation showed that there were many students who wished to carry on their language

study in Kobe rather than in Tokyo. In view of this real need, the directors decided to continue the work of the school in Kobe as a branch of the Tokyo Language School, and Mr. Nakamura and Miss Owada were asked to teach in the Kobe Branch, and Mr. Myers to act as Director. Later Miss Okazaki has taught in the school, but additional trained teachers are needed.

As was expected, a number of the students returned to Tokyo when the work was re-opened there, but the number in Kobe has been ample to justify the existence of such a school in Kobe. There have been six in the Second Year, four in the Intermediate Course, twelve in the First Year, and sixteen special students, making a total of thirty eight, of whom three dropped out later. It is probable that a new class will be organized in the spring.

On October 30th, 31st and November 1st, the school went on its annual outing to Miyajima, stopping over night in an inn at Onomichi, and going on by Inland Sea steamer to Miyajima, where the second night was spent. Such outdings as this are not merely a great pleasure and recreation, but are a valuable supplement to the class work of the school as a means of giving the students an insight into Japanese life, manners and customs.

CHAPTER XXVII

THE NATIONAL SUNDAY SCHOOL ASSOCIATION

Rev. S. Imamura

After the great earthquake-fire swept the buildings off our new building site we took possession at once and built a small temporary office. That has been enlarged so as to accommodate our work until we start on our new building.

The first months of the year were largely occupied with our relief work for children, which included the care of 162 lost children, with the cooperation of the United Christian Relief Committee. As our own definite task we conducted work for children in two centers in Tokyo,—at Ueno and Shiba parks. These "Children's Homes" were conducted something like a day nursery, but the activities were much broader, including outside games and entertainments of stories, music and talks. Definite efforts were put forth here and in many other centers in Tokyo to win the children back to the Sunday Schools. This work was carried on for about seven months, up to the end of September. Special rally meetings were conducted for children in Yokohama, Kamakura, and other cities and towns in the devastated districts. For the rehabilitation of the churches we contributed the equivalent of about fifteen thousand yen in either money or hym-

nals, testaments or other Sunday School literature and some organs.

In February we had the first meeting of the Advisory Board the members of which were appointed by the denominations at the time of the National Convention in April 1923. This board is composed of nineteen delegates representing 12 different denominations. We had a discussion of various questions concerning the work of the Association. Among these were the special Sunday School year that had been proposed, the budget of current expense, and the best means of cooperation with the denominational Boards of Religious Education.

We continue issuing certificates to all children with a perfect record of attendance for the year, and in spite of so many churches destroyed by the earthquake and fire 5,506 were issued. 218 certificates were also issued to teachers who had served continually for five and ten years.

Our Sunday School Lesson Committee was re-organized in January with ten members. As all our literature was burned in the great fire we were faced with the task of creating anew these lessons. Altho six years had been issued this gave us the chance to revise all texts and this was taken up to do it as carefully and thoroughly as possible. This committee has finished the first year teachers text for each of the four departments, viz., Beginners, Primary, Junior and Intermediate. These are now being issued on the "Group Graded" system and one year for each grade will be issued before April first 1925 so that all schools can introduce the system from that time. This plan means that all the classes in each grade will be using the same course. When they have

finished this first year's work the second year will be ready by April first of next year. This plan makes the graded system much easier to be adapted in the average Sunday School.

One other duty that this lesson Committee are taking up is the review of the large amount of Children's literature now being published, with the view of making recommendations to parents and Sunday School teachers.

In our publishing department we have put out five story books for children as follows:

1. Stories for Primary Children, (Osanaki Hi) by Nobechi.
2. The story of Esther, for intermediate boys and girls, by Suzuka.
3. The Island Girl (Shima no Musume) by Mrs. Muraoka.
4. St. Francis for young people by Yamamura.
5. Children's Sermons (Jido Sekkyo-Shu) by Uezawa.

(for different grades and for use of teachers.)

The important publication as affecting our work was the new Sunday School Hymnal. This not only contains hymns with words and music carefully selected for Sunday School children from the best hymnals in America as well as some Japanese tunes with original words, but contains model programs for Sunday worship together with materials from the Bible for use in such programs. This book is the result of long and careful preparation and is already filling a long felt need. A word-only and music edition has been issued and already over 2,000 copies have

sold. We hope soon to have it used in most of the Sunday Schools in Japan.

Another important publication was our Sunday School Year Book, issued for the first time. This contained the Annual report of the National Sunday Schools, a definite presentation of our Sunday School literature, a Calendar of Special Days for the Sunday School for the year, a Statement about the Branch Sunday School Association and its schools (with location, name of superintendant, number of teachers, and pupils). This we believe has been very useful to Sunday School teachers and officers.

We also published an outline of our eleven years Graded Sunday School lessons. This contained the topical outline for each year's lessons, together with the golden texts. This shows just what the whole course is going to be.

We have begun the restoration of our teachers training course of text books. During the year we have published four texts as follows,

1. Educational Psychology, by Yanagiwara.
2. History of Religious Education, by Ebisawa.
3. Teaching Values of the Old Testament, by Mack—Moore—Akaboshi.
4. Teaching Value of the New Testament, by Barclay—Akaboshi.

The Congregational Board of Religious Education joined us in publishing "The Sunday School" magazine from September 1st 1923 giving up their own magazine for this purpose. The first issue under the combined effort was on the way from the printer to our office when the great earthquake-fire caught and

it was all burned in the street. The Methodist Sunday School Board also joined us from 1924 and since that time the magazine has been the work of our combined efforts. The January 1925 number contained 64 pages besides cover and advertisements, and one full page cut of one of Millet's pictures. The magazine has been improved ghatly in quality and will be invaluable to all Sunday School workers because we have most of the best specialists in Religious in Education in Japan as contributors.

We have continued the publication of the paper for boys and girls—the Aozora. It is a four page paper for distribution every Sunday at the Sunday School session, but sent before the first Sunday of each month in one package. This also has improved in character as we have a good number of specialists in writing for children who contribute articles. The edition now is 4,000 papers each week and we hope that with the growing appreciation of the value of the paper the circulation will greatly increase.

For the promotion of Daily Vacation Bible Schools we published 2,000 copies of a pamphlet of 18 pages telling about the conduct of such schools and these were distributed to churches all over Japan.

As a specialized form of this work we promoted three summer schools for children. One school of 10 days we conducted at Tateyama near the seashore in Chiba Ken. A request was sent to Tokyo schools to send the weaker children and sixty-two were enrolled in the school with the educational, inspirational and recreational program that was carried on there. Another school of 10 days was conducted at Ueno with 65 children in attendance. Our share in a school conducted for children at Oiso beach by the

Y.M.C.A. was simply in the contribution of 300 yen for the same.

The World Sunday School Convention in Glasgow June 18-26, '24, was attended by fifteen delegates from Japan, of whom eleven were Japanese. It was truly a world gathering with 2810 delegates from 54 nations. The greetings from the Premier and Minister of Education and the National Sunday School Association gave Japan a position of importance that showed a real appreciation of what Japan had done in entertaining the Convention in 1920. We had taken post-cards of greeting on which pictures had been drawn by Japanese children. 4,000 of these were distributed to the delegates and a like number given to the National Sunday School Association of England to be sent to Sunday Schools who were raising an earthquake fund for the work in Japan. These were greatly appreciated.

Two district conventions were held in October. One was held in Sapporo (Oct. 10-13) for four days and one in Sendai for the same length of time. They were both very well attended. All parts of Hokkaido were represented by the 80 delegates that attended, besides the citizens of Sapporo. It was the first district convention to be held in the Hokkaido and it was inspirational and very helpful. A special meeting for educators was attended by most of the educators of the city and a closer contact was made between the Sunday School and the teaching profession. In Sendai the 6 provinces of Tohoku were represented by 100 delegates. This also was helpful and interesting.

These two conventions were part of our plan to cover Japan in four years with such representative

gatherings. This completed our first 4 years experiment and convinced us that it was a plan to be continued in the best and most effective way.

The Summer Training School for Sunday School officers and teachers was held at Karuizawa as usual, this being the eighth year. 120 were enrolled and the attendance was quite representative of Japan. Two Buddhist priests attended the entire session and were very appreciative of the course, and of the kindness shown them. This school has become a permanent feature of our work and we hope it will not long until we can have suitable buildings in which to conduct the school and to lodge the workers.

Several local teacher training institutes were held among which might be mentioned the Biwa Ko training school conducted on the shore of the lake at Ukimido by the two Branch Associations in that neighborhood.

Mr. Nakada, the evangelistic singer and I made two extensive trips to the South in the interest of worship in the Sunday School. Our special object was to introduce our new hymnal. After my lecture on worship and the importance of music he would introduce the hymnal and sing some of the new hymns. This made an inspirational as well as practical program and many of the hymnals were sold. These trips included the principal cities from Shizuoka to Kagoshima.

In the autumn Rev. S. Iwamura and I visited the Branch Association in Tohoku and the Hokkaido on our way to and from the two district conventions. Many teachers were in this way given practical help and were stimulated to greater efforts.

The Biennial National Convention for 1925 will be held in Kobe (April 3-6th inclusive). There are good prospects for a helpful and enthusiastic gathering.

As we look back over the year we cannot help feeling that the Sunday School and the broader cause of Religious Education has grown decidedly in efficiency and popularity. We are glad the educational authorities and other officials are appreciating more than ever before the contribution we are making to the moral character of the Youth of the land. Our own faith in the work is also deepened until we feel that the only hope of making a nation Christian is by the training of the children of each generation in Christian character. One important evidence of the increasing appreciation of the Sunday School is the fact that the city authorities of Tokyo asked us to give special Christian teaching in the public schools. The work was carried on by us for a while and later in cooperation with Tokyo Kyoka Doshi Kwai (Christianizing Tokyo Society). Mr. H. E. Coleman has made an important contribution to this work by securing from an American friend 10,000 illustrated copies of Japanese Gospels and 2,000 copies of the Acts published in London by the London Scripture Gift Mission. These will be available for the work in 1925.

It is with a feeling of deep thankfulness to God that we review the past year and a feeling of great responsibility with which we look forward to the next.

CHAPTER XXVIII

THE YOUNG WOMEN'S CHRISTIAN ASSOCIATION

Miss Jane N. Scott

In some respects the year 1924 has been a notable one; in general it has been a year of healthy and steady growth. One of its notable features has been the opening of our own conference grounds at Gotemba and the holding of our first summer conference there—an event which is the culmination of years of hoping and working. To be sure there were the usual delays on the part of the carpenters so that the first conference held its sessions to the accompaniment of the sound of hammer and saw, but there were such songs in the hearts of the girls and the leaders because of the fulfillment of this long-cherished dream that the hammering and sawing became only an undertone. Only a very few of our buildings are up as yet and we were crowded both as to sleeping quarters and assembly rooms, but it is ours—our very own—and all the time a little stream of money keeps trickling in wherewith we shall gradually create the remainder of the beautiful whole which the architect's plans have designed for us.

Besides the conferences, the grounds were used all summer long as a camp, a service which we help to render increasingly as the years go by. Most of

the City Associations are now operating some kind of a camp for their own girls, usually accessible enough to be used over night or for week-ends and performing a valuable service for business girls who are often unable to get away for vacations. The work among business girls, in general, is growing very fast. Hundreds of them are coming regularly to the Associations for clubs, educational classes—both general education and business subjects—Bible study, and other activities which they find there. The three cities in the Kwansai district united in a week-end conference attended by delegates from business girls' clubs in those cities and the success of this conference is warrant for the hope that others will be held from time to time.

From the vantage point of the national office, whither reports from all the Associations find their way, it is interesting to note two things with regard to finance. The first is the steady enlarging of the budgets from year to year, keeping even pace with the growth of the work, and the second is the gradual shrinking in the amounts received from bazars, concerts, and similar efforts and a corresponding increase in the gifts and annual subscriptions from people to whom the Association has demonstrated its value in the community.

In November a noteworthy conference was held in Tokyo when three representatives from each city Association met for two days with the National Committee to study the work with a view to strengthening the whole and rendering its parts mutually helpful in increasing measure. From this conference came the call for the first National Convention, to be held some time in the autumn of the present year, and the

National Committee, rising nobly to its rapidly increasing responsibilities, has taken definite steps toward carrying out this and other recommendations of the conference. A new adventure in service, also growing out of this conference, has been the calling of our first city secretary to the National staff, in the person of Miss Koto Yamamoto, formerly general secretary at Kyoto and before that in the same position in Osaka. Miss Yamamoto will carry responsibility for all general and technical matters connected with city Associations.

In earlier summaries of our work, mention has been made of beginnings of training for the Association secretaryship. This need has seemed so pressing, and the response to the rather unformulated efforts that we have so far been able to make has been so encouraging, that we have called to the National staff a secretary to have charge of training, Miss Edith Helmer. Miss Helmer, as a member of the faculty of the National Training School in New York City, has had very unusual preparation for her undertaking here and we are looking forward to many interesting developments in this part of our work. Our Board and Committee members are beginning to ask for some courses which will give them information about their duties, and our tentative plans embrace much more than merely recruiting for Association vacancies and giving brief courses to prospective secretaries.

Student work continues to occupy its place of importance in our program. It should be understood that this falls into two divisions—Associations directly affiliated with the National Committee, mostly in mission schools, and work with girls in government schools which is carried on in the city Associations and forms

a regular part of their program. Both these branches are growing healthily, but we are eager for more workers so that we may make greater use of this opportunity for service.

No report, however brief, which attempts to summarize the activities of this year could omit some comment on the reconstruction work in Tokyo and Yokohama. On the material side, we are now housed in temporary structures in both cities, pending the erection of more permanent quarters. But it is in those intangible values that exist in the realm of the spirit that we have proved the stability and permanence of our work, for during all this time of readjustment in both cities the Association itself has gone steadily on. Girls have flocked to whatever meeting-place was in use, now an army tent and now a private residence, before we had even temporary buildings and our numbers have increased rather than decreased. These Associations, in common with all the others, are recognizing as one of their most insistent demands that there shall be an increasing stimulus to Christian living in all their activities and constantly widening and more thoughtful study of the Bible and of the application of the principles of Jesus to all the problems of personal and corporate life. This note sounds unmistakably in all the reports, above the need for material things or even the expression of the everpressing need for leadership. To the fulfillment of this purpose the Association gives itself anew for the year which is just beginning.

CHAPTER XXIX

YOUNG MEN'S CHRISTIAN ASSOCIATION

Soichi Saito

City Associations

A survey of the work of the chief city associations during the past year reveals the following points of interest.

The Japanese Association in *Seoul* is now in its new building erected at a cost of Yen 60,000, two-thirds of which was secured from local contributions. The influence of the association among the educated Japanese who form the large proportion of the population continues to grow. Among the many evidences of this during the past year was the request from the Director of Railways when the Government General was taking over control from the South Manchurian Railway Company and greatly reducing the staff, that the General Secretary of the Y.M.C.A. continue to serve as Advisor with the further request that he continue to organise Young Men's Christian Associations among the men of the railroad.

The *Moji* Association under the lay leadership of a business man who is serving as President is proving itself indispensable to the Social Welfare Department of the City, being called upon for counsel before any important work is undertaken.

The *Kobe* Association is preparing to enter a field

of larger usefulness by its plan to wipe off the indebtedness which has for several years prevented an advance. The *Osaka* Association has completed its long hopes for building. Erected at a cost of Yen 450,000 one half of which was raised in Osaka, it will be the finest example of association architecture in Japan and will greatly enlarge the possibilities for service among the young men and boys of Osaka.

A distinct forward step was taken two years ago by the *Nagoya* Association when they decided to erect their own building with local funds. They have during the past year been able to complete a very attractive building of 425 tsubo which is already being used to capacity by the young men and boys of the city. The total cost was Yen 130,000 all of which was raised in Nagoya with the exception of a goodwill gift of Yen 10,000 from America. The Backers Association of business men, who have supported the project throughout and are now planning for the occupation of the whole city, is headed by a business man who received his vision of what the association may mean to young men as a result of his personal experiences in association dormitories while on a visit to America.

The *Yokohama* Association has been a center of social and religious activities for the city during a year in which it has begun to recover from its disaster. The *Tokyo* Association with some of the funds provided by local authorities following the earthquake put up a modest building as a center from which to operate for two or three years. Plans are now under way for adequate buildings for both Tokyo and Yokohama. A small Boys' Building in Aoyama has been rendering fine service among the boys of the community.

Student Associations

Twelve new student associations came into being during the year, four of which have affiliated with the National Committee. There are now 83 student associations with a membership of nearly 6,000, two-thirds of whom are church members. The tendency to establish new associations in new schools, as these are established by the government, is noticeable. A widespread desire for religion on the part of students is evidenced also by the increase in the number of Buddhist student associations.

District Work

The annual association district meetings show a steady increase in numbers and growth in vitality. At every such conference during the past year the students on their own initiative discussed the question of how the association within the school might make its influence felt throughout the school. The next forward step to be taken by the Association nationally will no doubt be that of assigning secretaries to certain districts to develop the work there. Strong resolutions have come to the National Committee from the Districts looking to this end. Tohoku, Kyushu, Kwansai and Hokkaido are among the districts to be occupied first.

Summer School and Camps

The Kaki Gakko (Summer School) is becoming more and more a student conference. The school of 1924 reached a high water mark in the spirit of devotion on the part of those attending. The School has been followed throughout the year by a regular meeting of students in Tokyo under the leadership

of Dr. Teikichi Sato and Rev. T. Kanai. A new magazine, Science and Religion, is being published under the auspices of this group. The separation of the Middle School Conference from that of the College Students has been of distinct benefit to both groups. The Middle School students now meet for a ten days' Camp Conference at Lake Yamanaka where the boys under ideal conditions discuss the problems peculiar to the Middle School Associations. Such camps for the districts will soon be organised probably beginning with Kyushu this year. The city associations in increasing number are conducting camps for their boy members.

Secretarial Training

This is a phase of association work which is receiving increasing emphasis. The second Training Institute under the leadership of Dr. D. Willard Lyon was held in February 1924 and will become an annual event. There is general recognition of the need of greater attention both to the recruiting and training of the secretarial force.

Hawaii Conference of Pacific Peoples

The Japanese Association like those of the other countries concerned has taken its share in the plans for this important Conference to be held in Honolulu in July. The cooperation of eminent authorities has been secured in an attempt to make such a study of the problems of the Pacific Peoples as will point the way to a satisfactory and Christian solution.

Evangelistic Campaign

The Seishin Undo (Spiritual Movement) carried on by the associations during the spiring and sum-

mer of 1924 culminated in the Taikwai (Convention) held in Tokyo in October. At that time the association leaders pledged their support to the National Evangelistic Campaign under the auspices of the National Christian Council and have since been co-operating in this larger movement. Student leaders especially are lending their hearty support. There is an earnest desire on the part of these men, as their discussions in Summer School and District Conference testify, to find all that is involved in "The Christian Way of Life" and to set themselves steadily to follow The Way.

CHAPTER XXX

THE JAPAN UNION OF CHRISTIAN ENDEAVOR

Tatsujiro Sawaya, General Secretary

The officers and councillors of The Japan C. E. Union met at Odawara on Nov. 17th, 1924, to hold a business conference, and after cordial discussion, they unanimously voted Rev. Tatsujiro Sawaya for General Secretary of The Union. Thus the Union which lacked for many years the full-time secretary, has secured one at last. The new officers of the Union for another three years term were also elected at the conference, and are as follows:

Rev. Kameji Ishizawa,	President
Rev. Kanji Mori,	Vice-president
Rev. Yugoro Chiba, D.D.	„ „
Rev. Yoshimichi Hirata,	„ „
Rev. C. B. Tenny, D.D.,	Foreign Treasurer
Mr. Kojiro Hata,	Japanese Treasurer

The new officers including the general secretary thus elected, began at once to ask the Endeavor friends at the different localities in the Empire, to become the councillors of The Japan C.E. Union, representing the interest of the movement at those localities where they are. By the end of January, 1925, the secretary announced thirty-three names who accepted the Union's invitation to join the Board of

the Councillors of The Union. They cover all parts of the Empire from Hokkaido down to Kyūshū, and even to Manchuria, and several different denominations are represented by them. Among those thirty-three, there are nine Missionaries, namely, Miss F. M. Evans of Sapporo Miss Mary Miles of Kanazawa, Miss Jewel Palmer, Rev. H. D. Hanaford, Rev. R. C. Armstrong, Ph. D., Gilbert Bowles of Tokyo, Rev. E. I. Obee of Nagoya, Miss Mary Stowe of Kobe, and Miss E. F. Wilcox of Himeji.

The denomination in Japan in which the C. E. Society is most flourishing at present is the Japan Methodist Church, because it has in it special organizations and committees elected and nominated at its annual business sessions to push and lead the C. E. movement in the church throughout Japan. It is understood in the Japan Methodist Church that the young people's society in it has to be organized according to the principle of the C. E. Society and must have the name. By the push and the leadership of such special organization and committee, the number of the C. E. Societies is ever increasing in the denomination. The leader of the C. E. Society in The Japan Methodist Church elected for 1925 is Rev. Yoshimune Abe of Aoyama Gakuin, and he himself is one of the councillors of the Japan C. E. Union.

At the end of May, 1925, there are in the list kept at the Japan Union 218 C. E. Societies in the Japan Methodist Church, and 51 C. E. Societies in other nine denominations, making the total number of 269 societies which membership is about five thousand and five hundred. Of course there may be some more which are not yet reported to the Japan Union.

The speciality in the C. E. movement in Japan is the close affiliation of those Methodist C. E. Societies with the Japan Union. Whenever a big C. E. gathering of the Methodist Church is held at any place, the Japan Union is always represented in it, and very often, by the help of the Japan Union, the gathering becomes the interdenominational C. E. local convention inviting into it several of C. E. Societies existing near to the place where the gathering is held.

The Japan Union publishes every month its organ called "Kyorei-Kai" (Endeavor World). This is a bi-lingual (Japanese and English) magazine of six or eight pages of octavo size full of C. E. news items, and articles and sermons on this particular movement.

The Union also issues every year several thousand copies of "The Prayer-meeting Topics and Daily Readings" for the year, and tracts of several sizes and kinds explaining the nature and work of the C. E. Society are already published for sale.

The officers, especially the general secretary, take several extensive trips during the year and try to visit C. E. Societies at different localities as much as possible. Big local gatherings are also encouraged by the Union. The gatherings it already had since the New Year are the ones at Kawagoe, Okitsu, and Kofu. It is going to have a local convention at Sendai on June 6th and 7th, 1925.

The Union receives an annual grant of two thousand dollars from The World's C. E. Union with headquarters in Boston, the president being Rev. F. E. Clark, D.D., LL.D., the founder of the Society. This grant from abroad constitutes at present the major

support of the work of the Union. But the Union also raises several hundred yen among the Endeavorers in Japan. Those who pay two yen or more a year for the support of the Union and its work are enrolled as Sustaining Members. The Union has several hundreds of sustaining members at present of whom some sixty are Missionaries in Japan.

CHAPTER XXXI—A

TEMPERANCE AND PURITY SOCIETIES

Rev. Mark Shaw

A Rapidly Increasing Problem

The dark side of the alcohol problem in Japan presents the pessimist with an abundance of material. While the outstanding need of the empire today is the conservation of her resources—material, physical and spiritual—the alcohol traffic is tragically sapping her vitality in every one of these fields and doing so at a deplorably increasing rate. The drinking custom is deep-rooted and its ravages in the economic, social and moral life of the people are far more extensive and destructive than the great majority of even the Christian workers realize. During the past nine years the production of sake and beer has increased six times as fast as the population.

Although the earthquake and fire of 1923 was called an “unprecedented” disaster, careful estimates reveal the fact that every twelve months drink probably takes an even greater toll of human life than those lost on September first 1923 (104,619 dead and missing), and every *four years* the direct expenditure for sake would more than pay for the entire material

loss of that calamity. This does not include the indirect economic loss from the traffic. Some economists in Europe and America marvel, and not without reason, at the rapid recovery of Japan from that sudden, tragic blow, yet a really greater marvel is that Japan stands up as well as she does under the continued and increasing economic waste of the alcohol traffic.

Over a Billion and Half Yen for Drink

The amount of alcoholic beverages produced in the year 1923, the latest statistics available, and the retail expenditure for them, based on a conservative estimate, are as follows:

Sake 6,194,875 koku (295,276,050 gals.)	
at Y.2.25 per sho	Y.1,393,746,875
Other stronger alcoholic beverages,	
62,147 koku, at Y.5.00 per sho....	31,073,500
Beer 805,905 koku at Y.1.00 per sho ..	80,590,500
Foreign whiskies, wines and liquors,	
imported, estimates	5,000,000
Total drink bill, 1923	Y.1,510,410,875

The seriousness of the drink bill becomes clearer when compared with the following:

Total material loss in the 1923 earthquake and fire, latest estimate	Y.5,507,376,034
Total budget of the Imperial Government, year 1923-4	1,519,845,000
Total value of exports, 1923	1,447,750,720
Total value of imports, 1923	1,982,230,570
Total expenditures for all public education, 1923	406,001,638
Total national debt, domestic and foreign, 1923	4,601,892,248

Total national debt, domestic and foreign, 1924	5,049,724,337
Total national wealth of Japan, 1919, latest government estimate	86,077,070,000

The significance of the drink waste is suggested by the fact that while Japan's national wealth is only one-eighth that of the United States, her drink bill is one-fourth as large as that in America before prohibition. In proportion to her resources, therefore, Japan is wasting for drink twice as much as America ever did.

Alcohol and Mortality

The extensive use of sake, with its direct and indirect effect upon the health of the people, must bear a large share of the blame for the very high death rate, 22.3 per 1,000 population in 1922, and an infant mortality of 166 deaths out of every 1,000 births during the first year. These figures again may mean more when compared to the corresponding rates for America for the same year—11.8 and 76 respectively. The striking parallel between the recent increase in mortality and the increased sake consumption is more than a mere coincidence. The mortality also from tuberculosis, which is especially increased by alcohol, remains more than twice that in the United States.

Signs of Progress

The optimist, however, is not without significant facts to strengthen his faith. The traffic, feeding upon the deep-rooted, age-long, abnormal craving for a narcotic and stimulated by the modern, equally depraved, craving for dividends, is being gradually com-

pelled to face an even more fundamental desire—that of self-preservation. The very aggressiveness of the liquor industry may serve to hasten its undoing, for more and more of Japan's thinking men and women are coming to see that there will be a limit to the empire's endurance, that it can not afford thus to sap its own material, physical and moral vitality. The temperance leaders, with courage and devotion, are developing a real opposition. The various temperance organizations, while still small, are growing; the new student movement is especially promising; the Social Bureau of the Home Department is taking an active interest; the National Conference of Social Workers has urged advanced measures; a few leading individuals are refusing to serve sake at social functions; the Juvenile Prohibition Law passed in March, 1922, while only partially enforced, is helping to bring in a new generation with different ideals; 10,000 posters put out for "thrift week" in February 1925 urged the saving of the billion and a half yen wasted for sake and its investment in reconstruction bonds; the new emphasis upon health and athletics will have its effect against drink; the new provision for universal manhood suffrage should be a decided asset to the dry cause, and the campaign for "local option" is already taking shape; a few newspapers, if not dry in policy, are at least giving the prohibition cause a hearing; and the personal attitude of the Prince Regent, who is said to use neither tobacco nor wine, is a wholesome example.

The appearance of large newspaper ads stressing the "food value" of beer indicates that already they are feeling the growing temperance sentiment and are trying to stave it off. But they can not fool all the people all the time! The fact that food enough for

five million people for a year is being destroyed annually by the sake brewers and beer brewers is too serious a fact to be overlooked indefinitely by an overcrowded population. If it were not for this waste, the empire could today feed itself!

ORGANIZATIONS

National Temperance League of Japan

1. **The Nihon Kokumin Kinshu Domei**, organized first in 1890 by Taro Ando and other Christians, and united in 1920 with the league founded on a non-religious basis by Mr. Aoki in the Kwansai district in 1919, is today the leading organization. It is a rather loose federation of 253 local societies, having a total membership of some 25,000, each with its own individual methods and program. Thirty-four of these joined the League during the past year, and there are many local societies still unaffiliated. While the majority of the leaders are Christians, the League seeks to unite those of all faiths who are interested in temperance. In one way a source of strength, in another way this is a cause of weakness, for it prevents that sense of unity and moral earnestness which the devotional service in the meetings and conventions might give. It prevents also, or at least seems to, that direct appeal to the churches for moral and financial support which has been the source of strength of the Anti-Saloon League in America. But since victory can come only thru the cooperation of all forces, the non-religious or interreligious basis seems the wisest one for Japan, and the writer feels that the League ought to have the more active support of the Christian churches. Having given the initial inspiration for the movement, the churches

should continue to give the moral dynamic essential to victory. The program of the League is largely educational, tho the legislative side is being stressed as rapidly as public sentiment develops, and plans are under way to take advantage of the new opportunity offered by the coming of universal suffrage.

The Sixth National Convention, since the union in 1920, was held at Niigata, April 25-26, 1925, with 146 official delegates present from 58 local societies, this being an increase of 28 delegates but a decrease of 3 in local societies represented compared with last year at Okayama. The *official proclamation* called for complete prohibition as the final goal and urged (1) the raising of the age of the present Juvenile Law to 25 years, so as to include all students and those in the military service, and (2) the provision for local option, as the immediate aims. Resolutions were also passed:

(1) Naming April first, the anniversary of the proclamation of the Juvenile Prohibition Law, and September first, the anniversary of the earthquake disaster, as special prohibition days, and urging all organizations to observe them.

(2) Urging the Home Department and Department of Education and all other agencies to work for more strict observance and enforcement of the Juvenile Law.

(3) Appealing to the Home Department to prohibit the use of sake in the Diet buildings and the presence of members in the sessions who have been drinking.

(4) Urging the authorities to prohibit the use of alcoholic beverages on trains and their sale at stations.

(5) Requesting the introduction of scientific temperance teaching into the text-books of all primary schools.

(6) Advocating the prohibition of the use of liquors in all Government buildings, offices and institutions and in all gatherings under Government auspices.

Memorial for Hon. Taro Ando

The Saturday afternoon session was devoted to a Memorial Service for Hon. Taro Ando, the "father of the temperance movement in Japan" who died at his home in Azabu, Tokyo, on October 27, 1924, after a lingering illness that had kept him confined to his bed for a number of weeks. The speaker was Hon. Sho Nemoto, author of the Juvenile Prohibition Law, who had been Mr. Ando's intimate friend and co-worker for a quarter of a century. Noble parentage, a fine education, unusual natural ability, splendid Christian character, an innate sense of truth and honesty, and an instinctive kindness of spirit, combined to make Mr. Ando the preeminent leader that he was in the temperance movement of Japan for more than thirty years. Recognized as an outstanding leader by the Tokugawa Government, he was given government appointment as Consul-General in Hawaii in 1886, and later offered an ambassadorship. But as a result of his contact with Christian workers in Honolulu, after careful consideration and study of the Christian religion, he was baptized in 1888, and upon the advice of his noble wife, who was always his dependable guide and counselor, he gave up public office and returned to Japan to devote his life to the cause of temperance. With Kazutako Ito, Sho Nemoto, Shigeru Hayashi, Julius Soper and others he organized

the Japanese Temperance League in 1890 and continued as its president until he retired from active work in 1920.

The League has sought to unite the local societies into district unions and three have been organized, in Hokkaido, Niigata and Okayama, each holding a district convention during the year.

Mr. Kazutaka Ito resigned this year from the executive directorship in order to devote himself to the building up of the Tokyo city society, which is the agency for active work in the capital city, the National League working only through its constituent societies.

Officers:

Chairman Board of Directors,	Hampei Nagao
Executive Director,	Shozo Aoki
Honorary Secretary,	Kichitaro Muramatsu
Secretary and Editor,	Kanji Koshio
Counselor	Mark R. Shaw

Magazine: Kinshu no Nihon (Temperance Japan), monthly, circulation 7,000, published in Osaka, editor K. Suga.

Office: 3 Sayekicho, Kyobashi-ku, Tokyo.

Women's Christian Temperature Union

2. The Kirisuto-kyo Fujin Kyufukwai, is a very efficient organization with 154 local unions having a total of 7,300 members, nearly a thousand of whom have been added during the past year. Under the inspiring leadership of Madame Kaji Yajima, who was president from its founding in 1886 until she retired in 1921, the Japan W.C.T.U. has become an increasing force for righteousness, and under the able

direction of Mrs. Chiyo Kozaki it is going forward to an even greater work. All Japan has been divided into nineteen districts and eight of these have been organized, one, in Kyushu, holding its district convention this year.

At the thirty-fourth annual convention at Kanazawa, April 7-9, 1925, 120 official delegates were present from Hokkaido to Taiwan and Chosen, a gain of 30 over the Okayama convention the year before. Perhaps the high-water mark of this convention was reached when the delegates present oversubscribed the fund of Y.1,820 needed,—in addition to the Y.5,000 which the fifteen directors had accepted the responsibility of raising—to make the society entirely self-supporting this year. The Kyofukwai has been receiving aid from the World W.C.T.U. amounting to Y.6,820 annually, which has helped to pay the salaries of the secretaries, but from now on this aid is to go to more needy fields.

Heretofore, owing to the peculiar flagrancy of prostitution in Japan, social purity work has received the greatest emphasis by the Kyofukai, but recently a new stress has been placed upon the anti-alcohol work as being essential to the former as well as vital in itself. Plans for reaching all the 25,000 primary schools with temperance posters and literature had to be somewhat revised when the fire destroyed all their supplies for this purpose, but Miss Azuma Moriya, head of the L.T.L. department, has gone bravely forward and this year, largely thru funds raised in "50 sen bags," a poster, a booklet on tobacco and a set of eight post cards, reproductions of the former posters, are being sent to each of the 25,000 primary schools.

In addition to the emphasis upon Purity, Peace and Prohibition, the leaders of the Kyofu-kwai have recently stressed woman suffrage as essential to the accomplishment of their other aims. Under the splendid leadership of Mrs. Ochimi Kubushiro a real beginning has been made in the campaign for the ballot. In 1921 women were given the right to *attend* political meetings. This year bills granting them the right to form political parties, the right of civil service and local franchise, and the full suffrage were introduced in the Diet and referred to committees. It is but a beginning, but it foreshadows a new day. The Kyofukwai also took the initiative in the formation of a Tokyo Federation of Women's Societies, including 46 organizations interested in relief and social education, some section of which meets almost daily in the W.C.T.U. headquarters which serves as the headquarters of the Federation.

Foreign Auxiliary W.C.T.U.

The Foreign Auxiliary of the W.C.T.U., including about 400 English and American Women, continues its special work. This year in addition to the Tokyo and Yokohama circles a third circle was organized in the Kwansai section. The Tokyo Circle suffered a great loss in the complete destruction of its new settlement house in Honjo at the time of the earthquake, but it has been carrying on in temporary barracks. The gift of 30,000 yen from the Home Department in August covers the debt on the building which was lost and leaves a balance towards rebuilding and running expenses. The President of the Foreign Auxiliary is Mrs. Spencer Kennard and the Secretary Mrs. R. D. McCoy.

Officers: Hon. President—Madame Kaji Yajima
President—Mrs. Chiyo Kozaki
First Vice-Pres.—Mrs. Tsune Gauntlett
Second Vice-Pres.—Miss Uta Hayashi
Cor. Secretary—Mrs. Ochimi Kubushiro
Rec. Secretary—Mrs. Tsune Gauntlett
Treasurer—Mrs. Seki Minagawa
Secretary Young People's Branch—Mrs.
Gauntlett
Secretary Loyal Temperance Legion—Miss
Azuma Moriya
Superintendent Rescue Home, "Jiaikwan"—
Miss Moriya
Editors—Mrs. Kubushiro and Miss Shizue
Miyagawa.

Magazine: Fujin Shimpō, "Circulation monthly 4,000.
Paper: Shōnen Shimpō, "Children's Herald."

Headquarters: 356 Hiyakunin-machi, Okubo, Tokyo-fu.

Japan Intercollegiate Prohibition League

3. The Nihon Gakusei Haishu Remmei is a most promising movement among the students of Japan. Organized in June, 1923, by representatives from local societies in nine Tokyo universities and colleges, it has had a most encouraging growth and now has more than thirty local branches in the leading universities of the empire and a number of colleges and mission schools, with a total of 2,460 members. While closely cooperating with the other organizations, the student League felt that the work in its particular field could best be carried on by an independent student organization emphasizing the scientific-investigation approach to the problem and with methods especially adapted to student life. Dr. Masataro Sawa-

yanagi, President of the Imperial Education Association, is president, and an executive committee of undergraduates has active charge of the League's work. An Institute-Convention was held, November 14-16, in cooperation with the Kyofukwai, at the Tokyo Imperial University with some three hundred members attending from the different institutions. Lectures were given by specialists from the Social Bureau of the Home Department and several university professors, as well as inspirational addresses by temperance leaders and officers of the student League. Special rallies have been held in several of the schools, a monthly publication is to be issued, a summer institute is planned at Karuizawa and oratorical and poster contests are under way. Monthly meetings are held for study and research, and some pamphlets and leaflets published. Letters were sent to the presidents of all universities and colleges urging the organization of prohibition societies, and to members of the Diet and other officials urging enforcement of the Juvenile Law and scientific temperance teaching in all universities, middle and primary schools.

The Japan Intercollegiate Prohibition League was represented at the conference of the World Student Federation Against Alcohol at Copenhagen in August 1923 by S. Aoki of Keio University, and is affiliated with the world student movement.

Officers: President—Dr. Masataro Sawayanagi

Executive Committee:—Yoshio Suge, Tokyo Imperial University; Nanao Okada, Rikkyo University; Tetsuro Hashimoto, Meiji Gakuin; Kanji Koshio, Waseda University

Foreign Adviser—Mark R. Shaw, represent-

ing World Student Federation Against Alcohol.

Office: 3 Sayeki-cho, Kyobashi-ku, Tokyo.

Methodist Social Welfare Committee

4. The Methodist Kyokwai Shakwai Jigyo Iinkwai, organized in January 1924 to undertake an active program for social welfare, including a vigorous temperance work, is an important addition to the prohibition forces in Japan. The Committee publishes a monthly bulletin, has a Lending Library, is preparing a series of new lantern slides and posters on prohibition, has secured the film, "Safeguarding the Nation," has held two Institutes on Social Welfare, and is translating and preparing special literature. During the summer the Committee had an exhibit of posters and charts in the Auditorium at Karuizawa and its Lending Library and other Literature at the Kyo Bun Kwan there.

Officers: Chairman,	P. G. Price
Associate Secretary,	Mark R. Shaw
Secretary,	Rokuro Miyazawa
Treasurer	K. Yamamoto

Aoki Reform Foundation

5. The Aoki Kyosai Zaidan, created in 1923 by Mr. Shozo Aoki, one of the leaders of the National Temperance League, for (1) the scientific research on the individual and social effects of sake in Japan and the popularization of temperance education, and (2) great emphasis upon the essentially international aspects of the movement, is helping to meet a real need in both of these directions. Heretofore there has been a regrettable lack of scientific material based upon

Japanese conditions and the movement has suffered thru lack of contacts with organizations in other countries. Since his trip to America and Europe in 1923, when he attended the Seventeenth International Congress Against Alcoholism at Copenhagen, the Japanese have been in closer touch with the Congress, the World League Against Alcoholism, the World Prohibition Federation and other European and American organizations, and the Social Bureau of the Imperial Government is actively cooperating, along with the governmental agencies of other nations.

Other Temperance Agencies

In addition to the above there are many smaller temperance societies. Among the Christian agencies, the Salvation Army, which published over 110,000 copies of its annual special *temperance* number of the War Cry, the Social Welfare Committee of the National Christian Council, the Y.M.C.A., the Y.W.C.A., and the Sunday School Association are doing valuable temperance work. The Seventh Day Adventists also issue a temperance number of their paper.

It is significant that considerable prohibition sentiment is forming outside of the temperance societies. The Seventh National Conference of Social Workers, meeting in Tokyo May 13-16, 1925, gave serious thought to the question and passed five resolutions: favoring raising the age of the present law from 20 to 25 years, for scientific temperance teaching in the schools, opposing the use of alcohol in school buildings, urging enforcement of the present Juvenile Law, and for a government commission to make a thorough investigation of the problem in Japan.

The time is ripe for more aggressive work. The churches and missions face an unusual opportunity. An intensive drive is needed to crystalize the latent sentiment and bring it to bear effectively against the increasing ravages of the traffic. The Christian forces could well afford to concentrate more than they have on this vital problem, giving to the temperance movement the spiritual dynamic so essential to victory.

CHAPTER XXXI—B.

THE SOCIAL PURITY MOVEMENT IN JAPAN

Rev. Mark R. Shaw

More lavish than ever, the Yoshiwara, where more than six hundred victims had perished, was almost the first section to be rebuilt after the 1923 disaster, and today it is said to be the "most prosperous section" of the city. Thus does Japan carefully, deliberately, even magnificently, set the stage to carry on the debauchery of her manhood, the degradation of her womanhood, and the degeneracy of her childhood—even of those yet unborn!

Statistics on Prostitution

According to the latest statistics available (1924), as given in the Purity Magazine, *Kakusei*, April 1925, there are in Japan:

<i>Shogi</i> , girls registered as regular licensed prostitutes	52,256
<i>Geisha</i> , officially and commonly recognized as in the prostitute class	75,365

Shakufu, waitresses and bar-maids, employed in hotels and eating houses, almost without exception required to be prostitutes. . . 48,291

172,912

Besides these three groups there is a fourth class, the *private prostitutes*, "whose number is legion." But since such figures by themselves usually mean little we give the following (1922):

Total number girls in all Koto Jo Gakko, next above primary schools	176,808
Total number girls in Normal Schools	9,636
Total number girls in Higher Normal Schools	801
Total number girls in thirty institutions (public and private) giving women "higher education," i.e. Daigaku and Semmon Gakko, approximately	8,000

In other words, there are about as many prostitutes of the first three groups, as officially reported, as there are girls in all the government schools next above the primary grade; and there are twenty-two prostitutes for every girl in a school of higher education!

Another aspect of the problem is suggested by the following statistics for "expenditures for prostitution" published by the Social Bureau for the year 1922:

Spent upon geisha	Y.248,940,000
Spent upon licensed prostitutes	196,400,000
	Y.627,840,000
Spent upon private prostitutes,	182,500,000

This is more than twice the amount (Y.303,100,-339) spent for all public education the same year! Still another aspect is given in a report by the Metropolitan Police Board of business in licensed brothels of Tokyo-fuka, which classified the registered guests during the *first ten days* of January, 1925, as follows: officials 2,767, business men 21,087, tradesmen 36,906, workers 33,016, laborers 2,529, others 10,256, making a total of 106,561. The money spent by these guests in the brothels during the ten days was Y.516,367. Meanwhile the extent to which the licensed system "regulates and checks the evil" is suggested by an investigation made by the Y.M.C.A. which revealed the fact that "in one of the *unlicensed quarters* in Tokyo, where a few hundred girls are enslaved, in a single hour more than 1,100 guests were noted."

Women Have Had No Redress

Before such an intolerable system women have been helpless. A test case, carried to the highest courts in the empire recently, revealed the deplorable fact that there is no redress when a girl is *forced* into an immoral life, whether by her family or others. It is "too common a breach of the law to be punished," was the decision when a girl employed as a waitress was forced against her will into prostitution. (Christian Movement, 1921, page 267).

The injustice is shown also in the regulations regarding divorce. In the case of divorce by *consent*, while mutual consent is required to make a divorce effective, a husband can bring pressure to bear to secure a wife's "consent." In the case of divorce by *judicial action*, while the committing of adultery on the part of the wife is in itself a sufficient ground

for bringing an action for divorce, in the case of the husband it is necessary for the husband, guilty of adultery, to have been prosecuted by law upon the accusation of the husband of the woman party to the crime. The wife, therefore, can not bring an action for divorce against her husband even when he keeps a concubine, resorts to houses of ill-fame, or enters into illicit relations with unmarried women or widows. (Japan Year Book, 1924-25, page 249).

Gains for Women in New Code

A New Civil Code regarding family relations, which it is reported is to be promulgated in 1925, however, offers some relief. While "ordinary unfaithfulness" on the part of the husband is not explicitly made a ground for divorce, "fuhinko," which may be translated "immoral conduct," is. Divorce by *consent* will require also the consent of the parents and grandparents, if living, thus making it more difficult for the husband to obtain consent by coercion. It is also forbidden for the foster parents of an adopted daughter to sell her into geishadom or prostitution. With their blood daughters they may still do as they please. It has been more or less of a custom for some professional procurers—quite a legitimate trade in Japan—to adopt little girls from poor families, and then farm them out as they reach the age of fourteen to sixteen.

Individual and Social Conscience Needed;

Vote in Diet

The lack of any adequate public conscience on the question was vividly revealed when the bill for the gradual abolition of licensed prostitution came

up in the Diet in March of this year (1925). The wave of titters, snickers and sneers that swept over the house when the subject was introduced, and when the courageous Mr. Matsuyama rose to speak for it, was *tragic*, for it revealed how far the great majority of the members are from even comprehending, let alone appreciating, the fundamental human and moral values involved. On the other hand, although the bill was defeated by a vote of 157 to 53, the fact that there were actually 53 members who were willing to be counted as opposed to this diabolical system is cause for real encouragement. It means that great progress has already been made in building a social conscience on the question.

Work of W.C.T.U. with Diet

Almost before the ashes of their headquarters building had cooled after the fire, the women of the Kyofukwai, who from the beginning have been the leaders in the fight against prostitution in Japan, were in the midst of a campaign to prevent the rebuilding of the Yoshiwara, the most notorious of the five licensed prostitution quarters in Tokyo, and for the abolition of the licensed system. Petitions with 140,000 signatures were gathered, mass meetings were held, officials and members of the Diet were visited. The change of government and dissolution of the Diet, however, prevented the measure from coming before the House. During the campaign for the special election in May 1924 the Kyofukwai sent letters to all the 1,059 candidates urging them to stand for the abolition of the licensed system and 202 replied favorably. Of these, 89 were elected, although some of them took an open and vigorous stand against the evil system. The women had worked hard for these men and on

election day met at the Aoyama Methodist Church to pray for their success and that others should be won to the cause. The special session of the Diet in the spring of 1924, devoted largely to financial affairs, did not have time to consider the vice problem, but the regular session meeting in January gave it a hearing. A bill was introduced by Mr. Tsunejiro Matsuyama prohibiting the giving of any more licenses to prostitutes or to keepers of brothels. As the licenses are issued for a period of six years, the system would thus automatically come to an end in six years when the last of the licenses already issued expire. The committee reported the bill unfavorably, and after about two hours debates on the floor, on March 5, 1925, the vote above mentioned was taken, 157 to 53 against it. So strong was the feeling, and so bitter the organized opposition of the brothel keepers, that Mr. Matsuyama had to have constant protection by detectives, remaining away from his home and keeping his hotel secret.

W.C.T.U. Rescue and Educational Work

The Kyofukwai, while stressing the need of legislation, is aiding fallen girls who seek to forsake their old life thru its Rescue Home in Tokyo, is helping to keep many girls from temptation thru its homes for working girls in Tokyo, Osaka and Kobe, and is constantly building a new sentiment for purity thru the medium of its "five sen bags" which have served both to raise funds for carrying on the work and to open opportunities for discussion on the question. To provide funds for the growing work, they are to be "ten bags" from now on.

Work of Purity Society

The KAKUSEI KWAI, organized about twelve years ago under the leadership of the late Hon. Saburo Shimada, investigates conditions, publishes a monthly magazine, *Kakusei*, with articles and reports, carries on general educational work, and in cooperation with the Kyofukwai and other agencies is working for laws against prostitution. It has sixteen local societies and a total of 1654 members. Handicapped by the general apathy on the question and lack of funds for a full time secretary it has struggled on and recently several new societies have been organized in Matsumoto, Tochigi, Fukuoka, Miyagi and Nagaoka. The society at Matsumoto, under the leadership of Mr. H. C. Hennigar, is especially active and put on a campaign last fall for the abolition of licensed prostitution in Shinshu. Petitions with 6,570 signatures were secured, good publicity was given in the local press, the largest paper publishing six strong articles. Much public sentiment was gained and the plan is to repeat the campaign each year until public sentiment is won for the cause. The Annual Meeting was held in Tokyo on June 22. On November 20 there was a memorial meeting for Hon. Saburo Shimada who had been the president and moving spirit of the society until his death on November 14, 1923. The following day, November 30, was observed as "Anti-Vice Day." Open-air demonstrations were held in Tokyo at Ueno, Hibiya, Kudan and six other places.

Abolish Vice Day

Banners were displayed calling for the abolition of "twentieth century slavery." While the public paid relatively little attention, 11,188 signatures were secur-

ed to petitions for the abolition of licensed vice and publicity for the cause was secured thru the press. Similar demonstrations were held in Osaka the following day by the Kyofukai and Kakuseikwai there. The president of the Kakuseikwai is Professor Iso Abe of Waseda University, Professor Yahei Matsumiya is treasurer, and Hideoshi Ito and Masasuke Masutomi are secretaries. Mr. Ito is editor of the magazine, *Kakusei*. The office is at 41 Otsuka Nakamachi, Koishikawa, Tokyo.

The Y.W.C.A., the Y M.C.A. and the Salvation Army have also been doing especial purity work, the latter having four rescue homes, and these organizations have cooperated with the Kyofukwai and the Kakuseikwai in investigations regarding Japanese prostitution abroad and in movements to check the international traffic in Japanese girls which continues one of the disgraceful aspects of the situation.

New Treaty Signs of Progress

Since 1920 efforts have been made to have Japan ratify the League of Nations Treaty on traffic in women, which seem about to meet with success. The Ministry is reported to have decided to accept the treaty with, however two reservations, namely: that it shall apply only to girls under 18 instead of 21 and that it shall not apply to the colonies of Japan. This is better than nothing, but it is to be hoped that Japan will soon be willing to cooperate fully with the other nations in outlawing this vile traffic. The criminal code in Japan will be changed in harmony with the treaty, except for the reservations. The Social Bureau of the Home Department is giving serious study to the vice problem and the Sixth National Conference of Social

Workers, 1921, with over 1,500 delegates present, many of whom were not Christians, sent a resolution to the government asking for the abolition of licensed prostitution. It is to be regretted that the Seventh Conference, 1925, neglected to take a similar action. The Tokyo Federation of Women's Club has created a committee on social purity to work actively for the abolition of licensed prostitution and Mrs. Takejiro Kawamura, wife of the former president of the Southern Manchurian Railway, has given a thousand yen for the work of this committee. The "Awakened Woman's Society" which includes a number of women working for the betterment of woman's position, has anti-prostitution work as one of its five main purposes.

Press Favorable

A number of newspapers, including the *Osaka Mainichi*, one of the largest dailies in the empire, are speaking out frankly and forcefully for the abolition of the system. In a splendid leading editorial at the time the fight was on to prevent the rebuilding of the Yoshiwara, the *Osaka Mainichi* said, "It is an eternal truth that the secret of government is to make it easy for people to do good and difficult to do wrong. In this sense, the institution of public prostitution is by far the worst social institution that we have in this country today. There is no doubt that it is an institution which stimulates men to shameful acts and to paralyse their moral conscience. * * * We hope the citizens of Tokyo will not miss the unique opportunity of establishing a Capital free from this great national disgrace and crime against humanity." But the people of Tokyo and Japan did miss the opportunity, and the *Mainichi* is helping to build the public sentiment that is needed to win the conflict.

Brothel Keepers Concerned

Perhaps there is no greater indication of the growing moral sentiment, perhaps no greater cause for encouragement, that the fact that the brothel-keepers feel the need of organizing to meet the growing opposition. It is when they feel in danger that institutions that have been taken for granted by themselves and by society begin to intrench themselves. While the earnest campaign by the Kyofukai, the Kakuseikwai, and some of the churches, to prevent the rebuilding of the licensed quarters was seemingly in vain, the 140,000 signatures secured, the publicity gained, and the sentiment developed caused consternation among the dive-keepers. The Fourth Annual Convention of brothel-keepers, meeting in Kobe, March 1924, with 700 delegates present, "to combat the movement against licensed prostitution being carried on by several organizations, chiefly Christian," planned to carry the campaign thruout Japan. They determined, "not to vote for any candidate for the Diet who advocates the abolition of public prostitution." But 202 candidates declared themselves against the system and 89 were elected. Already those with vision can see the handwriting on the wall.

CHAPTER XXXII

OTHER CHRISTIAN ACTIVITIES

Rev. Wm. H. Erskine

"The Spirit of the Lord is upon me,
Because he hath anointed me to preach good
tidings to the poor;
He hath sent me to proclaim release to the
captives,
And recovering of sight to the blind,
To set at liberty them that are bruised,
To proclaim the acceptable year of the Lord".

Today is this scripture being fulfilled in many parts of the Sunrise Kingdom. Messengers of the cross are inspiring the physical sick to realize their God-given opportunities of a useful life and gladly testify to the grace of God in changed souls which until now have been spent in bewailing their lot or in self pity.

The Call of the Master to help him bring peace and liberty in the midst of suffering comes in a remarkable way to different individuals for very different tasks. With the more than 50,000 lepers 80,000 blind, 100,000 tubercular deaths, and the 120,000 prisoners or one time prisoners, one is impressed with the fact that it may be time for the Christian forces in Japan to turn more of their attention toward the

physical suffers who need, and many of whom realize their need of, inner peace.

WORK FOR LEPERS

Miss Riddell's Leper Work

The good work of Miss Riddell in the Kumamoto Hospital for Lepers is well known and needs not much space at this time. A visit to that place will impress one with the cheer and comfort which can be given to these sufferers and what saints they can become in Christ Jesus.

Koyama

At Koyama, near Gotemba, the "Fuku-sei, Byo-in" is carried on by the Roman Catholic Mission with Father L. Drouart de Lezey as Director. This is the oldest leper hospital in Japan, having been started in 1891. The number of patients is about 70. One great advantage of the hospital is that it has more than 75,000 "tsubo" of land which enables them to give work to all the patients that are physically able to do something.

Oshima—Shikoku

This is a Government Leper Hospital in which the Christian work is carried on by the Rev. S. M. Erickson of the Southern Presbyterian Mission. Mr. Erickson report on the work is as follows:

The Oshima Leper Hospital is under the care of 8 provinces which make annual provision for its upkeep.

At present there are about two hundred and sixty lepers in the colony but this number in the next few years is to be doubled.

The doctor in charge is not a Christian but he gives us every facility to visit the island and to preach to the sick. There are three doctors who care for the patients.

The Christian lepers have organized the "Rei Ko Kwai" and through this we work. There are some thirty five Christians and some forty enquirers. The Christians hold regular meetings on Sunday and Prayer meetings during the week. They also have Sunday school and Bible classes. A little magazine is published monthly.

One of the lepers, Shimamoto San, who died during the year was the means of leading some twenty seven people to Christ in his native village in Kochi Province. He was blind and could not walk, dying with T. B. but still God used him in a most remarkable way.

The Rei Ko Kwai has given itself up to Prayer, that is their main business. They pray for our work on the main island. They pray for the sick. They are praying for a national revival. They are praying for the Boards in U. S.

Miss Cornwall-Legh's Leper Work at Kusatsu

Miss Cornwall-Legh has been in direct leper work for eight years. She has general contacts with the whole leper Village of 500 inhabitants, and special contacts with the Christians who number about 200, independently or supported by the Mission, in four homes,—respectively for men, for women and for married couples,—which form "St. Barnabas Home", and in rooms in the Village. A Home for Untainted Children has just been opened. The outstanding feature

of St. Barnabas Mission is the atmosphere of joy and thanksgiving, the mutual love and helpfulness and the keen missionary spirit of the leper Christians, especially of those in charge of the Homes or sundry other volutary offices in the Church.

The response of Japanese Christians in support of the Mission is another cause for thankfulness.

Sotojima Leper Hospital, Osaka

This is a Government Hospital and is visited by the Christian workers in Osaka. The sainted Dr. A. D. Hail carried on preaching among these people for many years. Dr. G. W. Fulton is now looking after the work. Regular visitation has been kept up and the year shows that three men and two women have confessed Christ.

Japan Holiness Church Leper Work

Bishop Nakada of the Japan Holiness Church reports on their leper work as follows. Fifteen years ago work was started to evangelise the lepers in the eastern part of Tokyo. Even with our better organized work we still keep up this preaching. The principle work is at Kusatsu Gumma Ken. There are at least six hundred lepers in the village. Brother Abe the pastor, himself a leper, is in charge. They have five cottages for their fifteen male lepers. All of them are Christians being converted under the earnest work of Bro. Abe. Some of them are able to support themselves, but eight are more or less supported. At Kusatsu they have also a house for the women patients.

The Holiness Mission reports 200 Christian lepers

on their list throughout Japan. In Kusatsu, Gumma Ken, there are the home for fifteen men and the home for a smaller number of women, and a church membership of thirty. At Yunomine Hongu, Wakayama Ken, there is another group of Christian Lepers. These groups are called MYOJODAN. Mrs. Dr. Tanaka is working among the lepers near Aomori, while her husband is working among lepers in Shorokuto Leper Hospital Korea.

Dr. Oltmans Leper Work

Dr. Oltmans is much interested in this work and has been connected with it for 14 years. He is a member of the Board of Managers both of the Meguro Christian Leper Hospital and the Christian work in the Government Leper Hospital at Higashi Murayama 20 miles east of Tokyo. The I-hai-en, the Meguro Christian Leper Hospital, has from 65 to 75 patients and the Zen-sei Byo-in at Higashi Murayama has 630. During the year the number of decisions for Christ were eight in the Government hospital and twelve in the Christian Hospital and he is happy over the eagerness of the patients to hear the Gospel Message.

The Emperor and Empress have given much to each and all the leper hospitals throughout the Empire whether Christian or not, so happy are they that these neglected and suffering members of their national family are being loved. The Government often subsidizes as much as one-sixth of the budget and the officials are very sympathetic with the Christian work.

Tuberculars in Japan

The question of how to overcome the white plague in Japan, which according to the Japan Times of

Feb. 20 has an annual toll of 122,000, is being faced seriously by the Christian forces. The Government is back of many undertakings and the Emperor and Empress have given to strengthen the work and encourage gifts from rich Japanese. The purpose of the work says Miss Manie Towson, is, "to help them not to pity themselves or bewail disappointed hopes but to grow fresh ones, rooted in the soil of faith".

Omi Mission Sanitarium

The Omi Sanitarium under Mr. Yoshida's supervision has not responded to my questionnaire, but mention should be made of their work and its equipment and the success of their work.

Mr. S. E. Colborne writes "I am not able to give you the information you wish for regarding my work amongst tubercular invalids, as my shelters were all destroyed in the earthquake. The work is really only just now being set on foot again. The new ground for shelters has only just been settled on. I have been at this work for the past fifteen years or more, having been impressed with the necessity for it in this country. My object has been to have contact with those in the beginning stages or as yet untouched—if that—with the complaint, and get them cured, so have had good results amongst these. I have close contacts with all. A good number have been baptised and become Church members. The Japanese are showing their interest and desire to help the work. The Government has given me 5,000 yen to carry on with, and this is most encouraging".

Miss Towson has sent in a good report of work of the last year in connection with the Garden Home,

Nogata, Hiroshima. She writes "Garden Home was established in April 1924. The City authorities have given the buildings consisting of two barrack buildings, one with asphalt roof. Two patients have been sleeping on this roof with good results. Sixteen patients have been treated and one has fully recovered. The staff consists of Rev. and Mrs. Ho, two nurses, and two servants. Rev. Mr. Ho is the pastor, business manager and land cultivator. Mrs. Ho is mother and has charge of the housekeeping. Two of the patients were baptised in October and three more are preparing for baptism. Ten were Christians at time of admission so that we are practically a Christian family. My work also makes unlimited possibilities for mission work among the 700 inpatients in the Municipal Hospital whose neighbor we are. The Christian doctor in the city hospital takes the medical responsibility of the Garden Home patients. The Japanese Christians are sympathetic but not financially able to help much, but the work is blessed in having generous help from non-Christians who realise the need."

Salvation Army Tubercular Hospital

Dr. Matsuda reports on the work of the Salvation Army Hospital at Wadaboriuchi Mura, Tokyo Fu, as follows:

Dr. Matsuda has been in connection with the work ten years and has at the hospital equipment for one hundred fifty patients and they have a financial budget of Y.70,000.00. Today they have a full number of inmates with 150 and 30 members on the staff. Being a strickly Christian Hospital they have a general and speical contact with each and all of the patients.

The regular services have resulted in many decisions for Christ, having each year between 30 and 40. The work is appealing to him and he finds joy in serving this definite need. The Government is interested in their work and this year granted Y.20,000.00, the outstanding event of the year. "The opportunity of giving hope to these sufferers is in itself a blessed joy."

BLIND "The Need" as set forth in the report of the Gifu Blind School.

It may not be generally known that in the Little Island Empire of the Far East, which boasts the name of "The Land of the Rising Sun", there are more than 80,000 persons who never see the sun—a vast multitude to whom the beauties of Light and shadow, color and form (except that of things within reach of their hands) have absolutely no meaning. Oil, gas and electric light have done much to relieve the gloom of the nights in Japan, as well as in other countries, for those who have eyes that see, but to those who suffer from the physical imperfection of blindness no material light is of any avail, so that mental and spiritual enlightenment becomes all the more important to their happiness.

Methodist Protestant School for the Blind

Rev. Leigh Layman of the Methodist Protestant Mission writes that they have a fine school for the blind in temporary quarters at Nakano, Tokyo, in a plant which cost over eight thousand yen, seven thousand of which was given by Japanese. The entire

plant was destroyed by the earthquake but they are re-equipping and gaining their former student body back even when forced to go out of the city for land and building. The students are usually over 25 and study the art of massage and the common school branches. Their school was founded in 1906. Of the yearly budget of Y.7,600, the Japanese give Y.1,800 and the mission subsidises the balance of 5,800. There are from three to five baptisms every year in their student body of 33. Mr. Layman says that this is the most appealing work he has seen in Japan, which may be the result of the hard work he had in getting the Japan Methodist Protestant Mission Conference willing to support this work. Pastor S. Wada is in charge of the work.

Gifu Blind School

Rev. J. C. Robinson in reporting for the Gifu Blind School sent circulars and answered the questions. The circular is very interesting and will be sent to any one interested in the great and substantial work they are doing in Gifu. The Gifu work was established in 1891, and the personality inspiring the growth of the work is the consecrated life of Mr. Mori, a one time teacher in a Middle School, then a catechist of the C. M. S., who lost his sight. "No little credit for what has been accomplished must be given to the first Principal Mr. J. K. Mori, who devoted his talents unreservedly to the work of building up the school for the space of twenty years, until called to higher service in November 1914." Official recognition of Mrs. Mori's services were made at the time of the Imperial Wedding when the name of Mrs. Mori was among a long list of Japanese recognized. She receiv-

ed Y.250 and a beautiful and valuable silver cup. Mrs. Mori has continued with the school since its foundation thirty years ago, but retires now on account of age, after being honored by Imperial House, State, city, local government officials and the large list of graduates and friends of the school.

The Gifu Blind School has 63 students; has close contacts with all the students, and had five baptisms during the last year. The work is appealing to the workers and friends, and has been greatly encouraged by attaining the standard of Government recognition and Government License.

Yokohama Christian Blind School

The Yokohama Christian Blind School is reported by Dr. Gideon F. Draper, the chairman of the Board of Trustees.

"The Yokohama Christian Blind School originated in 1891 in this wise. My mother was living with us after my father's death and wanted to do something for some one in need. She was much touched by the plaintive whistles of the blind men as they went about the streets at night and finally opened a class for them at her own expense. This grew into quite an interesting work and after her removal to Hakodate with us, and her death there, I came again to Yokohama and continued the work with such help as I could get from friends. When I went home on furlough Mrs. Van Petten took it up and carried it on, and the Women's Missionary Society of our church helped it by a small grant. In 1912 the ground was purchased not far from here where the school is now carried on. Miss Slate, now home on furlough, gave much time and strength

to it and the character of the school has been changed from classes for the adult blind to a school for children, mostly of kindergarten or primary school age, the it is hoped to extend the course to a part of the Middle School later.

"The school is being rebuilt and re-equipped since the earthquake and the Government has granted us Y.15,000. The budget for the year is Y.6,622.00 of which Y.2,000 is granted by the Government, Y.400 is raised by the Japanese members of the Supporters Association, the Ladies Mission Society gives Y1.20. Since the earthquake the number of children is 18 but there is equipment for forty. The most outstanding fact of the year is the recognition granted by the Educational Department giving us a standing as a qualified school for the blind."

Japan Deaf-Oral School

Miss Lois Kramer of the Evangelical Church writes about her work in connection with the Japan Deaf-Oral school in Tokyo. She has been with this work since April 1920 and is connected with the Ushigome Evangelical Church plant, being fairly well equipped and having an annual budget of Y.6400.00. The student body numbers 52. Thirty-two are old enough to attend the Sunday School and are therefore under Christian instruction. The attainment of Government recognition and definite prospects of a school building in the near future are two outstanding facts of the work of the past year. The Christians are interested in the work.

Mrs. Reischauer's Work

Mention should be made of the interest and work

of Mrs. Dr. A. K. Reischauer in behalf of the Deaf children. This work grew out of the development in their own beautiful child who as a sufferer from a child's disease was left in an American School for the Deaf. If such things are possible in America why not in Japan? and the answer was the starting of work in behalf of this class of physical sufferers. The Reischauers are in America on furlough so that we have not first hand material before us.

PRISONERS

Mr. Shumpei Homma

Mr. Shumpei Homma stands out as the "Man of God" working for prisoners. His three requirements when choosing his wife show his quality, 1st, no education, (he wanted to teach her), 2nd, not a beautiful of face (he wanted the love of God to shine in word and deed) 3rd, no money or position in society. He found her and the fact that she could praise God when an exprisoner cut and seared her face proved she was worthy of her wonderful husband and a worthy companion in his redemptive work.

Miss Caroline MacDonald's Work

Miss MacDonald's life of the "Gentleman in Prison" has set forth her good work; and the fact that another converted prisoner on the expiration of his term is to become her substitute while she is on furlough, sets forth the possibilities of recreated men.

Salvation Army's Osaka Exprisoners' Home

Mr. Nakane of the Osaka Salvation Army Prisoners and Laborers Home writes enthusiastically about his

work. While he has been in Osaka only ten years, i.e. since the work started there, he has been in this work for twenty years and speaks for a cause to which he has devoted his life. The equipment is meager and the financial budget not large, all of which is raised by the army. In ten years they have received 3,000 prisoners and helped many of them to a new start. There are from twenty to thirty of the men living in the home, of whom 15 and 20 are exprisoners. With these they have general and special contacts while in the home and they have about ten confessions of Christ a year. The lack of Funds has kept them back in any forward or outstanding work during the year but it is appealing to the workers and they feel blessed of God in the work.

Salvation Army's Tokyo Home for Exprisoners

Mr. Takamatsu of the Tokyo Salvation Army Exprisoners Home writes about his work as follows: The Tokyo home was established about 29 years ago but he himself has been in the work only 11 years. They have 3 full time workers and room for 40 inmates. The financial budget is 3,000.00 a year. They have about 20 prisoners in the home at a time, and receive about 400 during the year. They have special contacts with those in the home and a general contact with other prisoners when they go to preach, twice a month, in the prison. They are happy to report about fifty decisions for Christ a year and find the work is more and more appealing to them. The increase in unemployment and the increase in petty crimes have caused them much labor, but the fact that the government is seeking to try the Patrol system for first offences, and the wonderful development of

the work of the Juvenile Court both bring great encouragement.

The victorious joy of the spiritually cleansed leper, the blind with a spiritual vision, the new life of the released prisoner as he turns to make himself a productive member of society, all testify to the power of Christ in fulfilling ancient prophecy!

PART VIII

OBITUARIES

Rev. W. E. Towson

Miss Barrows

Miss Martha Jane Barrows was called to the higher service from Claremont, California, on March 13, 1925. In another twelve-month it would have been fifty years since she came to Kobe, then hardly more than a "fishing village," to enter the school and evangelistic work to which she has devoted her life.

Miss Barrows was born in Vermont, July 26, 1841, and her girlhood and early womanhood were spent in that state, except for a few years at Mount Holyoke. The traditions of fine strong Christian character implied in these statements about her early life were thoroughly carried out in later years.

While she lived up to her name in practical ability and efficient service, she possessed also a depth of spiritual life that gave her a rare spiritual influence. Even strangers looking into her face were attracted by the Christ-spirit reflected there, and the story is told of a man on his way to commit suicide having been arrested and brought to Christ through watching the expression of her face.

Yet she was very human and very dependent upon the appreciation of her friends. The celebration of her eightieth birthday by her mission in Karuizawa,

and the ovation of her Japanese friends in Kobe during the last weeks before she left Japan in November 1924, were a great delight to her.

Though we sometimes regret her leaving Kobe so short a time before her death, and wish she might have remained to the last among her old friends here, we cannot help rejoicing that she could so thoroughly enjoy the many expressions of appreciation which might otherwise have been delayed too long to reach her.

When Miss Barrows first came to Kobe it was to the Kobe Jogakuin, then known as Kobe Eiwa Jo Gakko, or Kobe Home. She remained there four years, acquiring the language, as was then the custom with few books and untrained teachers, while taking up as rapidly as possible school duties. Even during the first year she had the joy of knowing that she had been instrumental in leading at least two people to Christ.

A serious break in health threatened to end her service in Japan, but her determined courage so seconded the efforts of her physician that after a few months she was able to join her cousin Miss Julia Dudley in starting the first training school for Bible women in this country.

From that time, except for an interval when Miss Dudley's furlough and an emergency calling Miss Barrows back for a time to the girls' school made its discontinuance necessary, the Women's Evangelistic School was the center of her life and work, and no better monument could be desired.

For years she, as well as Miss Dudley, and Miss Talcott who joined them later, spent several weeks

each spring and fall in touring among the churches, visiting and encouraging their graduates, and doing personal work among the women of Central Japan.

While at home Miss Barrows, besides doing her share of the school work and making a home which was a haven of rest to hundreds of weary men and women, had always her regular Bible classes and meetings for women in the Kobe Church and in one or two outstations.

It had been her hope to end her earthly life in the house which for more than forty years had been home to her, but an invitation from her long-time friend and colleague, Miss Gertrude Cozad, to spend her last days with her in Claremont, was accepted after careful consideration, and the last few weeks before her final illness were passed happily in a home where she was the one to be considered and cared for instead of being the care-taker, ever thinking of the needs of those about her.

Her worn body was laid to rest, as she had hoped, in San Diego, by the side of her much-loved sister. The funeral rites were a beautiful celebration of the triumph of one who has exchanged earth for the larger, fuller, perfect service with our common Lord."

Louiss Vergilia Bolliger

Louise Vergilia Bolliger was born in Wilkesbarre, Pennsylvania, Oct. 6, 1900 and died in Sendai, Japan, Feb. 19, 1925. She was the second daughter of Theodore and Elisabeth Bolliger, her father being a pastor in the Reformed Church in the United States.

She was educated in the public schools of Canton, Ohio. After graduation from the Canton High School she entered the School of Music of the University of Wisconsin at Madison. After a year in the School of Music she entered the School of Liberal Arts of the same University, from which course she was graduated with high honors in June, 1924.

In response to an urgent request from Miyagi College for more American teachers, she was sent to Japan by the Board of Foreign Missions of the Reformed Church in September, 1924, and began work in the Music and the English departments. She lived with her sister, Miss Bolliger, who had come to Japan two years before. Her ability as teacher and as musician at once commanded the respect of her students, while her character and her devotion won their love. She gave her talents and herself freely and gladly, whether entertaining groups of students in her home, teaching her classes, accompanying choruses and solo singers, or playing for religious services.

Early in January she had an attack of flu, from which she apparently recovered. Early in February, however, she became ill again. Pneumonia developed suddenly, and she passed away just before midnight, February nineteenth.

To her father, her mother, her two sisters and her brother, the Japan Mission of the Reformed Church and Miyagi College extend deepest sympathy. This generation of students will not forget the young teacher who taught them so carefully and so patiently, and who has entered now before them into the Holy City.

Benjamin Chappell

The subject of this sketch, Benjamin Chappell, D. D., was born in Charlottetown, Prince Edward Island, Canada, April 3, 1852. When he was five years old, his father died and he had early to find ways to support himself. He felt that his mother was one of the best women that ever lived. He went to school in youth and when fourteen became a clerk in a book and stationery store. Here he gained a liking for books that never left him. At the age of seventeen, by the aid of the husband of his elder sister, Principal of the County Academy, Amherst, Nova Scotia, he went to prepare for college and was able to enter the University of Mount Allison, in 1870. In three years, instead of four, he was able to graduate in May 1874. From his Alma Mater, in the later years, he received the M. A. and D. D. degrees. His first post-graduate work was as Principal of the Academy, at Dorchester, N. B. In 1874, he was received as a probationer in the New Brunswick and Prince. On June 20, 1877, returning from a District Meeting, he found that St. John, a city of 40,000, in which he then lived, had been almost entirely burned, 30,000 being homeless, and with them himself, all his earthly substance, except clothes he had on, having been consumed. He said that the one thing he most dreaded to lose was the illustrated Bible, with the family register, which his great-grandfather, Benjamin Chappel, brought with him from England. This great-grandfather was converted under Mr. John Wesley, in Bristol, and was the first English Church Warden and the first Methodist in Prince Edward Island.

He was ordained at Frederickton and was sent to

another of the St. John Churches, one of the oldest in the city and the largest in its membership. A call having been made for an unmarried, ordained man for British Columbia and there being no reason why he should not respond, he was accepted as missionary to the then far away West Coast. There being no railway across Canada, he reached Victoria, B. C., via San Francisco. He had for his circuit all the land from the Fraser River to the Rockies, and from the 49th parallel, separating Canada from the U. S., to the North Pole. The country was then filling with intelligent, forward looking people from the east. Here Mr. Chappell was a builder of the new empire. Vancouver had scarce begun to be heard of. Around him he was able to gather men of character and prominence, who soon became leaders among the Canadian people.

Dr. C. S. Eby returned from Japan, representing in glowing terms the chance then opening in Japan for a man to teach English, support himself, and plant the Kingdom, citing Dr. George Cochrane and Dr. David McDonald. Attracted by the vision, Mr. Chappell came to Japan and in the SS. Batavia with him, came Miss J. S. Blackmore and Miss E. C. Hart of the Canadian Mission. On landing at Yokohama, Mr. Chappell was met at the steamer by J. S. Spencer and J. W. Wadman of the M. E. Mission. As the Mission was then in session at Aoyama, Aug. 27, 1889, Mr. Chappell received an invitation to join that Mission in work in Japan, and did so, becoming a member July 13, 1890.

On June 30, 1890, Mr. Chappell united in marriage with Miss Mary J. Holbrook of the M. E. Mission, who herself entered into rest, June 10, 1912. Of

this union were born three daughters, Mary, Constance and Jean. All three of these noble women are following in the footsteps of their faithful parents, and are giving their cultured strength to the elevation of the womanhood of Japan.

Dr Chappell retired from the Mission in 1918, on account of failing health, but rallying somewhat, in the bracing atmosphere of the home land, returned to Japan and has since served as a retired missionary, at Aoyama Gakuin, until his translation on April 24, 1925. Only quite recently, he led the college chapel exercises and then intimated that it might be his last time. He attended the weekly prayer meeting on Wednesday night the 23rd and spoke feelingly. About 11 a. m. on the 24th, when entering the house, he sank and became unconscious. Aid was given him, but he did not rally, and at about five o'clock ceased to live here but continues to live above. On April 26th his remains were laid besides those of his wife, at the Aoyama Cemetery, but his memory lives in the minds and hearts of many, many students and friends of all denominations.

Dr. Chappell was a Gospel preacher, who always bore a message for the soul. He was scholarly, sympathetic, cordial, winsome. To this writer one of his thoughtful students said; "We admire the other teachers for their scholarly attainments, but we love Dr. Chappell, one cannot help it, he is such a good man."

Rev. Chas. E. Cowman

Rev. Chas. E. Cowman was a native of the State of Iowa, being born at Afton. In his twenty-first

year he was married to Miss Lettie B. Bird and soon after moved to Chicago,, where he entered the service of the Western Union Telegraph Co.

Until the time of their going to Chicago neither Rev. Cowman nor his wife were professed Christians, but soon afterward Mrs. Cowman was led to accept Christ by a converted opera singer whom she went to hear sing. Immediately she told of her newfound joy to her husband and influenced him to become a Christian.

At once Mr. Cowman became a soul winner, and soon from among the hundreds of men employed in his office there were seventy-five newly born converts, the first being none other than Rev. E. A. Kilbourne, his close associate in the work of these years. Mr. Cowman was a passionate lover of the Word of God and his life was so possessed by the Holy Spirit that he was as shining light to those who met him.

It was not long after his conversion, while attending Moody Bible Institute, with Rev. E. A. Kilbourne, that he met Rev. Juji Nakada who had come to Chicago to study in the Institute. Through Rev. Nakada Mr. Cowman became interested in Japan and the salvation of her people. Finally he felt the call of God to go as missionary, and as his life had previously been consecrated to God, he immediately responded to the call. His spiritual biography up to his departure for the Orient is told briefly on the fly-leaf of his Bible: Chas. E. Cowman, born March 13, 1868; born again December 1893; sanctified December 1894; called to preach, September 1, 1897; called to Japan August 11, 1900; sailed for Japan February 1, 1901.

Mr. Cowman was possessed with a passion for souls. He saw the millions of Japan and of the Orient lost without God, and was moved by a conviction that Christ was their only hope of salvation. The question that presented itself to his mind for an answer was, "How to reach the masses' with Christ." He felt inadequate to the task himself, and the only solution to the question in his mind was a trained, Spirit-filled, native ministry, which need could only be met by a Bible Institute, manned by Holy Ghost-baptised teachers. One of his favorite verses was 'Except a corn of wheat fall into the ground and die it abideth alone, but if it die it bringeth forth much fruit.' Of this verse his life was an illustration; from the one sowed grain has sprung a harvest of a thousand-fold. The two Bible Training Institutes, in Tokyo, Japan and Seoul, Korea, where more than seven hundred native preachers have been trained to preach the Word; the one hundred Holiness Churches scattered throughout Japan; the forty churches in Korea; the Great Village Campaign which placed a printed message of the Gospel in ten million three hundred thousand homes of the Japanese Empire, from Hokkaido to the Loo Choo Islands; are but part of the fruitage of his life.

In the midst of a great missionary campaign in 1917 he was suddenly stricken with valvular heart trouble and his suffering from that time was indescribable. He passed to his reward September 25, 1924, at Los Angeles, California, where he was buried. He could truly say, with Paul, "I have fought a good fight, I have finished my course, I have kept the faith."

Mary Bice Davis

Mrs. Davis came to Japan in January, 1890 as a member of the Southern Methodist Mission. She died in her native country, Sonoma, California, on her 59th birthday, October 8th, 1924. She was one of the pioneers of her Mission having a part in the establishing of some of its most important work. She showed an aptness for a strange and difficult tongue such as the Japanese language is. Her intellectual gifts were far above the ordinary. She soon exhibited excellent executive ability and was placed in positions calling for leadership and administrative gifts. She was happily married in May 1893 to Rev. W. A. Davis, an esteemed member of the Mission. Three children, all sons, were born to this union, the eldest dying in early childhood. To the mother in precarious health, this was a terrible blow. She became the subject of serious affliction and suffered much. Her own physical condition and that of one of their sons necessitated their return to California seven or eight years ago. During these years, Mr. and Mrs. Davis rendered most valuable service among the Japanese in California, both of them holding firm their purpose in spite of being missionaries to the Japanese, whether in their homeland, or in America. Her iron will and unconquerable spirit kept her going when it seemed she could endure no longer. Her joy and crown was having a part in the missionary movement. On the stone that marks her last resting place, in the cemetery, at Healdsburg, are the words "A missionary to Japan."

Her former pastor wrote of her, "The end was glorious. For a long time she lived always expecting

the call of her Lord. Feeling that she needed a vacation, she went to Healdsburg to spend the day. As she sat at the table of a relative she exclaimed:—'I am ready to go, but I want you to know I am a sinner saved by grace'. They requested her to ask the blessing. As she finished her head fell forward and she was at rest. Tender and gentle in her womanly spirit, she sorrowed for all who wept. Unselfish in her nature, she extended a helping hand to all who called. The combination of a woman's intuition and a logician's mentality made her a rare personality. She knew what sacrifice meant. She faced Gethsemane without flinching. She was of such stuff as martyrs are made of. Loyal as wife, wise as mother, true as friend, consecrated as missionary, she will await in glory the reunion of her devoted family".

Marshall Richard Gaines

There died at New Brighton, Islands, N.Y., on June 16, 1924, a Christian gentleman of the old school, Reverend Marshall Richard Gaines. He was born November 15 1839, in Granby, Connecticut, the son of a farmer.. By his own efforts he put himself through Williston Seminary (1860), Yale College (1865), and Yale Divinity School (1874). In 1868 he married Louis Walker, a graduate of Mount Holyoke, and a woman of marked intellectuality and character who shared his life in every true sense until her death in 1924.

He was bent a scientist, and became known among a wide circle of collectors for his accurate know-

ledge and valuable collections in various branches of natural history. He was all his life a teacher, having arught in his young manhood in the Hartford High School, Olivet College and other well know schools. In 1884, while Principal of Kimball Union Academy, he decided to answer the call of the American Board of Commissioners for Foreign Missions for a teacher of science to go to the Doshisha University, Kyoto, Japan. It was then that he was ordained. From that time until his retirement owing to ill health in 1909, he was a missionary. His term of service in Japan was five years. His longest servie was as President of Tillotson College, Austin, Texas,—a school for negroes conducted by the American Missionary Association.

His nature was m dest to the point of diffidence, or he would have been better known for his learning. His character he could not hide. His life aws ordered with the profound intent of following the Master's will. He crowned a life of service by a death that was a benediction. Through the Valley of the Shadow he held, almost visibly, the hand of the wife who had gone before him, saying of her what may now be said of both: "They looked unto Him and were radiant, and their faces shall never be confounded."

Miss Mary E. Laning

Mary E. Laning was born in New York State on the 6th of May, 1857, and she was therefore 67 years old at the time of her death. She first came to Japan in a somewhat different capacity from that in which most missionaries arrive. The death of Mrs. Laning,

wife of Dr. Henry Laning, founder and for many years head of St. Barnbas' Hospital, Osaka, left Dr. Laning with two small children. In his perplexity as to what to do he turned to his niece, Miss Mary Laning, and she came to care for the children and to make a home for the bereaved father. That she succeeded in this difficult task is attested by the affection with which she was regarded by her young charges, now Dr. George Laning, of Detroit, Michigan, his brother, Richard, and his sister Serena.

When the children had grown up and no longer needed her care she came back to this country as a missionary and was located in Wakayama City where she stayed for several years, later moving to Nara, in which city she remained until her death, which occurred Jan. 22 1925.

Miss Laning was not a trained worker either along evangelistic or special social service work of any kind. Sometimes she seemed to feel this lack keenly, and no one realized her limitations in every way better than she did, but she had one characteristic which after all is more essential than technical training, the spirit of self-sacrifice and love, and she was retiring almost to the point of timidity. She never even thought of herself. There are many people whose self-effacement seems to be a voluntary act, not necessarily unwilling, but a real act of volition in the case of Miss Laning it seemed entirely involuntary, so much so that when her friends thought they ought to 'stand up for her' and not let her be imposed upon in this way or that, she never even seemed to know that she was being imposed upon; she was truly one who had denied herself and followed the Master.

Her circle of friends was not very wide either among foreigners or Japanese, but she is sadly missed by those who old know her. The writer has attended many funerals here in Japan and has seen weeping, but never till that day, when Miss Laning lay in her coffin in the little Nara Church, has he ever seen so many men, strong grown men, weep as they did there. All reserve and self-control passed away as they could ever hope to see of her again in this life would be the stone above her grave in the Nara Cemetery, where she lies on the side of that beautiful hill looking out over the plain, in God's Acre, close beside her friend and predecessor in the Nara work, Miss Kendall.

Mrs. J. T. Meyers

Mary Susann Brooks was born in Baltimore Md. in 1867, was converted and joined Calvary Methodist Church South in 1887. A most faithful attendant on all services, a tither from early days, she gave of time, service, and means during all of her thirty-nine years of active membership in the church.

She was married in 1893 to Rev. J. T. Meyers and came immediately to Japan. After waiting ten weeks in Kobe for a passport they were appointed to Tadotsu where Dr. J. W. Lambuth had recently dedicated a new church. Never having been away from home, the first few months in this lonely place where there were no others of European race, were a terrible trial to her, as she suffered keenly from homesickness. At the same time she was giving her best to the Japanese women, spending hours

with them though neither understood the language of the other. She carried this trial to God in prayer, as she did many others, and obtained a glorious victory over her homesickness.

After two and a half years in Matsuyama, the family were sent to open Methodist work in Kyoto. Here the only available residence was part of a Japanese Inn, but in her hands it speedily became a home. Osaka, Hiroshima, and Ashiya were also fields of labor.

Mrs. Meyers was most unselfish in thought and deed, and that, and her very fine natural ability, coupled with unswerving faith in God and devotion to his service made her an exceedingly good missionary, though she would never consent to be called by that name saying she was "only a missionary's wife." But she did the work whatever the name, and many Japanese bless her for her unselfish and capable ministrations.

She was constantly on the lookout to serve the young who were in Japan without homes of their own. Keeping her own homes spotlessly clean and well managed she could not tolerate the least untidiness in the places of worship with which she had connection.

Even while her children were small Mrs. Meyers found many ways to participate in the work. Her longest service in one place was in Hiroshima where she was a vital part of all her mission's activities. After her third furlough, she was located in Ashiya and she put her energetic efforts into getting a church for that place. A beautiful chapel and kindergarten with residence attached for the teachers was built—the result of her individual effort, and it was a constant joy to her. Here she worked gladly until overtaken by a deadly fatigue which was thought to be the result

of too much energy expended, but which proved to be the result of nephritis.

On the doctor's advice she left Japan in January, reaching Baltimore in February. She immediately went into a hospital where every thing possible was done for her, but after three weeks with her children, two little grand-children, and her old friends she quietly and peacefully fell asleep on March fifth.

After a beautiful and impressive funeral service at St. Jone's church, Baltimore she was laid to rest in the family graveyard in Shrewsbury, Pa., the first of the fourth generation.

Beside her husband Mrs. Meyers left five children, Charles W. of the Standard Oil Co. in Kobe, Blanche, now Mrs. Frank Wilhelm, James F., Ruth and Theodore, all of Baltimore.

The world is better for her unselfish, wholesome, consecrated life, and Japan for her thirty-two years of service. The earthly life of one of God's faithful servants has ended and she has surely had an abundant entrance into the Father's Home. We grieve for her, but we shall meet her again as she welcomes us Home, and we thank God for her beautiful, helpful life among us.

The Rev. Paul Franklin Schaffner

The Rev. Paul Franklin Schaffner was born in Hummelstown, Pa., August 31st, 1889. He was a member of the Reformed Church of that place, having been baptized in infancy and later received into full membership by the rite of confirmation.

He received the regular course of instruction in

the public and high schools of Hummelstown. In 1912 he received the degree of Bachelor of Arts from Franklin and Marshall College at Lancaster, Pa., and was graduated from the Theological Seminary of the Reformed Church at Lancaster in 1915 with the degree of B. D. During his seminary course he spent one summer as minister in a congregation in Tipton, Iowa.

Before coming to Japan Mr. Schaffner was ordained to the ministry by the Rev. D. B. Schneder, D. D. Arriving in Japan in September, 1915, he spent two years in the study of the Japanese language in the Language School in Tokyo. In September, 1917, he took up evangelistic work in Wakamatsu City, Fukushima Prefecture. Then as Treasurer of the Japan Mission of the Reformed Church in the United States he lived in Sendai from October, 1918, to December, 1919, after which he returned to his regular work in Wakamatsu.

During his recent furlough in America Mr. Schaffner received the Master's Degree from the School of Religious Education of Boston University. During this time he was asked by the authorities of the School of Religious Education in Lynn, Mass., to take some of the classes of the well-known Prof. Warmingham.

Returning to Japan in October, 1924, he resumed his work in Wakamatsu. About the middle of March, 1925, he was afflicted with acute diabetes, which developed into meningitis. He passed away on March 29th.

To know Mr. Schaffner was to love him and to want to emulate his constantly courteous, generous and Christlike spirit.

Besides Mrs. Schaffner and their three children Mr. Schaffner is survived by his father, Mr. Franklin J. Schaffner; his sister, Mrs. J. P. Diefenderfer, Mrs. Russel Stoner, and Caroline; and his brother Herbert.

J. H. Scott

Mr. Scott who died at Port Said, Egypt, on the 13th of January, 1925 was one of the old Guard of the Baptist Mission. On his 40th birthday he arrived in Japan to begin his missionary career. After thirty two years of faithful service an enening time of rest came, and accompanied by Mrs. Scott, he sailed for home last October. They went by way of the Ports, expecting to spend Christmas in the home of Mr. Scott's oldest son, Harold, who, after serving with distinction as an officer in the French Army during the war, had resumed his work as a professor in Robert's College, Constantinople. Ora, the daughter, was also coming with her husband to spend a year in the old city by the Bosphorus, and there was the happy anticipation of one of those joyful reunions which mean so much to long severed and far scattered missionary families.

But it was not to be. Mr. Scott, of whom the Japanese said "Nakanaka sono hito wa inkyo suru mono de wa nai" received, at Port Said, the Master's call, and was promoted to higher service. He has left behind him many warm friends in Japan, for he was a missionary who gave himself without stint or reserve to the service of the Japanese. One of the things that characterised him was his indefatigable energy. In season and out of season he was at work,

teaching, preaching and visiting. Even when he had reached the age of three score and ten, he was still carrying on his work with a vigor that astonished Japanese colleagues and friends who believed in the "inkyō" theory.

There are some missionaries able to stay long enough in one place to enable them to strike their roots very deep and make their influence felt in the community. Mr. Scott belonged to that band. From the first to the last, Osaka was his station. In the great manufacturing city he came to be one of the familiar figures. Everyone seemed to know him as he rode swiftly along on his old wheel. And when he went by electric car, his face was his ticket, and he hardly ever needed to show his much prized pass which the city authorities gave to all their venerable missionaries. As we have come to associate the names of the Pettees with Okayama, the Hails with Wakayama, and the Bickels with the Inland Sea, so will the Baptist Mission associate the Scotts with Osaka.

Mr. Scott was twice married and both the first Mrs. Scott and second were true helpmeets for him. Their home was always open and very often was it filled. In the early days, when there were no church buildings, and in later days also, when they followed the city's overflowing population to Chikko and lived among the pioneer settlers, their home took the place of the Church.

Sunday Schools overflowed into it, church workers grew up in it. Mothers seeking advice about their children, students looking for a chance to talk English, genuine enquirers from the Kogisho—all found

their way to the home of this family. And the larger the number that came the greater was the joy of the Scotts, for they were genuinely interested in men and women.

In the child and the student and the stranger, as well as in the inquirer, Mr. Scott saw an opportunity before him.

Miss Mabel K. Seeds

Miss Seeds arrived in Japan, Feb. 18, 1902, and was engaged in the work of the Woman's Foreign Missionary Society in Japan until her final return to her home in Delaware, Ohio, March 28, 1914.

Miss Seeds was born in Shadeville, Ohio, April 2, 1869, and passed from her Delaware home to the heavenly reward, on December 17, 1924.

Her sister, Miss Leonora M. Seeds, had been in Japan some years when Miss Mabel arrived. Both these estimable women were the gift of Ohio Wesleyan University to the work in Japan. In both cases, their devotion to the foreign missionary idea may be traced to their mother, Mrs. Mary H. Seeds, whose record of service to the Kingdom is widely known. Mr. Robert L. Seeds, of Columbus, Ohio, is a brother of the deceased.

"A desire completely to consecrate my life to God's service, and the promptings of the Holy Spirit, as well as the great need of workers in Christless lands, all combined, led me to give myself to the Church as a missionary," is the noble consecration put into her own words.

Miss Mable found her Savior in 1882; at the Lancaster, Ohio, Camp-ground; but she regarded the time of her full consecration as reached at St. Paul's M. E. Church, Delaware, Ohio, in 1883, before her entrance upon University work. Born and reared in a Christian home, she was able to say: "I always was a Christian;" but the time of definite personal surrender to Christ fixed her life for His particular service.

Her service in Japan was rendered chiefly at Fukuoka Jo Gakko, Fukuoka, and at the Aoyama Jo Gakuin. Her most distinguished service was rendered as a Bible teacher in her home town, Delaware, Ohio. She was sought out as friend and counsellor. Her service on the plains celestial, a service for which she had long been preparing, has now begun.

Father Vories of Omi Mission

1853—1925

In the death of John Vories, on January 10th, at Ofi-Hachiman, the Omi Mission lost not only its treasurer but also the one who has been "Father" to everyone in the organization for the past eleven years.

John Vories was born seventy-two years ago in St. Joseph, Missouri, the son of Judge Henry M. Vories, of the Supreme Court, and Laura Cake Vories. He was educated in the public schools of St. Joseph and in a private Commercial School, and went to Leavenworth, Kansas, when about twenty to begin his business career. In Leavenworth, he joined the First Presbyterian Church and was librarian of its Sunday

School, where he met Julia E. Merrell, who was a teacher in the same school. They were married in July 1879. Their two sons, Wm. Merrell Vories and John Vories, Jr., were born in October 1880, and June 1882 respectively.

Mr. Vories always took an active part in church work as a layman. During his years in Flagstaff, Arizona, he was a prime mover in organizing a church, in which he was the first treasurer and most liberal contributor, one of the two first elders, and for a time acted as superintendent of the Sunday School. Later, in the great Central Presbyterian Church of Denver he was a deacon for many years.

Paster Takahashi, of Omi-Hachiman Church, in his funeral sermon, paid a notable tribute to Mr. Vories, as an ideal example of the high calling of "Father," Everyone in the Omi Mission called him "Father," and many of the town people also did. But his chief claim to the title lay in his life-long practice of submerging himself and all his interests to the one purpose of raising the sons whom God had entrusted to him for useful servants of Society. No greater life career is possible; but it is a more difficult and a rarer course than the achieving of personal prominence while neglecting one's family!

John Vories was a business man, in Leavenworth fourteen years; in Flagstaff, Arizona, eight years; in Denver, Colorado, ten years, and in Glenwood Springs, Colorado, eight years,—before he came to Japan, in the spring of 1914, to become treasurer of the Omi mission. He was not a public speaker by nature, and he came to Japan too late in life to learn the language, but he was very positive in his convictions

and principles, and his life of singleness of purpose, integrity, pure living and unselfishness, exerted a profound influence wherever he went; surprisingly so in interior Japan.

His friendship with the children of Omi-Hachiman was remarkable. All the little tots ran out to take his hands whenever he walked along the streets. His influence upon the young men, in athletics, in clean living, and in devotion to duty was marked. And since his death we are discovering unsuspected influences among the older people of the town and province. His funeral was a triumph of faith and Christian love. His strenuous labors for the material upbuilding of the Omi Mission may be stayed by his sudden call to the Heavenly Home, but it seems as if his siritual service is just beginning.

Although seldom heard in public address, he was a true missionary of Jesus Christ, whose demonstration of Christianity in everyday life was more potent than argument. The unspoken message of his life might be said to be, "Go thou and do likewise." By so much as it is harder to show others how to be Christian than to tell them, may we value the Missionary service of Father Vories of Omi Mission.

BEATRICE MARGARETTA WANSEY MISSIONARY IN JAPAN

Beatrice M. Nottidge was born in London on May 1st 1870, and as a young girl benefitted by the ministry of the late Rev. Prebendary E. A. Stuart who at one time was President of the Scripture Union. Taking up Sunday School work, first in his parish and after-

wards deaconess work at Great Yarmouth, she came to be accepted as a candidate for missionary service, and went into training at 'The Olives,' where she also obtained hospital training. Being accepted for service in Japan by the Church Missionary Society she did valuable missionary work in Kiushiu, both at Oita and Nagasaki. She had a fearless and happy disposition and was one of the pioneers of Church work at Oita. After her first five years term of service in Japan she went back to England for her furlough, returning to Japan in 1903 where she continued her missionary life for the next ten years.

In 1904 she married Rev. H. R. Wansey who had come out to Nagasaki the previous year as a C. M. S. missionary, and they spent the next two years together at Kagoshima where encouraging Church work was undertaken.

The Rev. H. R. and Mrs. Wansey then moved to Nikko after their first son had been born at Karuizawa in the summer of 1906. The Ashio Mission for Miners was begun in this year and has been successfully carried on ever since. Six other missionary centres were also opened during the following six years and much pioneer work through preaching, printing and Bible distribution was accomplished.

After the birth of her children Mrs. Wansey's chief work was with them, but her good influence left its mark on many a Japanese also for whom she prayed and labored. No event was too small for her prayers. She was preeminently a woman of great faith and persistent prayer. Triumphant faith carried her through many a trial under which far stronger women would have succumbed. She was most un-

selfish, spending her whole strength for her five children.

When her eldest son Paul was seven years old, the need of education for him and for her four other children necessitated a return to England, which was accomplished at the end of the year 1913. She lived to see her children brought up in the fear and service of the Lord, and passed on to her eternal reward in January 1924. Prayerful and self-denying to the end, she fought the good fight of faith and laid hold on eternal life. She was buried in the country churchyard of Imber, Wiltshire, where as the vicar's wife, she had lived and done what she could for her Lord and Master. The following words are carved on the stones that surround her grave:—

“Beatrice Margareta Wansey, for 15 years a Missionary in Japan; wife of Rev. H. R. Wansey, Vicar of Imber. ‘Life’s race well run: Life’s work well done: Life’s crown well won.’ In gloriam. January 24th 1924.”

FORMOSA

FORMER

CHAPTER I.
CANADIAN PRESBYTERIAN MISSION,
1924

Rev. Duncan MacLeod
Historical Sketch

The North Formosa Mission was founded by Dr. G. L. MacKay in 1872. For nearly thirty years he carried on his work with not more than one worker at one time. His only colleague-and-successor was Dr. William Gauld, who with his wife, arrived in 1892. Dr. Gauld gave nearly thirty-two years of service to the Mission. Both these devoted missionaries, after giving their lives for the establishment of the kingdom of God in Formosa were laid to rest in the field of their labors.

Institutions

At present the institutions consist of a Middle School for boys, a Girls' School, with Public and High School departments, and a Women's Bible School, all situated in Tamsui. In Taihoku there are three institutions, viz. the MacKay-Memorial-Hospital, the Theological College, and a Kindergarten School. The last mentioned has just recently been established.

Staff

The staff consists of twelve lady missionaries,

appointed by the W.M.S. (including a lady doctor), five ordained missionaries. Altogether, including doctors and teachers, and evangelists, with their wives, there are twenty missionaries on the staff.

During the year 1924 the evangelistic work was seriously handicapped. Owing to the necessity of keeping already established institutions sufficiently staffed, our ordained missionaries were forced to confine their efforts to Middle School, and Theological College work. Some had to return to Canada on account of ill-health.

The Mission had several trying experiences during the year, such as the financial stringency created by present conditions in Canada, lack of missionary evangelists for rural and aggressive evangelism, as well as two severe typhoons, which did considerable damage to Mission property and to chapels.

Notwithstanding these grave difficulties we may safely call 1924 a red-letter year in the history of our Mission. Never before have we had in one year such large reinforcements. We were remembered in the most vital way that help could come. Dr. and Mrs. Gushue Taylor arrived in January. We did not receive strangers, but old friends, for they had given a term of six and a half years to the South Mission. They have the language of the people, and Mrs. Taylor is a trained nurse. Thus they have come to us specially equipped for the opening of the MacKay-Memorial-Hospital.

Mr. and Mrs. Coates returned from Japan, where they were studying Japanese. Mr. Coates is now teaching part time in the Middle School, while continuing the study of the Formosan Language, the Amoy dialect.

The return of Mrs. Gauld with her two daughters, Miss Greta Gauld, and Dr. Flora Gauld, gave unusual pleasure to their fellow-missionaries. For many years they were separated from their parents, having left the island when very young. They are now back on the field after years of preparation for missionary service in the hospital.

In the fall of the year Mr. and Mrs. MacMillan and Miss Annie Senior reached Formosa. Mr. MacMillan is to be engaged in Middle School work, and Miss Senior is a trained nurse and has hospital work in view.

STATION REPORTS

Tamsui

Middle School

The number of public schools has been rapidly increasing the Formosa. About forty-nine per cent of the boys of Formosa are in public schools. Thus every year an increasing number is seeking entrance to our Middle School. Last spring over two hundred boys tried the entrance examination.

A new middle school building is nearing completion. Situated in the highest spot in Tamsui, and visible for miles in every direction, the building commands a panorama of ocean, river, mountains and country-side.

In the past it has been difficult to secure teachers, but this year we not only have a complete staff, but it is composed of members who are entirely sympathetic with the Christian aim of the school. All the teachers but one are baptized Christians. Mr. G. W.

MacKay, son of the founder of the Mission, is the principal of the school.

Girls' School

The enrollment of the School for 1924 was 83. In the spiring seven girls graduated from the High School Department. During the year four girls united with the Church, so that now all but two of the higher classes are professing Christians. A commodious gymnasium is now under construction. It is seventy-nine feet long by forty feet wide, with a gallery at one end, and a platform and dressing room at the other. About Y.6,000.00 were raised among the more wealthy Chinese Formosans.

Mis Kinney and Miss Clazie gave their whole time to the school.

Women's Bible School

The number in attendance during the year was forty. Two completed the two years course in March, and one in June. Almost all the pupils were unmarried young women, who were too old to enter public schools. Though only a few go out as Bible women on account of their youth, yet the Christian atmosphere has its influence on their characters, and the most of them return to their own homes and villages more fully equipped to do Christian service.

TAIHOKU STATION

Theological College

At the end of March six students graduated, four of whom are now preaching in chapels, and one is

assisting in the hospital. Sixteen students were in attendance throughout the year.

Several years ago the Synod of Formosa decided that the two colleges north and south unite in Taihoku, the capital of the island. Owing to the scarcity of the missionaries in the South Mission the union has not yet been consummated. This year the North Mission Council, with the consent of the presbytery, decided to unite in the south. The students and two of the teachers are going with them. This action may hasten the union of the two colleges.

Mr. MacLeod has been in charge of the college, besides having the pastoral supervision of the most of the out-stations not under the supervision of native pastors.

Evangelistic Work among the Women

During the first part of the year Miss Elliot, trained nurse, spent some time in the south part of the field. Later on she spent several weeks on the Karenko Plain. The last part of the year was spent in the preparation for the opening of the hospital.

Miss Ackison and Miss Haig gave their whole time to evangelistic work.

At present the evangelistic work among the Formosan women is suffering seriously for lack of workers. The results of Bible Classes and house visitation are most fruitful and encouraging. It is earnestly hoped that this needy department of Women's work be speedily reinforced with new recruits.

Mrs. Gauld after her arrival in October resumed her work teaching vocal and instrumental music in the schools, and college.

MacKay Memorial Hospital

This institution has been closed for over six years. With the arrival of Dr. Gushue Taylor, and Dr. Gauld, the outlook is much brighter. A new appointee is now on the way, in the person of Dr. Donald Black, Winnipeg, Manitoba, Canada. The hospital has been renovated, and has now opened, with an enlarged foreign and native staff.

The Native Church

The real test of all missionary progress is the growth of the native Church. If it grows in strength as an evangelising agency, then there is progress, if not there is failure, even though our missionary activities give much promise of success.

There has been nothing phenomenal or sensational enough for missionary propagandism, yet several indications of life and growth may be mentioned in this report.

In the matter of providing new churches, or repairing old ones, the native Church contributed more substantially than ever before. Three congregations are preparing to call pastors, inasmuch as they are self-supporting. At present there are eight self-supporting congregations, and forty-three partially supporting stations. Most of the stations have chapels, a few have rented buildings, and with the exception of three they are supplied with preachers or pastors.

Special evangelistic meetings were held during the year in several churches. The object was the quickening of the life of the Church members. The Church in North Formosa is awakening more and more to the responsibility of evangelizing their

own people. The report on special evangelism in the heathen villages, though encouraging, revealed the fact, however, that much more could have been done had we had a missionary entirely free to supervise and push forward this important work. The twelve bands preached during 1924 in 219 villages. Nearly 20,000 heard the Gospel through this method of evangelism. This was at a cost of only Y.336.00 to the Mission Council.

Self-support has been making real progress for the last few years, The writer of this report reached Formosa in 1907. That year the total givings were a little over Y.4,000.00. Last year the total givings of the North Formosa Christians were Y.28,016.22.

Needs for 1925

F.M.B. Workers

- | | |
|---|---|
| (1) Ordained men | 5 |
| Three urgent, one for evangelistic work among Amoy speaking people, one among Hakka people, and one with business and architectural bent. | |
| (2) Medical doctor | 1 |
| (3) Literary and Sunday School worker.. | 1 |
| (4) Middle School teacher..... | 1 |

W.M.S. Workers

- | | |
|------------------------------------|---|
| (1) Normal trained teacher..... | 1 |
| (2) Music teacher | 1 |
| (3) Household Science teacher..... | 1 |
| (4) Evangelists | 7 |
| (5) Kindergarten teacher | 2 |
-

and the other, the report of the committee on the subject of the "American Medical Association's Policy on the Use of Force in the Treatment of Mental Disease." The committee has been very active in its efforts to bring about a more uniform and effective treatment of mental disease, and its report is a valuable contribution to the literature of the subject. The committee has also been very active in its efforts to bring about a more uniform and effective treatment of mental disease, and its report is a valuable contribution to the literature of the subject.

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CHAPTER II

REPORT FOR 1924

ENGLISH PRESBYTERIAN MISSION

Thomas Barclay, D.D.

The work of the Mission during the past year has gone on very much as usual. On all hands we hear of increased opportunities for work among those outside, of great willingness and even desire to hear the gospel, of the removal of prejudices against our preaching. Along with this we have to lament the continued fewness of our workers. In a nominal staff of seven ordained workers we have still three vacancies; and of the remaining four, two were on furlough during the greater part of the year.

As a result partly, not wholly, of this our statistics printed below show rather a falling off from the preceding year. New admissions number only 374, of whom 95, almost exactly one-fourth, are young people baptised in infancy and now received to Communion. In the previous years the number was 540.

We have now had about 30 years experience of Japanese rule, and can estimate to some extent the effect on our work. In many ways it has been distinctly helpful. It has insured to us entire toleration and freedom from persecution, and by the spread of general enlightenment has tended to the breakdown

of superstition. By its increased facilities for travel and intercommunication it has enabled us to get more work done by our small staff. Improved sanitation has also been a great boon. On the other hand, the coming of the Japanese Church has very much broken down the strictness of our Sabbath observance. And young men who have been through Japanese schools are airing their immature views, learned secondhand from their Japanese teachers or Japanese books, on such subjects as the Virgin birth, the sinlessness of Jesus, etc. to no profit, but to the subverting of the brethren. Also the experiment of sending some of our young men to Japan for more advanced study has not in all cases turned out the success we might have wished.

The Theological College work has gone on as usual. We have 15 students in residence and two studying in Japan. The supply is not nearly sufficient to make up our staff of preachers to what the condition of the work requires. From a worldly point of view the office is not attractive, especially to those who have already spent over Y.1,000 on a Middle School education. In view of the increased cost of living the salary given is scarcely sufficient to enable a man to dress in Western style and buy expensive books. On the other hand, the state of business makes it difficult for the Church to offer higher salaries.

Three ordinations during the year brought up our number of pastors to thirteen. These are all entirely supported by their own people, without getting any share in the grant from England towards the salaries of the preachers. This has been our practice from the beginning. We believe it to be the right way of working. It may have to some extent delayed the

rapid development of a native ministry; but it conserves the independence and Presbyterian parity of the ordained men, as over against the members of the Mission. Our relations with these pastors is good and cordial.

Middle School

This school was founded in 1885, and is now under the management of a Board, consisting of five missionaries representing the Presbyterian Church of England and five Formosans representing the Presbyterian Church of South Formosa. Except for the Tamsui Middle School, 200 miles away, there is no other Christian school for boys in this island with a population of three and a half million people. It cannot therefore be said that we in Formosa over-emphasise the educational side of our work.

Our policy has not been to develop a large school with a huge subsidy of foreign money hoping that a flourishing church might result. On the contrary the school has developed as a natural outgrowth of a church already firmly established. The church needs the school and is prepared to support it for the benefit of her sons. Though large and well-equipped Government schools are arising, we still feel the need of at least one definitely Christian institution to help in building up a Christian citizenship and a self-directing Christian church.

This is a Middle School with a four years course, and a preparatory year if necessary. We have no elementary schools; our pupils come to us from the Government public schools after an elementary course of six years. As we have not yet obtained Government recognition, a large number of our pupils leave

before graduation and go to recognised schools in Japan. For this reason we have not yet found it worth while to maintain a fifth year class.

We began the school year with a total of 202 pupils, all boarders but two, and all Formosans except one Japanese. We do not allow dayboys except for special reasons, believing that a better Christian influence can be imparted through the dormitory system. The boarding houses are under the charge of two Christian Formosan teachers of long experience.

The staff consists of thirteen teachers:—six Formosans, four Japanese and three English; but of these only eight teach full time. Five of the teachers are non-Christians. We have considerable difficulty in getting good Christian Japanese teachers with Middle school teaching certificates. If the many Christian schools in Japan cannot train up sufficient Christian teachers for their own faculties, it is hardly likely there will be a surplus of Christian teachers for Formosa and Korea. We might entice them by offering high salaries, but we are still looking for more teachers who will teach these Formosans for a worthier motive. Can our readers recommend any qualified teachers with a keen foreign missionary spirit? Formosa ought to be Japan's foreign mission field.

For qualified Japanese we have to pay fifty per cent higher than the usual scale in Japan. It seems only right that we should charge proportionally higher fees, but the educational authorities will not permit us to raise the teaching fees above forty yen a year. This is a grossly unfair handicap. It makes it extremely difficult for private institutions without large endowments to become really efficient.

With the object of improving the staff and obtaining Government recognition, (shitei) an endowment fund has been launched this year. The aim is to collect a hundred thousand yen over a period of five years. Mr. Lim Bo-seng, our head teacher, who has taken this matter in hand, has already obtained promises for thirty thousand yen.

We are not trying to obtain recognition at the cost of losing our own soul as a school. We have always held, and always will hold, that religion is an essential part of education. For this reason we give the Bible a definite and separate place on the time-table and do not smuggle it in under ethics (shushin). Also although all the other subjects are taught in Japanese, the Bible is taught in Formosan (the Amoy dialect); being the mother tongue of the pupils it is more easily understood and appeals more readily to their hearts.

In this brief report it is impossible to deal with all the activities of the school. The curriculum and general level of education is almost the same as in Japanese Middle schools. This year we have made a further step towards efficiency by introducing practical chemistry, the students doing their own experiments. There is nothing specially remarkable that we can recommend to educationists for their reference, but I am told that our school grounds compare favorably with those of some Christian schools in Japan. Here the pupils do all the gardening, every boy having a small garden plot to keep in order.

As far as spiritual results can be gauged, we have cause for thanksgiving. Forty per cent of our pupils come from Christian homes. During the past year, out of over forty applicants twenty boys were ad-

mitted to church membership, declaring their faith in Christ. Of these, eleven who came from non-Christian homes were baptised. There are various meetings held to lead these boys on to a deeper spiritual experience. Sunday school work, in which over thirty boys are engaged, affords them an opportunity for service. The school chaplain, Mr. Ng Su-beng, is the spiritual leader in the activities, and God has richly blessed his work. The third term we usually arrange a week of special evangelistic meetings and hope for some harvest from the seed sown during the year. The last meetings were taken by our senior missionary, Dr. Barclay, who was used by God to bring many boys to decide for Christ.

Girls' School

At first this School was only of elementary grade, but now it is quite changing its character, and there are now both Elementary and High School sections. By this time the Government has opened hundreds of Elementary and High Schools in Formosa so that even the children living in remote country districts are able to begin their education at 7 or 8 years of age. This means that there are fewer and fewer applicants to enter the Elementary section, but year by year more of the Government School graduates are seeking admittance to the High School section. There are also several Government High Schools for girls, but that does not affect our attendance, for many even non-Christian parents prefer to send their daughters to a Christian School because of the better discipline and higher moral training.

This year we have had over 180 pupils and of these about 80 are in full communion.

Hospital

It is well to understand first of all the conditions under which this work is carried on and the kind of people amongst whom we work. Our Hospital has 145 beds, 20 of which are in private wards; and in the larger wards there are 85 beds for men, and 40 for women. In these latter the patients pay 50 sen a day for their lodging, food, and treatment. Many are so poor that they are unable to keep up these payments for long and the Hospital has constantly a number "on charity". Out-patients are seen every afternoon and three mornings a week, the remaining three mornings being usually occupied by operations of more or less magnitude. There are two Foreign Doctors and the wife of one of these is a trained nurse; for the rest our Staff is entirely composed of Formosan Chinese. There are two House Surgeons and 6 student dispensers, two fully trained nurses and 8 nurses in training. To this number we have lately added 4 young Christian men as male nurses for the men's wards. The female nurses have nothing to do with the male patients and these have formerly been indifferently attended to by coolies.

With this Staff we treated 2668 In-patients last year and performed 1240 operations, including many under local anaesthesia, such as eye cases, and a considerable number of larger and more serious operations. As is doubtless the case in all such Hospitals in the East, a great deal of our work is amongst patients who have suffered greatly from long neglect of some urgent condition which should have had active treatment months or years before. It is not at all uncommon to have patients coming along de-

manding cure for eyes that have been blind for years, and such are often hard to convince that we are unable to help them. Many who would, otherwise, come to us at the outset of their disease, are kept from doing so by reference to their idols where they are told to wait for a more propitious time to come to the Foreign Hospital, and that time often does not arrive until there is very little hope of effecting a cure. Against this, one must admit that when they do come to Hospital they have, as a rule, a very profound faith in the ability of the Foreign Doctor! It is quite a common occurrence to hear a patient who has suffered for 3 or 4 years from some disease expressing pained surprise that he is not yet well after a brief week in the Hospital. So that we are able to record a very fair proportion of cures even amongst such unpromising patients.

There are several good Japanese Hospitals in the Island and this work of healing could be well carried on by them, so that the main justification for our being here is to be found in the Christian work which is carried on in and in connection with the Hospital. A very great proportion of our patients have never heard the Gospel message before, and, for many of them, their stay in the Hospital means entering upon a new and altogether wonderful life of trust in the Lord Jesus Christ. Twice daily the patients who are able to be up are gathered together for services in the Hospital Chapel when the Hospital Preacher, a dispenser or one of the Foreign Doctors, gives as simple an exposition of the Gospel as possible. These services are supplemented by regular visitation of the Wards, teaching the patients to read their Bibles and Hymabooks in the romanised writing and to learn by

heart verses of Scripture. Every patient who comes to the Hospital has the choice of accepting or rejecting the Saviour put before him and we are glad to know that a great many of these who accept remain true to their new-found faith on returning to their heathen homes, and are frequently the means of bringing other members of their families into the light.

A promising part of the work, which we are hoping to develop more, as time goes on, is short Medico-evangelistic trips into the country villages round. A sight of the medicine case is enough to collect a crowd as a rule and we find they are very ready indeed to listen to the message, which is so amazingly new to them. We always secure the company of the nearest preacher so that when he makes subsequent visits to the same village he is quite sure of a welcome and a hearing. In one such village lately the audience collected in the silent street at night, and as there was no street lighting the speaker, who was made visible to them by the light of a small table lamp, could not see anything much beyond the whites of eyes of his hearers! All these eyes seemed to be fixed upon him and there was a most absolute silence throughout his address, so there was no doubt as to their interest and a few questions shewed the fact that they had at least grasped some of the facts he was trying to press home.

We are greatly in need of a Foreign Nurse who can give her whole time to the work in Hospital, where there is ample scope for one who has had the best and widest training possible.

One of the most gratifying features of late years is the extent to which Sabbath school work has been

developed among the people. At most of our hundred stations something is being done in this way. No doubt in many cases the teaching leaves a good deal to be desired. Still, in addition to learning to read the Scriptures, which in itself is important, the children learn the hymns and the golden text. In July a Summer School was held, attended by over 130 young teachers. It met for ten days' study of the Bible and teaching methods. Except for the music department, the arrangements were all carried out by the Formosan pastors. The usual subjects, child psychology, pedagogy, etc. were all tackled, and criticism lessons given. The Conference was a great stimulus and inspiration for all.

Adult Baptisms during the year	279	}	374
Received to Communion (Baptized in Infancy)	95		
Received by Certificate	5		
Restored to Communion	15		

Total Additions 394

Deductions:—

Deaths	137
Suspended	16
Gone elsewhere	56

Total Deductions 209

Net increase in number of Communicants 185

Communicants on the Roll at 31st Oct. 1924	6221
Members under Suspension	281
Children on the Roll at 31st Oct. 1923...	5930
Baptized during the year	432

Children on the Roll at 31st Oct. 1924...	6284
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Total Church Membership at 31st Oct. 1924	12,786
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Formosan Workers:

Ministers	13
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Preachers (unordained)	64
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Elders	185
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Deacons	269
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Deaconesses	18
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Foreign Workers (on the field)

Men	6
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Married Women	4
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H. M. A.	5
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Formosan Church Givings during the year

1923	Y.59,124.19
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1924-1925. The Hall at 21st Oct. 1924.

1924-1925. The Hall at 21st Oct. 1924.

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KOREA

KOREA

CHAPTER I.

COMITY IN MISSION WORK

D. A. Bunker

[Note by Editor:—This is an address made before the Federal Council and is inserted as suggesting the key-note to worthy unity of effort in mission work.]

I want to say a few words about the tripod. We all know what a useful thing it is for supporting a table on which draughtsmen, surveyors and photographers do work. The striking thing about a tripod is that it has one adjustable leg that can be lengthened or shortened in such manner as to keep the table it supports level and in working condition. The tripod I have in mind is not one that must be adjusted to overcome the inequalities of the earth's surface but to meet the inequalities of human nature—the idiocracies that find a place in your mind and mine—in every mind. If everything were on a dead level like a dining-room floor the table supports would not need to be confined to three; there might be four, five or a dozen for that matter. But what an uninteresting world—physical and mental—this would be if all were on a strictly level surface. No mountains, no valleys, no crotchets in you or me—just a tasteless waste as far as eye or mind could reach. Our tripod must adjust itself to the idiocrasies of missionaries—and

that means some shifting of the adjustable leg. Perhaps this poor leg does not need more pushing and hauling in the case of missionaries than it would for a like number of other people, but cooped up as we are in the 85,000 square miles of this land we come pretty close one to another—one missionary, say, for every 140 square miles. We keep that one leg well limbered up.

The inter-relationship of the missions represented in the body of the Federal Council is kept in working order by three very important things. Let us briefly trace the growth of this inter-relationship from its inception. The story need not be long and may be of interest to some. About 36 years ago a small band of missionaries met at the home of the Rev. D. L. Gifford of the Northern Presbyterian Mission. Mr. Gifford's house stood where the newest of Ewha's buildings now stands. At this time there were few missionaries in Korea and all were living in Seoul. Pyengyang, Fusan and Wonsan had been visited but no work had been opened up in these places. Forward looking missionaries were fast making plans for pushing the work into these strategic centers, and they were soon permanently occupied.

The object of the meeting mentioned above was to formulate plans for a Tract Society. The organization was easily effected as all present were in entire sympathy with such a movement, and each person present with an exception here and there, as there were not offices enough to go round, went home highly pleased with himself and with the missionary world in general. He was an office-bearer in the new organization. This was the first step in inter-missionary relationship in Korea. It may help out

in completing our tripod to consider this society as the working table supported by the three legs that we will now proceed to construct.

Not many years after the Tract Society was formed another memorable meeting was held—this time at the home of Dr. H. G. Underwood outside the South Gate. Many of the missionaries now on the field will recall this meeting:—The prayers that were offered during the meeting—the give-and-take of the representatives of the various missions as they strove to blaze out a way for an equitable division of territory;—here a chapel with a goodly surrounding area of territory with a widely scattered group of believers passed from Presbyterian hands into Methodist hands; at another point a church with a village group of believers was shifted from free grace to predestination or visa versa as easily as we all pray—Lord, have mercy on me a sinner; tears, prayers and thanksgiving for victories won and given—and then in the small hours of the morning when the last “Your request is granted” was said, with what fervor was sung that universal Te Deum that wells forth from every heart when victory over self and sin has been won—Praise God from Whom all blessings flow. A world record in the realm of Christian amity had been set. A new day in the life of missionary work in Korea had been entered upon. One of the legs of our tripod was finished. A long step had been taken towards spiritual amalgamation of missionary activity in Korea.

Some years passed before further work on the tripod was done. There had long been growing a conviction in the heart of many that the time had come when a union hymn-book should take the place

of the song books in use. About the year 1905 there were three hymn-books in regular use in the churches. If you will bear with me I should like to outline as briefly as possible the growth of hymn-book work in Korea.

About the year 1892 Rev. G.H. Jones of the Methodist Mission published a volume of something like thirty hymns. Some of the hymns were his translations and some were the work of other missionaries. The name of the book was Chan Mi-ga. This was the first book of Protestant hymns to be published in Korea. A statement controverting this has been made in public but the honor of giving to the Korean churches the first hymn-book must go to Dr. Jones. A reference to the introduction of Dr. H. G. Underwood's first edition Chan Yang-ka will settle the question. In his introduction Dr. Underwood states that Dr. Jones' book was the first published. The book published by Dr. Jones gave words only.

In the year 1894 Dr. Underwood published his Chan Yang-ga in both word and music form.

A year or two later the Presbyterian Mission published the Chan-Sung-si in word form.

The era of music was now in full swing. The air was rent and resonant with dactyls lightly tripping over into the realm of the anapest and the iambic playing leap-frog with trochaic—and all being sung lustily by crowds of Korean chief musicians every one of them at large ganging his own gait. With this chaos in mind it is little wonder that a desire for one revised hymn-book should come to the front—perhaps with the view to cutting down discords by $66\frac{2}{3}$ per cent.

The study of the Korean language by the mis-

sionaries was in its infancy, and while there was a desire to make the accent fit the music the chief aim was to get something into print and into the hands of a people consumed with a desire to sing; later on the work of pruning and smoothing down could be done. So far as the writer knows the first real attempt at adapting words to music was made in the early '90's of last century, when he pointed out to a translator of Rock of Ages that in the line pwin son oo ro na a ka the postposition oo ro could not carry the accent thrown on it. After much thought and study the line was changed to read, pwin son toolgo na a ka, and so it stands today.

The Missions decided to merge the three hymn-books into one union book and Drs. Gale, Reynolds and another missionary were appointed a committee with power to revise, collate and publish the union book. There is no space here to mention any of the peculiar mistakes that were brought to light in the revision. Suffice it to say that no one of the Koreans assisting in the work of revision had been troubled by them. They had complete faith in the missionary translator.

The translators of the hymns showed great magnanimity. Every hymn but one was placed unreservedly in the hands of the committee to be dealt with as seemed best.

There was some difficulty met in selecting a satisfactory name for the new book. It did not seem wise for obvious reasons to use the name of one of the existing books. After a somewhat prolonged discussion in this body, humorous and otherwise, the name Chan Song-ga was chosen.

The first edition of the Chan Song-ga was pub-

lished in the year 1908. A second leg of our tripod was finished. We had division of Territory and a Union Hymn-book.

And what of the Third Leg of the tripod? This leg was a necessary concomitant of the other two. In fact it WAS before they came into existence. They could not have been had it not been for the third member of the tripod. Faith, hope, love; and the greatest of these is LOVE. Division of Territory, Union Hymnal, Christian Trust and Fellowship; and the greatest of these is Christian Trust and Fellowship. This last is the adjustable leg of the tripod. It must adapt itself to give-and-take as conditions arise.

It is about this give-and-take that I wish to say a few words in closing. Within the not distant past there has seemed to be a budding tendency to maladjustment rather than benevolent adjustment in some of our intermission relations, a little cloud the size of one's hand that portends destructive rather than constructive results. This tendency is not of a forceful nature but it has deadly elements in its make-up just the same.

The Christian Literature Society's building at Chongno is the home of the first-born of the Missions in Korea; the place where center all the intermissionary interests and activities of the field. It is the working-table supported by the legs of the tripod, and hence any need of intermissionary adjustment is easily felt here. Let us note an instance or two which called for adjustment and the manner in which the needs were met. Not long ago it was proposed by the Executive Committee of the Society to publish a translation of a Bible dictionary. Objection was raised by some as to the dictionary that was to be

translated. The matter of translating the book was dropped right there. This part was easily disposed of. It was Mrs. Grundy's handling of the matter that was perhaps most disquieting. Her broadcasting of the matter was something to the effect that those most closely connected with the working of the society would bear watching. I sincerely hope we may bear the test. Here was an instance when a tripod adjustment was in order. It was made.

Objection was raised by some good brethren to one or more English books that were being carried on the shelves of the retail department of the society. The books were removed. Adjustment.

At a recent meeting of the Executive Committee preceding a regular meeting of the Board of Trustees of the Society there was much concern as to what attitude, based on the above instances, might be taken by some members of the Board. One member of the executive committee pointing to another said:—"We were present at the birth of this society; may we not be compelled to be in at the death." There was grave concern.

A few days later the meeting of the Board of Trustees was called to order and the regular order of business was proceeded with. The time came for the address concerning which we had felt concern. What shall we say of it? Full of brotherly love? Yes, to overflowing. Christlike? Yes, to the point of being willing to give ground rather than gain. Conciliatory? He scarcely referred to what had given us concern. Had it not been for Mrs. Grundy's characteristic handling of matter's—bungling of matters—we might easily have been made ashamed of ever having harbored an anxious thought.

The speaker was the right man in the right place. If his hand has recovered from the grasps that were given him when opportunity came to give them, we would like to begin over again. It is to such men as he to whom should be given the work of adjusting our intermissionary tripod. With such a spirit pervading each missionary there need be no fear of maladjustment of the third leg of our tripod. The give-and-take leg will always be of just the right length to keep things level.

Personally I believe the C.L.S. is eminently safe in all its parts. Trust us. You can trust us. And meanwhile trust in God and keep your powder dry and well away from any thing that might ignite it. Through the grace of God we have levelled our tripod and by His grace we will keep it level.

PART II

WORK OF MISSIONS

CHAPTER II.

THE MISSION OF THE PRESBYTERIAN
CHURCH IN AUSTRALIA

F. W. Cunningham

This mission, with its 28 full members, is responsible for the thickly populated province of South Kyung Sang. Though one of the oldest of the federated missions in Korea, it has remained the smallest. The reason is not far to seek, for the membership of the church in Australia which provides almost all its support (the Presbyterian Church of Victoria) is something like half that of the Presbyterian Church of Korea, in whose founding it has been privileged to take a share.

Some eleven years ago, in pursuance of a policy of advance, and in expectation of reinforcements, the original 3 stations were increased to 5 for the province. Then came the War, cutting short the supply of workers, especially men, and money. The mission has not yet recovered from the setback—and during part of 1924 two stations have been carried on by women workers alone.

The medical work is concentrated in one 50 bed hospital at Chinju and some dispensary work at the somewhat isolated station of Kuchang, together with co-operation in the Severance Medical College in Seoul. Inpatient days at the Hospital during 11 months of 1924 have numbered 5246, and outpatient treatments 9788.

The mission's educational policy has been that of providing primary education for girls in each station, and higher education (only) for boys in one centre. Recently, however, a larger policy has been adopted in regard to higher education. A secondary school is being built for girls at Fusanchin, while a new and much more adequate building for the Boys' Secondary School at Masan was opened last November. The mission is also providing a new building for the Boys' Primary School at Chinju—this building to be handed over to the Korean church on a scheme by which they are to take over all running expenses within 5 years. The aim of the mission's educational work has been declared to be that of giving definitely Christian education, and the recent advance policy has been adopted on the full understanding that complete freedom is to be retained for the carrying out of this aim.

The evangelistic work is the place where the shortage of workers is most keenly felt. It is felt the more because the Korean church in the province has as yet only some 14 ordained pastors and some 50 elders—which means a larger share of responsibility for the missionary in the organised church work than in many parts of Korea.

Yet here no less than in other departments the opportunities lie everywhere around. New groups

of believers are not started as simply and easily as was the case 10 years ago; but wherever a worker can be located for a period and thereafter a considerable amount of attention given, results seem to follow in nearly every case.

The established groups and churches find great difficulty in supporting their helpers. In this province there are two classes, the rich and the poor. There are but few between. And the Christians are drawn nearly all from among the poor. It thus comes about that the churches often receive far less oversight from suitable helpers—as from missionaries to—than they need for their healthy development.

This year an attempt has been made to meet this difficulty—without hindering the realisation of the ideal of self-support by the appointment of a Korean personal assistant to work under each man missionary, in full charge of churches. Something has also been done towards seizing the opportunity for extensive evangelism by the appointment of a number of mission—paid evangelists. Through their work several new groups have been started.

The Bible institutes (for men and for women) at Fusanchin are hindered for lack of any proper accommodation but this important part of the work is being developed, and as soon as funds permit a building is to be secured.

A few things learned from the year's experience may perhaps be stated.

1. It has been realised more than ever how full the new Korea is of questions and criticisms. The magazines young Koreans are reading are full of "advanced" ideas. Communistic doctrines have their

influence. Various religions and sects press their rival claims. The deity of Christ, the necessity of atonement, the authenticity of the Bible, the very existence of God (which last belief was held without debate by old Korea)—all these are called in question. And in things social and moral, the demand for freedom is leading sometimes to denial of the sacredness of marriage, sometimes to an extreme individualism and impatience of all restraints.

Through multitudes of young men and women are quite unshaken in their Christian faith by all these influences, yet the fact that many are saying these things could not fail to weaken the confidence of some, and make it somewhat more difficult to win outsiders for Christ.

2. The Korean Church's faith has been characteristically simple, content with the most literal interpretation of Scripture, little concerned with criticism or a reasoned apologetic. Therefore the Korean Christian often has no ready answer to give the modern objector, and, unless he be a man with a deep experience of his own finds his own confidence weakened. In view of the intellectual and social unrest spoken of above one cannot but feel that one of Korea's first needs today is that of a very frank and sane apologetic.

3. A few years ago, Christianity represented all there was of freshness and hope in the lives of Christians in Korea—the Bible almost their only literature. But now Christianity has a thousand attractive rivals for the interest of the people.

4. Yet the new Korea is intensely interested in Christianity, and when the appeal is made with en-

lightenment, and with the wisdom and sympathy that are the gift of God's Spirit, a response comes. The difference is that an ever-growing section of the people demand educated preaching and teaching.

We find new difficulties in this twentieth-century Korea, yet abundant opportunities too—and a new stimulus and a new challenge to win this Korea for the Christ of the ages.

lightenment and with the wisdom and serenity that are the gift of God's Spirit, a common sense. The difference is that no systematic system of the human mind is required to be followed.

The first new difficulty in the world is that of the human mind, and a new philosophy is required to explain and to control it. The first of the new

CHAPTER III.

MISSION OF THE PRESBYTERIAN CHURCH OF CANADA

Miss E. A. McCully

Prospects for the future of the Canadian Mission improves as the railways so long promised begin to stretch from point to point, and ferry steamers to run with regularity between the ports on the long eastern coastline from Wonsan to the Tuman River boundary at Seishin.

The southern district of Wonsan has a convenient railway through its larger county towns, connecting with the city of Hamheung, and pushing north toward the third station at Sungjun. An auto service bridges gaps to carry one right on to join the finished line to Hoiryung, the next northern station, whence a narrow-gauge completes the distance to Manchuria. The inland journeys still are made by ox-cart, pack-horse or perchance by motor-car.

Among more than two million people of the north-east provinces preachers, evangelists, teachers, colporteurs and Bible women continue to add the fruits of constant labor to a growing church, that numbers more than eighteen thousand in its membership. Twenty-one thousand children study in the day-schools and an equal number in the Sunday-Schools. From the five central stations, there have branched four

hundred groups, meeting by hundreds in the large towns or in small bands in distant villages, largely the fruit of native ministry unflagging in its zeal.

Union Institutions

The foreign staff supplies a stimulus to native energy and directs its service. Dr. Foote and Rev. A. F. Robb have given each a term as lecturers at the large Theological College in Pyeng Yang that serves the Presbyterian Church for all Korea. Twenty men from the Canadian territory are among the students whose thought and future pastoral plans are moulded by the college.

Dr. T. D. Mansfield is the Canadian member on the Board of Severance Union Hospital, Medical College and Nurses Training School at Seoul. He acts as Superintendent of the Hospital and is professor of Anatomy, training scores of students for a useful future. A Canadian is among the nurses who direct the native girls in training and who supervise the overflowing wards of patients. Her pupils will return to minister beside Canadian doctors in our hospitals using care and modern hygiene in their methods.

Bible Training School for Men

An institution mission-wide in its endeavor is the Training School for Bible women in the southern station of Wonsan. In its fifteen years existence thirty-two have graduated from its classes to assume the duties of the Deaconess through the Canadian territory. They display a fitness like the Deborahs of old for leadership, working wonders in the Christian life of each community where they reside.

Church Life

The city church in Wonsan is both self-controlled and self-sustaining, providing itself a primary school for boys. The district churches of Wonsan number over thirty and have added steadily to membership though without the care of native pastors and with but one missionary to visit them. Here the Deaconesses do a splendid service taking the place of foreign women with a marked success.

Hambeung city with two churches, has attached a district of one hundred Christian groups of varying strength. One county has erected eight new churches in its confines, the largest to accommodate four hundred seated on the floor. A Bible Institute for men has been a splendid feature of one section stirring a like ambition for the women. Both have continued for a whole month's study. Colportage is an important factor in the Hamheung field where an evangelistic campaign has been tried with marked success this year.

On third of the Canadian work is found within the seven counties of Sungjin. Itinerators travel to the Yalu River bordering Manchuria. Midst great distress from drought the churches still have prospered. Two have been newly organized in a far district. In another three good men have given funds for a new building for the church.

A noted evangelist has travelled with the missionary in the west borders preaching with great power, gathering a thousand to the services that resulted in decision for a Christian life from seventy to a hundred in one night and these received into the catechumenate. Three new Christian groups of twenty each was the record for one county where one

hundred and eighty was the number of decisions. "Fasting collections" swelled the church funds to an amount that sent out two evangelists whose work brought in new members in great numbers calling for larger buildings and for other pastors. Four are already in this field. The Deaconesses are in great demand and must be fitted to establish high-schools for young women as the keen need is realized for learning, beside the increasing labor in evangelism.

Sungjin has pressed the claim of Sunday Schools till in five counties Institutes were held to teach new methods. Lectures were given in Child Psychology by a specialist.

The smaller field of Hoi Ryung to the north has less than thirty groups, yet five Korean pastors are employed within its bounds. A Committee of the Presbytery aids the missionary in the care of churches, as also in appointment and in oversight of all evangelists. Helpers may study in the classes held at larger centres. A native leader from the capital led a campaign with colporteurs, with fine results.

Hoi Ryung has reaped the benefit of better training for the students of Theology. Peng Yang now has its graduates in Arts, its specialists for Sunday Schools and its good musicians trained to lead in public worship. Churches demand the trained hand of the Deaconess to guide their work, giving a position of their salaries. In consequence a growth is seen in the societies for missionary work—the native W.M.S. that takes responsibility for its own districts.

Koreans in Manchuria have suffered keenly from the drought and famine of the year that took their toll of many lives and sorely pinched the living of the Christians. Banditry added to the misery, cur-

tailoring too the travels of the missionary. Yet a better system for the care of every section, by a supervisor—Bible Colporteur, evangelist or native pastor—has provided help for smaller groups and even scattered families of immigrants who come as Christians. A Presbytery Committee shares with the missionary the task of placing workers and supplying funds. The native worker needs to earn approval for his services and thus ensures his salary. Where famine closes country schools, the churches hold their own, classes are held for Bible Study in the larger towns, and Deaconesses find their path of service free.

Schools

The outgrowth of the church in Christian schools has laid a growing burden on the Mission with complexities too great to solve. The ideal has been a well-equipped Academy for boys and a Middle School for girls in central stations of the north and south. Hamheung is building its Academy and pleading for its Girl's School, while Yong Jung in Manchuria has its Academy with foreign Principal and a fair Girls' School. Wonsan has both Academy and Girls' School, the latter with a satisfactory building. Sungjin and Hoi Ryung have their Girls' School with the Primary Schools for boys growing toward academies.

Hospitals

Medical work goes on in Hamheung, Sungjin and Yongjung (Manchuria). Each of these stations has its hospital, its foreign doctor and its native staff. Thousands of patients come and go, hearing the Gospel as they tarry in the wards and waiting rooms, and finding healing for the soul as well as for the bodies racked with pain.

CHAPTER IV.

NORTHERN METHODIST MISSION

Chas. A. Sauer

As one sits down to summarize the work of the year he notes first of all evidences of great material progress in every field, and with it signs of an awakening spiritual consciousness, and back of it all a sinister shadow of a time of severe testing in the immediate future.

A glance over the statistics for the year reveals the fact that while the total number of full members has remained stationary for some time, the past year has shown a remarkable increase in amount given for native support. The total paid for ministerial support by the native church now stands at Y.54,000, an increase for the year of Y.14,000. The total native contribution for all purposes is more than Y.20,000 beyond any previous year, has doubled in four years and quadrupled in seven years. This total contribution is thirteen yen per member on basis of total adherents as against eleven yen per member, the highest previous record. All institutions report growth while the total property valuation of the mission and native church has increased within the year by more than one-third of a million yen.

This increase in property valuation indicates a year of building operations. We find one new high

school building at Yeng Byen erected on native funds, primary school buildings at Suwon and Haiju erected on mission funds, and an innumerable number of parsonages, kindergartens, churches, smaller school buildings erected, remodelled or repaired during the year. Significant is the increased number of stories that creep into the annual reports concerning the sacrifice of various native members of the Korean church in order that some church or school project may be realized. In Pyengyang we find the district stewards and the pastors pledging one thousand yen in order that work may be opened in a new point of vantage; at Yichon we find a man willing to pay half the cost of erecting a building and half the running expenses thereafter if the church will maintain a school there; at Hongsyung we find a man who had saved every possible penny for three years in order that a new church might be realized until finally the other members touched by his devotion subscribed enough to complete the building; at Seoul we find one small church building erected and record that much work and sacrifice on the part of some of the students of Pai Chai Higher Common School, even of students almost destitute of the very necessities of life, made that building possible; at Yeng Byen we find a group of non-Christian men fitting out a building and equipping it in order that the missionary body might maintain a kindergarten.

As to the spiritual awakening not for years have reports mentioned revivals and retreats as they have this year. In the Seoul district the superintendent gathered the pastors and other workers for a three day "retreat" at the Chosen Christian College grounds. Here in a building loaned for the purpose these men

lived together, worshipped together and prayed together until in this seclusion from their routine duties they had won a new vision and a renewed consecration. Similar retreats were reported from other districts. One superintendent reports that a revival which began with daybreak prayer meetings last April was still continuing in September at the time of his report, while in another district a very grave situation was turned into victory through a revival which so affected the people that for days the house was reported to have seemed like a house of mourning so penitent were those participating.

To this spirit on the districts was added the inspiration of the conference season in September when Bishop Warne led the pastors into renewed realization of their duty as Christians. Arriving three days late he so gripped the hearts of the men that they asked that he remain for a "retreat" after the regular conference had closed. He agreed to this and the next two days were filled with meeting in which pastors, the shepherds of our work here, were continually crowding in groups to the altar to pray while others kept up enthusiastic testimony of their spirit filled reconsecration to their work. When some of the men rose to confess that they had now reached the point where they could pray for even their political enemies, the conference was touched and all knew that a new hour had struck. We are looking forward to great results in the spiritual realm from these men.

High school reports emphasize an earnest effort to solve the problem of making and keeping our schools Christian. This is especially true of the efforts to enlist the boys in active Christian work.

Pai Chai Higher Common School reports its Y.M.C.A. holding several services in various centers over the city each Sunday in addition to the purchase and maintenance of one church building. Kwang Sung reports much success from gospel team trips made by the boys, one boy in particular having organized a group of forty Christians in a village where only two were to be found heretofore. Both Kwang Sung and Hongju report a goodly number of boys acting as teachers in Daily Vacation Bible schools during the summer. It is by such active service that we shall merit the name of training schools for our higher institutions.

As to the future, the closing days of the year bring anxiety because of reported deficit in funds from mission sources for the coming year. However, the number is not few who hold that we have devoted too much mission money to work that ought to be carried on by native resources, and that the deficit will bring temporary distress but lasting blessing. Certainly it will prove a testing of the solidity of the foundation upon which the work of the mission has been built. Those who have been longest on the field look with most confidence to the future.

CHAPTER V.
**METHODIST EPISCOPAL CHURCH,
SOUTH, MISSION**

J. L. Gerdine

Increase

The growth during the year has been steady but not phenomenal. We were not able to use evangelistic bands as heretofore in each of our six districts, but have had one band for the entire mission. This band has given approximately forty days to each district.

Sunday School Work

This interest has made a district advance during the year. Rev. M. B. Stokes was appointed to 'half time' Sunday School work and will give whole time during the present year. He has held several institutes and training classes and is getting the work well organized throughout the entire mission. Special effort has been given to Sunday School for children. The number and efficiency of these schools have increased during the year.

Village Church Schools

Closely allied to the Sunday school is the village church school. As yet the Government schools are entirely insufficient to meet the educational need of

the people. They are established only in the large centers and the smaller villages are practically unprovided for, except so far as their proximity to the government school makes it possible for the children to walk to the school. Co-operation between the church and villagers make possible a school in many villages where otherwise there could be none. Very few of these seek government recognition.

The plan of our mission is to provide a small subsidy, averaging about ten yen a month, in addition to what the local church and patrons do. The missionary in charge has all authority in appointing and removing teachers and fixing courses of study and rules for the school. This provides for worship and Bible instruction in these schools and invariably the school becomes the nucleus for the children's Sunday School. By care in the selection of teachers we are also able to get those with the spirit and knowledge necessary to the successful conduct of these Sunday schools as well as the day school. This promises large results with the next generation. This investment is considered one of our best evangelistic agencies.

Church Buildings

We have changed our original policy and are now making small grants from mission funds, so far as we can procure same, to church building enterprises in the country. The character of the church building in most country places is very poor and this has militated against the growth of the church as well as the efficiency of our church work. With a mission grant of from one to four hundred yen to supplement the gifts of the local congregation we

are getting improved building. We have erected from twenty to thirty churches on this plan for the past several years much to the strengthening of our work.

During the past two years we have tried the experiment of allowing, when desired, new churches built to provide both for school and church in one building. This plan secures a much larger building fund from the village. It seems much more consistent with the economic condition of the people to have a building in use every day in the week than only one. It certainly creates sympathy on the part of the non-Christian community. So far the results have been favorable. The school is not strictly secular as worship and Bible Study are part of each day program. As for holding the house in reverence, it seems easier to accomplish this with an attractive comfortable building, though used also for a school, than with an eyesore such as most of our churches were.

Self-Support

During the past year one of our six districts attained to full self-support. This was done by making the district a unit and allowing all home mission funds raised in the district to go to mission charges in the district rather than to the conference. A fine district spirit was developed and the success of the plan has brought two other districts to the point of asking for no mission subsidy for the present Conference year. Under the plan, of course, the stronger charges in the district supplement the amount needed by the weaker charges. A special feature of this plan is devoting one Sunday's collection in each month and 2/3 of the Thanks-giving and Easter offerings in all churches to the District Self-support Fund.

CHAPTER VI.

THE NORTHERN PRESBYTERIAN MISSION

F. E. Hamilton

While the work of the Northern Presbyterian Mission in Korea during 1924 has had nothing spectacular to mark its growth, there has been a sure and steady development in the fundamental departments of the life of the native church. For some years the different Presbyteries, in whose bounds the Northern Presbyterian Mission carries on its work, have been independent of foreign control, the evangelistic missionaries being members of Presbytery on a par with the native pastors. The credit, therefore, for the growth in the evangelistic lines of the church work, lies largely with Korean Church itself.

During the year, 105 new churches have been added to the roll of organized churches, making a total of 568 organized churches within the bounds of the Northern Presbyterian Mission. In addition to these organized churches, there are 1879 other groups of believers where there is not yet in every case a separate organization. These groups are almost all connected in some way with organized churches, and are being developed by the members of these churches themselves. They really represent the Home Mission work of the native church, though not officially called by that name. When one of these unorganized groups

becomes strong enough to stand alone, it is set aside as an organized church, with officers elected by the members, and under the oversight of a pastor or an unordained evangelist, whose salary is paid by the different churches under his care. New groups are constantly springing up through the efforts of the unpaid church members and officers themselves, who go out in preaching bands at various times to do personal work in unchurched sections of the country.

During the year, 4058 communicant members were added to the total number of communicants. This number represents the church's net gain in membership, after deducting deaths and dismissals, a net gain of about six per cent. This brings the total number of church members up to 64,476.

In addition to the members there are now 65,389 persons in training for church membership, this number being made up of regular catechumens, new believers and baptized children. The average attendance at the principal Sunday service was 103,684.

Forty Sunday Schools were added to the total number during the year, making 1,838 Sunday Schools. In many cases a single Sunday School has several departments meeting separately at different times. The total Sunday School enrollment is now 134,792, an increase of almost 10,000 during the year.

As has been said many times before, the real strength of the Korean Church lies in its system of Bible Study Classes and Bible Institutes. The Bible Classes are held for a week at a time in almost every church, and the whole church drops its other work and studies the Bible. In the afternoons the Christians go out preaching to unbelievers, and in the evenings an evangelistic service is held which the

new believers are induced to attend. Such a class puts new life into the church and stimulates its growth. 1887 such classes were held during the year, 420 more than the previous year. They were attended by about 70,000 people.

In each of the nine Stations of our Mission, Bible Institutes were held for a month or six weeks. The men and women met separately in eight Stations, at different times of the year. These Bible Institutes were attended by 1,070 men and women at their own expense. Those who attended paid a small fee in addition. These students are made up of church officers and workers, other than pastors and evangelists who attend the Theological Seminary. The value to the church as a whole of these Bible Institutes is inestimable. Through them the church is given trained leadership for Bible classes, prayer-meetings, and Sunday services when the pastor or evangelist is away from the local church ministering to some other church of the group under his charge. If there were no leaders capable of taking charge during his absence, the church could hold services only about one out of three or four Sundays, but with the Bible Institute graduates or attendants scattered throughout the church there is almost always some one who has studied the Bible sufficiently to take charge of a service in the absence of the regular leaders.

The floods and hard times of the past year decreased the native contributions to church work by about Y.40,000.00, and the same causes were partly responsible for the decrease of 2,700 in the total number of students attending the church primary and middle schools. A similar decrease in attendance has

occurred in other private and government schools.

The educational work of the Mission is meeting many difficult problems of adjustment to meet the government requirements for designation as approved schools. Handicapped either by lack of adequate funds to purchase the necessary equipment and to carry the current budgets, or by the difficulty of securing Christian teachers who are recognized by the government as having qualifications for teaching, the schools have had strikes by students and have lost somewhat in prestige. The government has promised, however, to hold examinations which may be taken by the teachers in our mission Schools, and which, if passed by them, will carry with them recognition as qualified teachers. Our Mission Schools at the present time have teachers who are actually as well qualified as most of the teachers in the government schools, but because they did not graduate from the government recognized schools, they are not considered qualified by the government. If our schools can obtain designation as approved schools, then their prestige in the eyes of the Korean people will be equal to that of the government schools, and there will probably be fewer strikes and also a better spirit among the students. As the year closes, conditions in all our Mission Academies are greatly improved, and the outlook is very favorable. The aim of our Korean Mission Academies is to give an adequate general education to our Christian constituency. For this reason the students are practically all professing Christians, or the children of Christian parents. We aim to prepare these young people adequately for their life work, but especially to send them back into their home churches as strong evangelical Chris-

tian workers. From among these Christian students we expect to have an increasingly large number who will enter a Theological Seminary, and others who will become leaders in educational medical, agricultural and business professions. At the present time we are seeing this aim beginning to be accomplished.

The medical work of the Mission has grown in almost every respect. More patients have been cared for, and more souls won for Christ during the year through the hospital work, than ever before. The finances of the hospitals are in better condition than last year, and the place which the hospitals hold in the affection of the Korean people is better than ever before. We thank God continually that we have not given up the healing side of our Christian work on this Mission field. Some of the hospitals have Bible women or evangelists who work one month in the hospital and the following month out among the new converts who have promised to believe through the work of the hospitals. In this way many new churches have been established and the churches already in existence greatly strengthened.

The outlook for the new year is more favorable than ever before in all lines of work. While the future holds many problems, they can be solved by the church if it remains true to the gospel of Jesus Christ the Son of God.

CHAPTER VII.

SOUTHERN PRESBYTERIAN MISSION

J. F. Preston

The field of the Southern Presbyterian Mission in Korea comprises the two provinces of north and south Chulla (Zenra), along the coast in the southwest, with a population of upwards of three millions, or more than one-sixth that of the whole country.

The foreign missionary force is located in five stations, two in the north province and three in the south, with ninety-five missionaries. Of these, twenty-five of the men are ordained and ten unordained, including seven physicians. 27 members are single, and there are 30 wives. Not included in above figures are three short-term associate workers, one man and two women.

Native workers on salary number 220, exclusive of wives, 42 women in the number.

Measured by the goal and standard of missionary effort—"the establishment of an indigenous Church self-governing, self-witnessing and self-supporting"—the work in our section is progressing steadily. In so far as it is possible in so brief a survey as this, let us measure the work of the past year by the above standard. In general it may be said that zeal in witnessing and liberality in giving follow most rapidly development in self-government.

1. Progress in Self-Government

There are three Presbyteries within our bounds, representing a hundred organized churches, 32 native pastors and some 200 Elders; 600 unorganized churches and meeting places; a baptized membership of from 10,000 to 12,000, and total adherents 30,000.

It is significant that all our foreign ordained missionaries are members of some Presbytery (native) and hence work under the direction of the Presbytery. The relation between them and the native pastors and elders is most cordial and harmonious, while the latter in turn co-operate most actively in the Bible schools and Leaders' Conferences promoted by the missionaries.

The territory assigned each ordained missionary is organized for the most part along lines of regular church government, the temporary officers of the unorganized churches meeting in semi-annual session and discussing the problems and transacting the business referred to the body. This includes generally the fixing of salaries and allotting of funds. In this way the new men are trained in self-government and prepared to take their place later in the Presbytery.

Another important method of developing leaders is the Bible Schools, of which we have four for men, running for one month each and, in two of them, covering a ten years course. The attendance this year was 355 men. Our theological students are sent to Pyongyang to the Union Seminary, where we maintain one resident professor and furnish several part-time teachers.

2. Progress in Witnessing

This year has seen no abatement in the remark-

able movement amongst three formerly totally neglected classes in old Korea—the women, the children and the young people.

First of all, are the Sunday Schools. At last reports (June, 1924) there were 585 schools, with 26,346 scholars and 1577 teachers within our bounds. Perhaps the leading work in this department is done at Kwangju under the leadership of Dr. Wilson. In that place, with a population of about 15,000, and working out in a radius of five miles amongst 104 villages, they have established 40 Sunday Schools, with about 250 teachers and 2,850 scholars, and the work is steadily growing. A successful innovation here is a motor truck for the transportation of teachers to the farther points. Our Sunday School workers make effective use of the used cards and scrolls sent out from the home-land. For development of leadership and opportunity of service, this kind of work seems the most promising and effective now being done.

The awakening of the women of Korea has been marvelous. For the first time in the history of the country, the people are beginning to educate the girls, with the result that our five schools for girls are overflowing. Night schools are being established everywhere for those ineligible to the regular schools. Even the older women are forming clubs, societies and auxiliaries after the pattern of the parent churches abroad. While the sexes are still segregated in the churches, the curtain separating them has disappeared with the new freedom. Three Bible Schools for women, running three to five months each, with an enrolment of 555, furnish excellent training for church work.

Every church of any size has its organization of

young men. Considerable progress has been made of late in bringing the irregular societies under the constitution of the Christian Endeavor.

Alive to the necessity of supplying the right sort of literature to the rising generation, our mission has set aside one of its members exclusively to this work, working with the C.L.S. Another member has been given permission to engage exclusively in revival work—indicating the tendency to specialize in meeting the changing needs.

3. Progress in Self-Support

The outstanding feature here is the increase in organized churches (eleven per cent. over last year), with the call of pastors on full support. The increase of ordained men over last year was forty per cent. It is a policy of our mission that native pastors or ordained men shall not be supported, in whole or in part, on mission funds. Now the churches are keenly desirous of having their own pastor and Session, and the effort to support a pastor has proved a splendid stimulus to larger giving. In changing from a lay helped on part mission support to a pastor it is usual for a church to increase and maintain its contributions several fold.

The three Presbyteries maintain very successful missionary work amongst the 200,000 people of the large island of Quelpart off the southern coast, and at least one Presbytery has started home mission work within its own bounds, raising the salary of an ordained evangelist.

The lack of adequate church buildings and equipment is keenly felt. The rude structures built entirely with native funds, which passed muster in former

days, now show up most unfavorably besides the comparatively imposing buildings that are being erected for government and commerce. A Church Erection fund is being founded, though slowly, and in the meantime some really creditable churches have been erected in the most important centers by the sacrificial giving of struggling congregations.

The industrial situation in Korea is a cause of grave anxiety to thoughtful observers. The demands of a modern civilization, which has been suddenly superimposed upon the old, far out-strip the earning ability or opportunity of the people, with the result that debt was never more rampant, and the unhappy borrower is steadily parting with his land and becoming a wage earner. Inasmuch as industry in the country is very undeveloped, Koreans are flocking to the industrial centers of Japan proper in increasing numbers. The transformation of sturdy farmers into dependent wage earners, separated from their families and in a foreign land, bodes ill for the future. Our special interest in this lies in the fact that we are situated in the finest farming district, often called "the granary of Korea." It has been estimated that already 75% of these rice lands have been mortgaged or sold for debt.

Notwithstanding, there was reported an increase of nine per cent in contributions. The increase in Pastor's salaries paid was 19% over the previous year.

One thing seems certain: it will be a long time before self-support will be reached in the educational field. While it is absolutely necessary for the vitality of the native church to have Christian education, her slender resources cannot meet the lavish, not to say extravagant, standards in both teachers and equip-

ment demanded by the government. This seems to be true even in the field of primary education; it is entirely impossible in the field of higher learning. Our mission has established five schools for boys and as many for girls, and is co-operating in a union college. While strenuous efforts have been made to secure equipment and endowment from home to bring even two of these schools in line with government requirements, thus far little progress has been made. One Station only, through the generosity of a single donor, has all its equipment assured, and during the past year a vigorous building program has been carried on.

In closing, grateful mention must be made of the all-too-brief visit of Dr. Wm. Evans last spring, with his strong messages, and the inspiring labors amongst us of Dr. W. T. Thompson, of Union Seminary, Richmond, Virginia, who carried on an extensive and comprehensive work for six months. Our mission always welcomes such expert assistance and hopes for more of it in the future.

CHAPTER VIII.

THE ORIENTAL MISSIONARY SOCIETY

Edwiss M. Kilbourne

Nineteen Twenty-four in the Korea department of the Oriental missionary Society has been more or less of a stock-taking and renovation period.

The nature of the work of the Society, i.e., the fact that we deal *only* in direct evangelism and the training of a native ministry for this work, calls for the constant stressing of the fact that the spiritual qualifications must come *first*. A worker, to be a success in evangelism, must be fully consecrated and Spirit-filled.

Looking over our work we felt that there was a genuine need of a revival of the type of Pentecost. Getting under the burden for this, we have this year prayed and worked to this end. There has been no increase in the number of mission stations—some places have been closed down and a few opened up, so that the number stands about the same. We are determined that we will not send out preachers, even though they have finished their training course, unless they know the abiding presence and fullness of the Spirit of God, and also that our workers already out in the field must come up to this standard or else find other fields of labor. Of course we have not threatened our workers with dismissal, but as leaders

we have *definitely* prayed to the end above mentioned, and God has answered our prayers. We have determined that we would rather have a smaller work, if necessary, but we *must* have a Spirit-baptized work.

Revivals have been a feature of the year, both in our Bible Training Institute and our mission stations, and also among our missionary force where we believe the example of a revival spirit must always begin.

A new feature introduced into the work this year is the holding of a series of revival services for children. Our objective in Sunday School work is, of course, primarily the salvation of the children, but we felt that more definite work could be done if some special efforts were put forth. Never have we seen meetings that encouraged our hearts more than these. Many children have been definitely converted and are bringing forth fruits that prove it.

We have continued the house to house tract and Gospel portion distribution work. Figures for the year's work are not in hand at present writing, but the number of houses visited and given Gospel portions and tracts can be numbered by the scores of thousands, and thousands of people have been personally dealt with by the distributing band members. This seed-sowing work is being used of God, and our men have been welcomed by the workers and missionaries of the churches in whose territory the work was done, for all realize that the harvest reaped as a result of this work is not confined to any denominational limit. The Province of South Chung Chong has been entirely covered and North Chung Chong is now almost covered. The intention is to cover all Korea, as we did the entire Empire of Japan ten years

ago, when 13,000,000 Gospel portions and tracts were systematically distributed.

In our Bible Training Institute we have sixty-five students taking the three years' course, and we rejoice to say that we have the best type of students that we have ever had in the school, and feel that the future of the work is bright with the prospect of sending these students forth after training.

The Society has suffered the great loss, by death, of its founder and President, Rev. C. E. Cowman. His place as President has been taken by Rev. E. A. Kilbourne and the general policies of the Society go on unchanged.

CHAPTER IX.

THE SALVATION ARMY

W. E. W. Twilley

The early months of the year saw a change of Leaders as Lieut. Commissioner Stevens, who had been in charge for four years received orders from the General to farewell, and in his place Lieut. Commissioner Palstra, who had been for several years stationed in China was appointed to the work. He with his wife and family were warmly welcomed and it was not long before the Commissioner got right into things Korean, so that there was no stay in the advances being made. Whilst the Headquarters is situated in Seoul, this being the most convenient from all standpoints, there are nine Regional Headquarters from which a responsible Officer takes the oversight of the district to which he is appointed with stations varying in number from 15 to 32, the larger of which are under the care of a Korean Officer and his wife, assisted by voluntary workers or Local Officers. One of the most pleasing features is the advancement of the Korean Officer, until two have been placed in charge of Regions and are carrying on with good success, whilst several others are acting as assistants, which serves as a training, or in due course fits the able man for the larger responsibilities.

Women's Work

Since the commencement of the Army's work in Korea it has realized the great need of work amongst the women and to this end has set apart certain of its Officers for this particular work. Regular Meetings are held in every town where we are operating and in almost every village, for women only, where pains are taken to teach the most ignorant of the things of God, in addition to which Bible Women in our ranks are visiting them in their homes in addition to gathering in all they can from amongst those who hitherto have had no inclination towards the religion of Jesus Christ, or no knowledge of it. For several years now the wives of Cadets have been brought into Training Garrison with their husbands, which has been found to be very helpful; they go out with entirely new ideas which they are able to spread amongst their fellows.

Girls' Industrial Home

This Home is still in active operation, and whilst the younger of the girls are still at School, others are being specially trained for the responsibilities likely to face them in after life. One pleasing feature is the fact that three of the girls, two of whom have been with us since the taking over of the Home, have passed through a period of Training and are now appointed as Workers on the Field, being reported upon as doing a very useful work, particularly amongst the women and children.

Schools

We make no attempt to specialize in School Work, but as often we find our work being carried on in

villages where no School is in the vicinity, or those existing are overcrowded, we have found ourselves almost compelled by the fact of the children growing up in entire ignorance around us, to do something. So that at the present time we have 20 Day Schools and 14 Night Schools. In the main the village or Schools support the teacher, although in certain of the poorest places a small monthly grant is made to assist.

Social Work

So years ago as a temporary measure a few boys were taken off the streets and housed in our Training Garrison, to save them dying from starvation or being frozen to death. They were of the beggar class, dirty and unkempt. Winter passed, but although begun just to tide them through the cold weather, they could not be turned adrift, so instead of the work closing down the number kept increasing. An appeal was made to the Government for land on which to erect suitable buildings in which to house them, they granting the use of a large site outside the West Gate for a period of years. On this a number of Buildings were erected and opened the last part of the year 1923, His Excellency Baron Saito being present and giving an address at the opening. Staff Captain Hill who is in charge of the work is able to tell some wonderful stories of the work of uplifting in this direction; a few have been restored to friends, several found situations, some as a result of the terrible conditions in which they had been trying to exist died from disease or extreme weakness, but today we have fifty healthy boys in the Home, the younger being educated and the elder ones learning some suitable trades such as shoemaking, tailoring,

carpentering, barbering, whilst weaving and stocking making is now being added. In addition to this they are growing their own vegetables whilst some little stock and poultry farming assists to fit them for the battle of life. One of the later developments is the Boys' Brass Band which renders remarkably good music and is under the direction and tutorship of Captain Kwon Yong Ho, the Officer assisting in this branch of the work. The present year has seen two new kitchens, two store rooms, and a suite of workshops added to the original plant. Many of the boys give promise of becoming useful and worthy citizens.

Christmas Day Free Meals

Seeing that the year has been one of trouble in different parts of the country first by floods and afterwards by drought, the cry of poverty is heard very loudly and no heart can remain long unmoved. Commissioner Palstra resolved as a temporary measure to give a hot meal on Christmas Day to 1,000 of the City's poor. In our three Halls the people gathered, sights which cannot be described, until a total of 855 had been fed, whilst the balance of the food provided was sent to sick and needy people who could not come on that or the following day.

A Night Shelter

Towards the close of the year the Newspapers told of four people being frozen to death in one night and tours of investigations by numbers of our Officers in the midnight hours revealed the fact that great numbers were sleeping out under any little shelter they could find, and were in danger when the worst weather came of sharing the same fate. It was thus decided that a Shelter of some kind must be

opened and a house was taken without delay, put into repair, where a hot meal might be obtained together with a warm place to sleep. Advantage was taken of this at once, it having largely relieved the situation.

The Drink Question

This is one of the growing evils of Korea and a problem it seems very necessary to face. Five years ago we commenced to attack the evil by publishing in the month of March an "Anti-Drink War Cry." Instead of our usual 5,000 20,000 were published and disposed of, many being the testimonies of good done and pledges taken. Year by year this has continued until in the present year 46,000 copies were printed; the evils of intoxicating drink being strongly set forth. Result—Pledges taken by a goodly number and some conversions to the religion of Jesus Christ, with the commencement of the work of the Salvation Army in several villages as a direct outcome.

Work Amongst Japanese

With the ever increasing Japanese population in the Peninsula there is found a corresponding growth in this branch of our work, which is now carried on in six different centres under the guidance of a Japanese Secretary. At a recent visit by our Leader to one of these centres, a most pleasing feature was to see the unity existing between the Japanese and Korean worshipping in the same Hall, whilst in the final Meeting 10 new Soldiers were received, 7 being Japanese and 3 Koreans, and in the Prayer Meeting at the close 3 Koreans sought the Saviour. Parts of the address were interpreted into both languages in the one Meeting, the mixed audience making this necessary.

PART III

EDUCATIONAL

CHAPTER X.

EFFECT OF "DESIGNATION" ON A MISSION SCHOOL

E. W. Koons

It was in April 1923 that Baron Saito, Governor-General of Chosen, graciously announced that he would "designate" (Shitei Suru) such schools in Chosen as proved themselves worthy of this, as giving education equal to that given in Government Schools of the Higher Common (for Koreans) or Middle (for Japanese) Grade.

So far—March 1925—only one school, John D. Wells Schools for Training Christian Workers, has been so honored, but several others have applied for Designation, and doubtless within a short time, certainly before this volume of the "Christian Movement" reaches its readers, will attain that which they seek.

So far as the Principal of the school mentioned can see, the results have been wholly beneficial.

We had already adjusted our school rules, organization, and teaching staff, to approximate as closely as we could the Government Schools' arrangements,

so that we had no changes to make, nor did we find it necessary to drop any of our teachers to make room for "qualified" men. In fact, as far as the real work of the school was concerned, "designation" was largely a recognition by the Educational Authorities of what we were already doing.

Our changed status has of course made much more effective our appeals to supporters of the school for funds for equipment, and for the new building that will be required to house the increased student body. Givers like to know that they are supporting a project that stands well with the authorities. We have received \$10,000.00 for these needs in the past few months.

Students of course are anxious to enroll in a school that assures their standing as regular students—provided they can pass the entrance examinations—in any of the Colleges—"Sen Mon Gakko"—in Chosen, as well as the Government University Preparatory Department. We are besieged by those who have taken part or all of their course in schools that do not give this qualification, who want to take the last year or two with us. Naturally, we are not allowed to admit any for only the final year, and would not do it if we could, and we are making entrance to the Fourth Year very difficult. Three out of more than fifty applicants have succeeded during the current school year.

The morale of the student body is greatly improved. Here in Seoul we have five large Higher Common Schools under private management, in which Korean students of the same grade are studying, and our lads feel that their school ranks beside these schools.

The teachers are noticeably encouraged by the new status of the school. This is natural, for they too feel that they are doing work that is permanent, and of which they can be proud. It is a matter of regret to the Principal that he has found it impossible to adequately increase salaries to a figure that will show his appreciation of his staff, but with a larger attendance and more prosperous days, that also will come about.

Discipline has improved, there is no longer the feeling that was conspicuous in 1922-23, that Chapel and Bible Classes were standing in the way of the school's development. Chapel is, as it has always been, required of every student, and the attendance is perfect, while order and devotional spirit are all one could ask. The Bible classes differ in no way from any of the other courses.

The one fly in the ointment is the fact that designation applies only to schools in Chosen. We are working now to have our privileges extended to Japan Proper, and logically, the Mombusho will have to admit that what is good enough for the Government University in Keijo must be good enough for any school in Japan.

CHAPTER XI.

MIDDLE SCHOOLS FOR GIRLS

Miss M. L. Lewis

The twenty or more Higher Common Schools for girls, under the auspices of the various missions in Korea, are scattered through the country in such a way that they are able to reach in a fairly adequate measure the Christian constituency in the churches. The enrolment of the different institutions ranges all the way from one hundred in some to more than four hundred in others. Two of them are already recognized by the government as being on the same basis as regular government schools although they are private institutions. Several others are seeking to be designated by the Educational Department of the Government General as giving an education equivalent to that given in the government schools. Many have not yet applied for such designation.

The purpose of these institutions is to give the young women an all round training that will not only prepare them for higher education, but also develop them for future service either as teachers or as home makers. To this end, the strongest emphasis is placed upon the religious life which is cultivated not only by Bible teaching, but by revival meetings, and by the religious work conducted under the auspices of the Y.W.C.A. in the schools. The girls are real

workers for their Master as is evidenced by their enthusiasm for establishing and teaching in Daily Vacation Bible Schools during the summer vacation. Many of them lead their parents to Christ. Every Sunday morning during the school year and also in the afternoons, numbers of them go out to help as teachers in the primary Sunday Schools in the cities where the schools are. In their zeal to express in action the Christian spirit which they learn to show in school, they are doing continually beneficial things for others. In one school they are supporting a Bible woman; in another, caring for several lepers in the leper hospital; and in still another, supporting a student in India. Because they were touched by the terrible conditions following the drought this summer, some students went without one meal a day for quite a while and saved over one hundred yen for the poor and suffering people.

They learn some thing of social responsibility in the government of the dormitory where the older girls, as leaders, do much in directing the younger ones. The intellectual life, and especially public speaking, is fostered by the literary societies under whose direction debates and speaking contests are held.

In most schools there is instruction both in organ and piano and student recitals are held at intervals that inspire the girls to earnest effort. Many of the advanced ones are used as instructors of the beginners which increases their self-assurance. Many of the girls have sweet voices, which, when developed under systematic instruction in the glee clubs, makes them invaluable as teachers in the schools and helpers with Sunday School music. Every year in Seoul there is a concert in which the choruses of all the girls'

schools take part and it shows well the progress in music each year.

The most popular department now is athletics, so that every effort is put forth to train the various tennis teams and those who take part in the field days. As the Korean girl naturally takes to more literary pursuits, it is a real joy to see them so interested in playing tennis and to cheer the good games that they play. At least two tennis courts and a place for volley ball and basket ball is the regular part of any school equipment now-a-days.

In several of the schools there are industrial or self-help departments where the girls, who are financially unable to put themselves through school, are given the opportunity to work for their board, tuition and fees. Most of these departments teach the girls embroidery; but such things as lace-making and quilt making are taught them also. It is necessary in these schools to have some one who can give their whole time to that one department; so that in most of our Mission schools there are two foreign teachers.

Our greatest problem is the acquiring of a sufficient number of qualified teachers. It is much easier to find such men than it was several years ago, but the women teachers that are technically qualified even are still very scarce. However, we hope that little by little as the students return from Japan, and the number of college graduates increases here in Korea, this problem may disappear. A girls' school to be quite ideal should have at least two-thirds of its faculty women.

Those in charge of our Mission Girls' Schools have been duly encouraged year by year by the important places that our graduates are taking in all

branches of service for their people. Countless numbers of primary schools are taught by them, and the leaders of the Korean Y.W.C.A. are from among their number. When any important line of work for women is started, they depend upon them for leadership. Among our Korean women physicians many are graduates of our Mission schools.

The greatest satisfaction in the work of our Girls' School today is the increasing desire on the part of the great majority of the students for a higher education and the willingness of the government to satisfy this by increasing the number of years in the course of the Higher Common Schools. Those who go on to higher work abroad come back from their study and assume heavy responsibilities in the work for their people. It will be a joy some day to have gradually turned all the work over to them.

CHAPTER XII.

COLLEGE WORK FOR MEN

E. M. Mowry

The work of a purely college nature for men is carried on by two institutions, the Union Christian College in Pyengyang, and the Chosen Christian College in Seoul. The college in Pyengyang is supported by the four Presbyterian Churches which are working in Korea, and the one in Seoul is supported by the Presbyterian missions and the Methodist missions. The Union Christian College is the older of the two, work having been begun in 1906. The Chosen Christian College was established in 1915. The Union Christian College has a large campus at the edge of the city with a general recitation building and a dormitory that accommodates 60 students, and a library building. It is planning to begin the erection of a science building this coming summer. The Chosen Christian College has a very large beautiful campus about 3 miles outside the city of Seoul on the main line of the South Manchuria Railway. It has three large recitation buildings for general arts, science and commerce, the buildings for the arts and science departments having been completed the past year. Three courses, which practically means three colleges, are carried on by this institution; a general literature course, a science course, and a commercial

course. The enrolment in the literature course for the past year was 94; that of the commercial course was 56; and that of the science course was 43, thus making a total enrolment in all departments for the year of 193. All three of these departments have received government recognition, the science department having received it during the past year. This college has a total of 80 graduates, of whom 24 are teaching, 30 are continuing their education in Japan or America, and 3 are engaged in church work. Of the present student body 43.5% are affiliated with the Presbyterian Church and 30.6% with the Methodist church and as yet 23.8% have no church affiliation.

The Union Christian College has only two courses of study, the literature course and science course, the former commercial course having been discontinued at the beginning of the present year. This college has not yet asked for government recognition, but is planning to do so at the time of the writing of this article. The total enrolment for the past year has been 124, of whom 77 are in the arts department and 47 in the science department. The students are all church members. There are 132 graduates of this college, of whom 56 are doing educational work, 30 are doing church work, and 20 are continuing their studies in Japan, America or China.

Because of the general economic condition of the country and because of floods and drought in parts of the country, many of the students find it very difficult to meet their financial obligations. There is always a very high percent of students that enter every spring but find it impossible to continue through the year, and this year has not been an exception. A great many students are earning their way through

in one way or another. Because of this it is impossible to charge as high a rate of tuition as is paid by Japanese students proportionately, and the financial burden of the colleges is proportionately greater than in China and Japan.

CHAPTER XIII.

COLLEGE WORK FOR WOMEN

Jeannette C. Hulbert

The years are not so many since the first college graduates in 1914 stepped out from the place of student to that of teacher to their sisters, but in this time the position of such women has entirely changed. They are no longer looked upon as curiosities, unnatural products of foreign influence, but are accepted, along with many other different and supposedly better things than the hermit world had dreamed. The first three, and those following them to wear the gown and mortar-board, have made places for themselves in the community, taking part in all the good work that goes on, temperance, Y.W.C.A., church activities, many from homes of their own. Others are still teaching, and six are in America preparing for various forms of greater service, while one has returned to a position of usefulness and influence.

The first class was given advanced studies because there was need for better trained leaders. That need has not only become intensified, but is now demanding much more of the ones who try to meet it, so that it is not a light thing to attempt to present a college course. There are strict government regulations to be met, as well as awakened intelligences

to be satisfied which no longer passively receive whatever institution is offered, but have ideas of their own as to what they should be given. The cost of all things has increased, and educators do not often have the means to meet it, so that large plans and great hopes are being continually cut down and made over to fit available resources.

On the other hand, previous education, both inside of school and out, is so much superior to what the girl of fifteen years ago could acquire, that her teachers are not now responsible for giving all knowledge, background and discipline to a Korean girl before she can properly be called educated.

And the hunger and thirst for knowledge, that she may serve, has come upon this girl, so that she is at once more eager and more critical, and counts no sacrifice too great if it brings her the training she desires. The expense of study abroad closes that opportunity to most, and yet the thorough organization of the educational system here, as in Japan, requires that applicants have a certain standing before positions be given them in the schools. A teacher in the Common School must hold a diploma from a registered Higher Common School and have had normal training, and only a college graduate is qualified to teach in the Higher Common School. Teachers are even more difficult to secure in Korea than in Japan, and we must not only fit our own graduates to take positions, but must help furnish qualified teachers to the educational world, Christian teachers for our own schools and others.

This increasing demand for government recognition has made it impossible to wait longer for Mission co-operation in that Union Woman's Christian

College which alone can meet Korea's need, and Ewha Haktang has applied to the government for registration of the college work it has already begun, but in the hope that other Missions than the Methodist Episcopal will co-operate as soon as they are able, and that the real university will be a joint product of united effort. The authorities have most kindly signified their approval of this intention and assured the school of their interest and purpose to receive the application for a "Semmon Gakko" with Liberal Arts, Music and Kindergarten Training Departments. Work will go on as at present on the site at Ewha Haktang until a larger student body makes necessary and possible the development of the piece of land so wonderfully acquired near the Chosen Christian College. This beautiful site is held for the larger institution of the future. But quarters are so cramped at Ewha Haktang and the influx of students so sure, once the registration is completed, that the future may not be far distant.

A tentative curriculum is being worked out to present to the authorities, and all plans being made to adopt it at once, since the best teachers available have always been secured, and for many years there has been a quiet adding of qualified teachers, so that very few faculty changes or additions will be necessary. Graduates of a five year Higher Common School will be eligible to take entrance examinations, and the present preparatory department, put in when elementary training was shorter than now by several years, will be retained only in such form and degree as the students coming to the college require for entrance.

Since the opening of Frey Hall, the college girls have had a building of their own, and have enjoyed

many more of the privileges of college life, and have been able to assume more responsibility for management of the dormitory. The dining room has given the nutrition classes an invaluable laboratory for menu planning and housekeeping in general. Perhaps one of the greatest joys of the building is the library with its accessible books and magazines, not a satisfactory number, but a beginning.

CHAPTER XIV.

INDUSTRIAL WORK FOR BOYS

C. H. Deal

When only the question of increasing the membership of the Church is considered it appears to many that all the energies of Christian missionaries should be spent in that line of missionary activities generally known as "evangelistic." On the other, when it is considered that the life of Jesus Christ, the Greatest of all Missionaries, was largely spent in demonstrating His great love for, not mankind in the abstract but, man in the concrete, by helping him to understand life and meet and overcome his practical problems, it would seem that a missionary has a responsibility at least toward those whom he has induced to accept Christ to help them lift themselves out of the conditions which are the cause of so much suffering, poverty, ignorance, disease, etc. In so doing, the love and sympathy of the missionary as well as the love of Christ can be demonstrated much better than mere words can ever do. In our ministry we wish to give our lives a living sacrifice in a constructive effort to build God's people up in Christian life and character.

The great problem of Christian education is not so much intellectual training as it is the development of character and experience in relation to life. A

great deal of the things learned in the schools has to be unlearned in life, because it cannot be used as learned, being unusable theories.

The Textile Department of the Songdo Higher-Common School is trying to work out this problem of Christian education. It is more a "Character Factory" than either a manufacturing plant or a school, trying to develop Christian character concomitant with intellectual training and bring intellectual and character development into the realm of practical life. More than one hundred Christian students, carefully selected from more than three hundred groups of Christians, are being given a middle school course of study in a Christian school while learning by actual experience to earn a living in a "character factory." They work five hours per day for a period of four years during which time by studying half of each day they complete three years of the middle school course, and not only receive a practical education in true economic values, service, mechanical experience, practical church work, etc., but earn all expenses of the four years and save up enough to enable them to complete the last two years of the middle school course without work.

In recent years educators slowly but surely are learning what manufacturers in America and possibly other countries have known for some time, that the best way to learn anything is by doing it, thus the enlarged laboratories in connection with schools everywhere. We are gradually learning that the laboratory even is not sufficient. In America it is difficult for a graduate of a technical school with its large and perfect laboratories to get a job in the particular branch of industry for which he was train-

ed until he has had *successful experience*. The tendency is for a graduate of such school to think he "*knows it all*," while he only knows *theory and how to experiment, not the economy of production*. So the students are being given training in manufacturing plants recently more and more, and shops under efficient manufacturing conditions. This training along with the theory laboratory experience and general education in the school makes a practical man who can go into life and do things without having to pass through difficult years of unlearning unusable theories. Much better than this however is a Christian educational institution with its own laboratories and its own manufacturing plant.

The Songdo Higher-Common School is such a school whose purpose as it relates to the Textile Department is to give the Christian young men of the church Christian ideals, purpose, intellectual training, technical training and practical experience, and character development and above all a vision of the Kingdom of God in the world.

It may be of interest to enumerate some of the practical things these students have an opportunity to learn in addition to the regular middle school course of study and only costing them one year more in which to do it while also they earn the full five years school experience. Mechanical training, a practical knowledge of economic values, a realization of what part finance plays in business and industry, a general knowledge of the inside workings of business, the principle of efficient and successful manufacturing, etc.

Church work: These students go out every Sunday and conduct Sunday School and church service

in many places in the country round about. One illustration is sufficient: Eight months ago the "Board of Mission of the Textile Department" undertook to start a Sunday School in a little deserted church building in a small village ten lee from Songdo. One faithful Christian lived in the village but he had not been able to influence favorably his fellow villagers. On the first Sunday this one Christian and eight children were herded into the church and the work began. Recently seven others decided to believe and thirty-two children are now attending the Sunday School.

During the past Christmas this same "Board of Mission" undertook to show the meaning of Christmas by giving a Pageant. They did so, showing seven incidents relating to the birth of Jesus. Only the scripture words were used. It was the most beautiful Christmas exercise ever given in Songdo. These activities tie them up with church and train them in the work of the church. We believe that in this field there are unlimited opportunities for constructive Christian missionary work.

CHAPTER XV.

(1) BIBLE CLASSES

M. B. Stokes

Bible class work has been for many years a characteristic feature of the work in Korea. One of the secrets of the success of the Christian work in the land has been due to these classes. Not only has a knowledge of God's Word been gotten at these meetings, but a large measure of inspiration to a better Christian life and for more earnest endeavor in the work of winning souls has been received. In fact, these Bible classes have been held so regularly every year and so widely over the country that it would be impossible to write a comprehensive account of the work of the church in Korea without giving some place to them. The past year has not been an exception to the rule, and Bible classes have been held, as usual all over the country.

We may divide these classes into several kinds as follows:—

1. Station classes for men.
2. Station classes for women.
3. District or circuit classes for men.
4. District or circuit classes for women.
5. Local classes for men.
6. Local classes for women.

In addition to the above, sometimes mixed classes

are held for both men and women. Sometimes the station class becomes a district class in the Methodist Church or a Presbytery class in the Presbyterian Church, in which case it may not be held at a place where there is a mission station.

The course of study at the Bible classes usually covers five years, and, in a general way, includes most of the books of the New Testament, and some of those of the Old Testament. Of late years one hour a day is often given for the study of Sunday School methods.

The number of hours of meeting and study at a Bible class in Korea are more than could be undertaken in most countries. Here is the usual schedule:—

1. 6 A.M. to 7 A.M. Early morning prayer meeting.
 - 9:30—10:00 Prayer meeting.
 - 10:00—10:50 Bible study.
 - 11:00—11:50 Bible study.
 - 2:00— 2:50 Bible study.
 - 3:00— 3:50 Sunday School methods.
 - 7:00— 8:30 Evangelistic service.

Sometimes a slightly different schedule from the one given above is used, but the difference is only in minor points. The classes generally run about ten days, but sometimes the time is shortened to one week or lengthened to three or even four weeks.

The attendance at Bible classes varies greatly according to the nature of the class and according to the place where it is held. Generally it may be said that classes in the northeastern part of the country are more largely attended than in other sections of the country. In the smaller classes no more than seventy-five or a hundred may be enrolled, but in the larger classes the attendance is often as much as four

or five hundred, and sometimes runs up to a thousand or more. The total attendance at all of the classes in Korea runs up into many thousands every year.

Here are a few facts about a Bible class recently attended by the writer:—

1. Type of class—Presbytery class in a large town, both men and women in attendance.
2. Duration—Seven days.
3. No. in attendance—Men 380; women 80. The reason for the large attendance of men in comparison with the women was the fact that only local women were in attendance.
4. Schedule—The same as the one given above in the main except that one of the afternoon hours and the half-hour for prayer from nine-thirty to ten were omitted.

An interesting feature of this meeting was the large attendance at the evening services, sometimes running as high as eight hundred or a thousand. The early morning prayer meetings were well attended, sometimes as many as four hundred taking part in services.

(2) GENERAL BIBLE CLASSES FOR WOMEN

Mrs. L. B. Tate

Scattered through the country villages are hundreds of girls and women who have renounced their idol worship and have professed faith in Christ. The problem is how to teach and train these new believers, both for their own spiritual development and

that they may teach others. Some of these cannot read, but every year the number of illiterates grows less. Three kinds of classes are mainly relied on for the general teaching of the women.

1. Local Classes

From the very first women missionaries have used the method of itinerating, with Bible women, among the scattered country churches. Spending a few days or perhaps a week at each place, the Bible is taught and many homes are visited. To these classes the old grand-mother, who cannot read, can come and listen with the baby on her back, while the young mother who can read has a better chance to study.

In these classes lessons from the life of Christ, Bible catechisms, the ten commandments and special topics suitable, both for new believers and for older Christians, are taught. Reading is taught to those who have not learned.

As it is impossible for the foreign missionary to visit many of the country churches, much of this work is done by native workers who have been specially trained. These workers, mostly volunteers, gather each year for a two weeks normal training course. They are taught carefully each day just the things they are to teach or conduct and the next day they in turn teach what they have just learned and are criticized by both teachers and pupils and so helped to perfect the day's work. They are sent out by two's, a young woman always having an older with her. This plan has proved very successful in many places.

2. General or Station Classes

Classes are also held at some central point in the

circuit where the women from several churches may gather for a more thoroughly graded course of study, taught by the missionary and her trained native assistants.

3. General or Station Classes

Once every year a general class of about ten days is held at the Mission Station and all the women in the territory worked by that Station are invited to come for study. From far and near they come, bringing their rice and often their baby, on their backs. This is, for many women, the great event of the year and the numbers vary from two or three hundred to more than a thousand in some larger stations.

The women are carefully graded in from four to six grades. The highest grade usually has different subjects for study every year so that women may continue their studies indefinitely. In the lower grades the students are promoted if proficient.

By this system of class work the women have been greatly helped and developed along Christian lines and many thus taught continue their studies in the Instituts and Bible Schools.

(3) BIBLE INSTITUTE WORK

H. J. Hill

When we remember that a very large proportion of the churches in Korea almost never see an ordained minister of the gospel or a man specially trained as a preacher, that most of the church services every

Lord's Day are conducted by unpaid and largely untrained leaders, and that these teachers and leaders have almost no books of reference and inspiration outside of the Bible, we can then appreciate somewhat the need of teaching the Word of God to picked men and women from the churches in the country territories, on whom rests the burden of this preaching and teaching.

It is with this need in mind that between thirty and thirty-five Station Bible Institutes have been organized—both men's and women's—covering the whole of the land from Soochun and Fusan in the south to Kangkei and Hoiryung in the north, not to mention one in Manchuria which serves the Korean Churches in that field.

These institutions have sessions every year of from one to three months' duration, and have a course requiring from four to six years' study for graduation. All or parts of the Books of the Old and New Testaments are taught, besides special studies in personal evangelism, Sunday School Work, sermonizing, and in some cases Church History. Besides these shorter term institutions which serve men and women who can give only a limited amount of time to the study there are in Korea a half dozen Bible Schools which are in session practically the year round.

This article, however, has specially to do with the shorter term Bible Institutes. The writer is unable to give complete statistics for the year 1924, but speaking in round numbers 2,500 men and women studied in thirty institutions. They were for the most part baptised Christians, who had shown earnestness and faithfulness in their own churches. In some institutions in the newer fields a few catechumens were

admitted for study, in others in older stations only Sunday School teachers and church officers were registered. The larger portion of the students live in dormitories provided by the schools, and prepare their own meals at their own charges while giving themselves to the study of the book of Books.

Older Korea missionaries say that the new generation of Christians is not as zealous in the study of the Bible as were the first believers. This is doubtless true. But it is refreshing to find a goodly number of the new generation who are hungering for a vital knowledge of the written Word of God. This will continue to be true in proportion as the leaders of the church, foreign and native, exalt the Incarnate and the written Word of God, and in proportion as the Holy Spirit has His way in the hearts of believers. In one recently organized Bible Institute, attended largely by new believers, the students were so eager for more knowledge that they requested a class on Saturday afternoon which had been set aside for recreation. And in one of the very oldest Bible Institutes in the country the students were always desirous of extending the study-period beyond the allotted sixty minutes.

One cannot even estimate what a month or three months' study of the Word of God means to these hungry-hearted Christians. Their own faith is strengthened; their personal knowledge of Christ, in Whom are hid all the treasures of wisdom and knowledge, is increased; their consciences become more tender in regard to sin; Their prayer life is deepened, and their zeal for lost souls is enhanced.

Nor can one guess the effect upon the country churches when these students return with their deeper

insight into the blessed truths of God's Word to teach in the Sunday Schools week by week, and frequently to preach from the pulpit. Many of our leading Korean pastors received their first systematic study of the Bible in a Bible Institute, and a large number, perhaps a majority, of our efficient unordained "helpers" and evangelists have had no other training in teaching and preaching than that received in a short-term Bible Institute.

(4) BIBLE TRAINING FOR WOMEN

Mrs. A. Chaffin

Through the wisdom and forethought of the early missionaries in Korea, Paul's admonition to Timothy, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" has literally been carried out, not only in the training of Christian workers, but it has been applied equally as strong to the training of the Christian laity including women.

The system of Bible classes in every station and practically every large center has developed from the fact that the women had not had training and were unable to grasp even the fundamentals of the Christian faith without special teaching. While the Bible and related subjects occupy the larger part of the curriculum in these classes, reading is taught to those who can not read, courses in health and hygiene are given, and at the time of these classes night evangelistic meetings are held. Through these wo-

men's classes a general knowledge of the Bible is being diffused through the church.

As an outgrowth of these Bible classes has come the Normal Bible class which is attended both by regularly employed Bible women and lay volunteer women workers who give a part or all of their time in the country villages teaching the Bible to the women of the local churches. As the word "Normal" implies, these women are taught the subjects that they are to teach out through the country churches. While the large Center Bible classes reach those who are able to go as representatives from the different churches, these classes held by workers going out from the Normal classes reach all the women even in the remote districts.

In every mission there are Bible Institutes held from three to nine months each year. These supply the larger percentage of present day workers in the church whether she be a Bible woman going out in the regular employ of the church, a Sunday School worker or a volunteer worker. For the training of workers some missions are still using these institutes as their sole means of training Christian workers among women.

For the training of women who have had Higher Common School training there are two Bible Schools in Korea, the Presbyterian Higher Bible School in Pyeng Yang, and the Union Methodist Woman's Bible Training School in Seoul. These schools are both aiming to give educated young women the training they need to meet the present conditions in Korea.

(5) BIBLE INSTITUTE FOR WOMEN

Miss E. J. Shepping

At the present time in the development of the work of the Korean Church in the South of Korea, there is a startling lack of trained leadership. This lack is pronounced, not only, in the ordinary rank and file of the women of the church but also in Bible Women and the demand for the latter is greater than the supply. Up to the present year the greatest part of leadership in women's work was supplied for us by our sister missions from the North. But the present year of 1924 has found us trying out our own Bible Institute and Bible School graduates in the work of the field. Up to the present time there have been two methods used to secure some training in Bible for the Christian women of the field. The first method was the yearly ten days Bible class and a month's study class each year, covering four or five years and these two methods have been followed year after year, until lately, with but indifferent success, beyond attendance, the latter being very large in the ten day class and the Institute attendance much smaller. In the Institute there is little or no written examination given till recent years; the reason for this, the students being mostly older women who could not write, but only read and too old to gain facile use of the pen.

Since the Korean uprising the attitude of Korea has undergone a complete change in the matter of education of the women, and since then each year has brought to us more of the younger women in our Bible Classes and Bible Institutes. The older women

of the past days took the time to study in our classes, but in most cases were unable to retain much of what they learned or to assimilate or pass on to others what was given to them in instructions during the classes held. But younger women who can read fluently and write and take dictation in classes when they get into contact with the word of God, are a delight to the teacher and inspire one to give one's best in order to reproduce oneself in and thru the lives of those whose lives we touch in these Institutes and classes.

The Bible Institute has a definite object for which it stands and that is, to give to the attending student a direct contact with the inspired word of God, to awaken the student to an active, living and optimistic faith. Each year of the five which the course is to cover must or should be a mile stone in the growth of the Christian life and experience of the student. The present course of study covers three major subjects in each grade in Bible and O. T., Church History in the highest grades and a bird's eye view of the Bible and it's books, singing and hygiene, personal work, S. S. work, theory and practice, lectures on care of children, public health, preventive measures against diseases, suppression of public licensed vice and against opium and the drink evil, the harmful effects of the use of tobacco, practical work in heathen S.S. extension work, theory and practice of organization in women's auxiliary societies, etc. The above curriculum begun this year and spread out over five years, would appear to be a fairly practicable course, but it must be supplemented by a general reading course in the Bible and such a course, most of our graduates of last year are com-

pelled to take, this course being supplied through a correspondence course of Bible study by Dr. Swallen of Pyeng Yang.

This year the students from the first grade on up to the fifth grade are required to cover a reading course during the year and the first day of next year Bible Institute; written examinations will be held in each grade on the required subjects in order to test the attention and time, given to the studies required by the mission's reading course. The reading being; first grade, Mark's Gospel; second grade Matthew's Gospel and James Epistle; third grade, Deuteronomy, Ruth and Philemon; fourth grade, Job, Jonah, Phillipians; fifth grade, Ezra, Corinthians, Colossians. The reading course is to give more uniformity of thought concerning the Bible and a better general knowledge of the books of the Bible. But the home-life of the Korean woman with its endless round of drudgery, with the ironing stick and beating the family linen by the riverside, with no convenience for lightening the labor of hulling rice except by pounding and treading the pestle leaves very little time for home study. Unless all these customs give way more or less to modern method, the household burdens will always be a barrier to the intellectual and spiritual development of the average Korean Christian woman.

This year the Institute graduated nine students. Our field is responsible for two million people and we graduate less than an average of ten a year from our two mission Bible Institutes. The Institute was the tenth held in Kwangju. Our aim is to have at least one representative for each baptized woman of each church, that would seem an ideal and adequate

leadership for each church, either city or country, but so far this Utopia has been hindered by all the factors mentioned above, the greatest of all being the extreme poverty of the Korean church. The Bible Institute is to train the ordinary lay worker of the church; but besides this, there is still another need and that is in the place of the old time so called "Bible woman" we need Bible teachers and Pastor's assistants, the latter nomenclature, not yet even thought of in the life of the Korean church but none the less really and urgently needed where ever churches are established. For the development of this type of worker we have, since last year, two Junior Bible training schools, each a six months course for two years courses beginning in September and ending in February. These two schools, one at Chunju and one at Kwanju are to supply special workers of the mission and Korean church and give opportunity for Bible study and also a common school course is offered up to the fourth grade. At Chunju this Junior Bible school course is supplemented by a special three months course open from March to end of May, which graduates its students after three years, so if the Junior Bible school course is taken, and the special course for three months each year when completed will turn out a fairly intelligent Christian worker to carry on the women's work of the Korean church.

(6) COUNTRY BIBLE CLASSES FOR WOMEN

Miss Julia Martin

1. Aim

In the language of Mr. Stalker:—"Our chief end is to facilitate a saturation of the mind with the words and the spirit of the Bible in the assurance that from the soil thus nourished, all forms of good thinking as well as all manner of good living spontaneously spring."

An effort is made to hold country classes in all churches, both fall and spring. The length of time varies from three to seven days. As the average attendance in one small field this year was one thousand, it can readily be seen that a great number of women are taught in these classes in all Korea.

2. Students

No girl or woman is prohibited from attending these classes. Often unbelievers sit as interested listeners. Here old and young meet: The gray haired grand-mother, the young mother with her baby on her back, the school girl and the middle aged woman who cannot read. There is food for all in this feast of good things.

3. Subjects Taught

The life of Christ (Mark's Gospel), Genesis, Parables, Sermon on the Mount, the Lord's Prayer, the Ten Commandments, singing, hygiene and similar subjects are taught.

These classes are usually taught by a missionary

with trained native assistants or by graduates of Mission Bible Schools. The afternoons are usually occupied with house to house visitation and the nights by evangelistic meetings.

4. Benefits

Out of these classes come laborers who carry the Gospel to others, for they have first learned to consecrate themselves to Him who gave Himself for the World. Where Bible Classes are held there are less likely to be divisions and strife among church members and they give a better witness for Christ.

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CHAPTER XVI.

THEOLOGICAL TRAINING

(A) Methodist

A. W. Wasson

The work of training a ministry for the Methodist Churches in Korea centers in the Union Methodist Theological Seminary at Seoul which was established in 1907 by representatives of the Board of Missions of the Methodist Episcopal Church and of the Methodist Episcopal Church, South, and from which 121 men have been graduated.

Courses of Study

Two courses of study are offered, each requiring three years for completion: the *Vernacular Course*, in which the instruction is given through the medium of the Korean and Japanese languages; the *English Course*, in which the English language is used. Graduation from a Higher Common School or its equivalent is required for admission. In addition, candidates for the English Course must be able to read text and reference books in that language.

Student Body

The registration for the three terms of the present school year (1924-25) is as follows:

	First Term	Second Term	Third Term
Vernacular Course:			
First Year.....	40	34	26
Second Year....	38	27	20
Third Year.....	10	10	13
English Course:			
Preparatory	7	8	8
Second Year	5	5	4
Total	100	84	71

This is the largest attendance in the history of the institution, being more than double what it was two years ago.

Some of the students are men who are already in the active ministry and who are unable to leave their charges and attend the Seminary for more than a term at a time. However, students of this type are decreasing in number and younger men who have not yet taken on the responsibilities of a pastorate form a larger proportion of the student body.

Preachers' Institute

For the benefit of its graduates and of other men in the active ministry, an institute is held each year for two or three weeks. At the last session (Dec. 1924) eighty-one paid the fees and were regular in attendance upon the classes. Quite a number of visitors also were present at some of the lectures.

Literary Work

A magazine called the "Theological World" is now in its ninth year. Under the editorship of Dr. P. A. Hardie, assisted by the other members of the Faculty, this magazine provides the preachers bi-

monthly with about 125 pages of reading material.

An important service is rendered by the members of the faculty in translating and compiling books on theological subjects. During the year 1924 the following have been added to the list:

The Pupil and the Teacher, by Weigle.

Illustrative Answers to Prayer, by Trumbull.

The Abolition of Prostitution, by Hopkirk.

Exposition of Joel, Compiled.

Fundamentals of Faith in Modern Thought, by Williams.

How to Teach Religion, by Betts.

The Ministry to the Congregation, by Kern.

The Religion of the World (selected chapters), by Grant.

In addition to these books which have been completed, translations have been made of the books named below but these have not yet been printed and the manuscripts of some of them are not yet ready for the press:

History of the Christian Church, by Williston Walker.

Introduction to O. T. History, by Saunders.

The Christian Life, by Huse.

The Preacher: His Life and Work, by Jowett.

Points of Emphasis

In all its work the Seminary endeavors to keep in the foreground the following objectives which are regarded as being of chief importance: (1) a personal religious experience that will give confidence in the things of the spirit and motive power for service; (2) sound learning that will save the preachers themselves from bewilderment and equip them to serve

as reliable guides in the new world of thought into which modern education is rapidly bringing the people of Korea; (3) a Christian catholicity of spirit that leads to generous cooperation with other churches and gives power to appreciate the good in the social heritage both of one's own and of other races.

Faculty

Four Koreans and five missionaries are regular members of the faculty. Additional part time instructors are employed to teach some of the courses and men in the regular evangelistic work give valuable assistance from time to time as special preachers and lecturers.

However, even the regular faculty members have other responsibilities which take much, in some instances half, of their time and energy. In view of the amount and quality of work that needs to be done the force available is inadequate.

THEOLOGICAL TRAINING

(B) Presbyterian

S. L. Roberts

The Presbyterian Theological Seminary of Korea received its first students in 1901 and graduated its first class in 1907, 36 men have received diplomas during the past 24 years; its graduates are working not only in all parts of Korea, but among the Koreans in Japan proper, Manchuria and Siberia and among the Chinese in Shantung Province, China. Several

are doing post graduate work in America. It would be impossible to estimate the value of the service of these men to the Kingdom of God.

At first the candidates for the ministry naturally were from among the older and more experienced men; these men are still the leaders in the church in Korea, but with the advance of the years the percent of younger men with a modern education has been steadily increasing. The number of Academy or College or Bible Institute graduates is growing each year, which, we feel, speaks well for the future ministry of the church. As conditions are changing in Korea, we need as leaders of the church in the future, men with the faith and zeal of the early leaders, plus the more modern and general education now available.

Diplomas are granted at the end of a three years course of twenty eight weeks each year; in addition to the regular theological curriculum we are planning more elective courses primarily for the students who have been college men; some of the better prepared students are now taking Hebrew and Greek as electives and a large number are studying both English and Japanese.

Beginning in 1925 we are offering to our students and graduates, during January and February of each year, 2 months of intensive study of English and Greek, feeling that a working knowledge of these two languages will be a great help to our future pastors.

During the month of March each year the Seminary conducts a Sunday School Institute running at the same time, though entirely separated from the Seminary classes. The Institute gives special train-

ing and preparation in Sunday School work to a group of men, each of whom has been selected by his Presbytery as its representative and specialist in Sunday School work.

Although quite a number of the students are able to take the three years of study without interruption, the majority do not finish within three years of matriculation as they are men already engaged in church work and can not be spared for both semesters each year. While this delays their graduation, it gives them valuable experience along with their study as well as provides for the care of their work.

The students while in the Seminary are organized into preaching bands which each Sunday work in connection with local churches to which they are assigned.

The Seminary is under the control of the Presbyterian Council which at its annual meeting, from among its members, elects eight directors. These directors co-opt three members nominated by the General Assembly of the Presbyterian Church of Korea. The Missions cooperating in the Seminary are the Northern Presbyterian, Southern Presbyterian, Australian Presbyterian and Canadian Presbyterian Missions.

CHAPTER XVII.

MEDICAL EDUCATION

J. D. Van Buskirk, M.D.

The permanence of the medical work begun by the missions is dependent upon medical education. The Christian church fails truly to represent our Master Jesus Christ if it fails to minister to those in physical need. The medical work of the church is not just an apologetic or a means of securing hearing for its message. It is just as truly, and more fundamentally, a vital expression of the Christ spirit within the church. In all ages, the Christian church has ministered in some form to those sick and needy. Recently it has sent medical missionaries, doctors and nurses, to carry on this work. But if the work is to be permanent and to be an expression of the spirit of Christ in the native church, the sons and daughters of these peoples must have a vital part in the work. Medical schools and nurses' training schools under the auspices of Christian missions are more than simply educational institutions,—they are training young men and women to adequately express the spirit of love and service which was in Jesus Christ.

Severance Union Medical College has been carrying on its work for a little more than twenty years, its first graduates leaving the school in 1908. Up to

this time, 124 Korean men have graduated from this school. Most of these are engaged in active practice, and are also having a part in the ministry of the church. This year we have had an enrolment of 68 men, 65 of whom are in actual attendance at this time. All but three of these students are members of Christian churches, and these are in full sympathy with the Christian cause. Many of these students take an active part in church and Sunday School, even during their student days. An active Y.M.C.A. is a part of the school organization. A regular course of instruction in the Bible is given to all the students, and the interest in these classes is keen. While probably the majority of these graduates will go into private practice and be successful from a money-making stand-point, yet this is necessary if we are to establish a strong self-respecting, self-supporting indigenous church. Christian medical men supporting themselves in active practice may exert an influence second to none in the real uplift of their communities.

Our buildings are inadequate to house a full 4-year medical schools with all the needful laboratories and clinical rooms. The medical school building is also occupied by the Out-Patient Department which has an attendance of 70,000 a year. This has resulted in cramping the school facilities even beyond the limit, but in spite of the handicaps the school continues to progress. Last year the school received a second recognition from the Government General, giving to the graduates from its regular course the right to practice medicine without taking the government examination. The faculty at present consists of 12 missionaries and 7 Koreans who give full time to the work of the school, and 6 Japanese part-time

teachers. The course is four years in length and includes the usual full curriculum of didactic, laboratory and clinical work, so that when our students graduate they are able to quickly become successful practitioners of medicine. Their success in this line sometimes works hardships to our missions and to their alma mater when they try to secure more doctors for the staff. The very success and the demand for their services in other places makes it hard for the church institutions to secure them.

This brief article could not be better closed than by referring to some of the graduates who have continued with our school, and after postgraduate study are now on its faculty and teaching staff. Three of our graduates are professors in the school; three more are teaching assistants, and ten are clinical assistants. The professor of the Ear, Nose and Throat Department was recognized as being one of the best students they had in the New York Postgraduate Medical School while he was there studying. Another graduate has recently gone to the Northwestern University and entered the senior class. We are confident that his ability will gain recognition in this fine school of the home-land. Though only a young man, he has remarkable surgical ability, and has frequently performed many of the most difficult surgical operations. During the absence of the American professor of Gynecology, the work of the department has been ably carried on by another of our graduates. Others are at present in training for teaching positions, so that it will not be many years until this work of medical education for Korean Christian young men will be carried on by Korean teachers. This is the goal of missionary medical work. This will assure the permanence of the work we have started.

PART IV
MEDICAL
CHAPTER XVIII

GENERAL CLINICAL WORK

J. McL. Rogers, M.D.

In conversation with those in charge of other Mission Hospitals, we find that generally the experiences of any one of us will be duplicated by those of most of the others, so altho much in this article is necessarily written from personal observation, it is hoped that it is general enough to make it accurately portray conditions in practically all our Mission Hospitals in Korea.

Financially it is perhaps harder to make ends meet this year than normally, rice has risen high, and is apparently going higher, the day's wage has not risen at all in proportion, and this means that proportionately fewer people can afford to adequately pay for their food and treatments while in the hospital. Last year 53% of the patients in this hospital were charity (or free patients), this year it seems that in spite of our best efforts to keep them down within reasonable limits, the percentage of charity work will be higher still.

I would, however, not be willing to reduce our

charity work below what is absolutely necessary, for I believe that it is one of our most fruitful opportunities for influencing the people who come under our care. For example, about a year ago a partially paralyzed man came here for treatment. We didn't think there was much we could do for him, yet because he was very insistent that we help him if we could, we took him in and kept him for a month to see what could be done. He was too poor to pay for even the food he was fed on, an out and out charity case. After a month of treatment seeing that nothing could be done for him, he was sent home, with no apparent improvement whatever in his condition. A couple of weeks ago one of our evangelistic missionaries returning from an itinerating trip reported that a new body of believers had been organized in his field, the entire work springing from the efforts of this one man. While in the hospital he had become converted, went home a sincere believer in the Gospel, and had spent his time hobbling from house to house telling of the new light in his life. When he had preached to all in his village he went to other adjacent villages; finally hearing that the missionary was in the neighborhood he sent for him to come down and hold examinations.

In the country districts like this one at any rate, the Koreans have not departed very far as yet from their old medical system, and "Chim" as they call their long needles seem to be as much used and to work as much havoc as ever. We have had two amputations within the last four months due solely to infection following the use of one of these needles. How they ever escape is really a wonder, for they know nothing of asepsis, using the needle on patient after patient as they come, with so far as I know,

no sterilizing of the needle between times. We had a man in here recently who had suffered with rheumatism for months and had been advised by his medicine man to eat oyster shells. The oyster we have here is a small one and this man could swallow the shell whole, he persevered in the treatment for about two weeks then forgot all about such a small thing as his rheumatism. He was brought to us more nearly dead than alive, had to be in the hospital for ten days and have two anaesthesias to get well once again. Many of our hospitals are installing X-Ray equipment; all our hospitals are doing the best they can with the very limited funds at their command to become equipped and be able to carry on their work in a manner worthy of a Mission Hospital, striving to be worthy of the commission entrusted to them.

In this hospital also besides having regularly full time evangelistic workers we require all our employees to be earnest Christians, and they are expected to do all they can each day towards impressing the claims of the Gospel on our patients, a most fruitful field for evangelistic work too. We tell them over and over that this hospital is run for two purposes, to do what we can towards alleviating the suffering around us, and at the same time to point the way to Christ and Eternal Life to our patients while they are here under our influence. We report the names and addresses and other facts of interest to the proper evangelistic workers when our patients are discharged, so that they may be properly followed up.

CHAPTER XIX.

SURGICAL WORK

A. I. Ludlow, M.D.

Surgical work is one of the features of every mission hospital. It receives much emphasis not because general medicine is of less importance, but because surgery often gives spectacular results. Forty years ago, Dr. H. N. Allen, with a few strokes of the scalpel, won a place in the hearts of the Korean royalty and opened the way for the spread of the "Jesus Doctrine" throughout the Hermit Kingdom.

It is a great transition from old Korean surgery, consisting mainly in the puncture of various portions of the body with a "Chim" (needle), to a modern delicate surgical operation, which, with God's gift of anesthesia has relieved pain and brought health to many Korean people.

For years the operative work has been the peculiar province of the medical missionary. One of the most difficult tasks any surgeon is called upon to perform, is that of stepping aside to allow an assistant to operate. This, however, is being done in many of our hospitals. With the progress of medical education there have been developed gradually Korean doctors who are able to carry more and more of the operative burden. This is one of the encouraging signs of the present and is of far greater importance

than any tabulation of statistics for the year.

The surgical work of the Korean doctors throughout the country is worthy of note and in Severance Union Medical College and Hospital, several men have rendered excellent service as operators and teachers.

Dr. K. S. Oh, Dean of the college, has charge of the Genite-Urinary Surgery. Dr. S. H. Hong, one of the first graduates, who recently spent a year in post-graduate study in America, is carrying on, with great credit, the Surgery of the Ear, Nose and Throat.

In Dr. Hirst's absence during the past two years, Dr. P. H. Shin has performed the gynecological operations as well as all the operative work in connection with Obstetrics, including several Caesarian sections.

Drs. M. U. Koh and Y. S. Lee have a prominent part in the department of General Surgery and Orthopedics. They have performed about two-thirds of the six hundred operations of the past year.

Dr. Lee after graduation from severance in 1919 spent three years in Peking during which time he rendered excellent service in the surgical department of the Hospital of the Peking Union Medical College. After two years at Severance Hospital he recently left for America for further study and upon his return Dr. Koh will spend a year abroad.

A surprising increase in the number of accident cases shows that the Orient is moving faster. Not only these cases but many other make the use of the X-Ray of great value to surgery.

Mr. S. I. Cheung, a Korean, who has served for the past five years in the X-Ray department of American Army hospitals, has just arrived to take charge of this work.

Although it is less than fifty years since the first training school for nurses was established in America, nursing has become such an integral part of Medicine that it would be hard to imagine what the profession would do without it. Think of the responsibility which devolves on the nurse, in the preparation of the patient for operation, the work of the operating room and the after-treatment of the case. We rely largely on the Korean nurse for assistance in surgery and much of the success is due to her faithful service.

Surgical work for all in Korea by the Koreans is a goal toward which we should press with all our energy.

Although it is true that the results of the
 present study are limited by the fact that the
 subjects were not randomly assigned to the
 two groups, the results are still of interest
 because they show that the subjects in the
 experimental group were significantly more
 motivated than the subjects in the control
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CHAPTER XX.

MEDICAL RESEARCH

C. I. McLaren, M.D.

It would be easy to understand how a missionary teaching institution or a missionary medical profession, short of funds, crowded with work, depleted in staff, might fail to give adequate time, thought, effort and expenditure to problems of medical and scientific research. Easy to understand, easy perhaps to condone, yet the broader outlook and the essentially Christian attitude leads to a refusal passively to accept such a situation.

We honour our Japanese secular medical confreres for their interest in research; we acknowledge the enlightenment of a government and a medical school which accounts it an essential obligation to set aside men specifically for the work of research. We honour and we seek to emulate them in this good work. It is for us to bring the special contribution of our western training and our Christian view of nature to these problems of investigation.

Our very name "physician"—the man who is a student of "physic" or nature—is a challenge to investigation. Moreover, we Christians have a special incentive because of that fundamental principle, at the basis of all hopeful scientific enquiry, laid down by the Great Teacher when He said "Seek and ye

shall find; knock and it shall be opened unto you."

Too long in our missionary activities we have allowed ourselves to be too busy and too crowded to be really efficient.

When shall we see a missionary board with vision and faith enough to assign some member of its scientific staff to this so fruitful task of investigation into God's ways of working in the world He has made?

In the meantime we may record with satisfaction that the Severance Medical College has not been negligent.

For years there has been in existence in connection with the institution a Department of Research. Its aims are,—

To investigate the medical problems of a people that differ in diet, customs and habits from those previously studied in other countries.

To investigate problems of sanitation and hygiene that pertain chiefly to the home.

To investigate native foods and food values.

To determine average dietetic conditions and make experiments to ascertain the amounts of native foods necessary for life and efficiency.

To investigate the value of native drugs and remedies empirically used for so many hundreds of years.

To investigate botanical and zoological problems, especially those that bear upon the questions of animal parasites and native drugs.

The special purposes are:

To investigate problems, the proper solution of which, will tend to raise the standard of living of the people and give better home conditions out of which to expect a stronger native church.

To improve dormitory life so that students may have food sufficient for efficiency and for fighting that student's enemy, tuberculosis.

To establish physiological standards for the use of all practitioners by which to judge the pathological.

To throw light upon world problems from an angle thus far neglected.

Already some 40 papers have appeared in various scientific journals from this department.

Dr. VanBuskirk has made valuable contributions in the field of Korean dietetics; contributions of which the usefulness extends towards the solution of the so urgent and practical problems of "what constitutes a living wage."

Dr. Ludlow's great surgical experiences has been in some measure made available for others in a number of papers on surgical subjects, while Dr. Mills has given proof of his varied interests by sundry contributions on botanical, zoological and chemical subjects.

the first of the year, the weather was very cold, and the snow lay deep upon the ground. The people were all dressed in heavy cloaths, and the houses were all covered with snow. The children were all playing in the snow, and the dogs were all running about in the snow. The people were all very happy, and the dogs were all very merry.

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CHAPTER XXI.

LEPER WORK

R. M. Wilson, M.D.

It is quite a strange thing that in a land so small as Chosen lepers are very common in the South so that practically every child recognizes the leper as seen on the streets, yet in the Northern section of this land even doctors who have lived here thirty years have never seen a case to know it I am told. Practically no lepers north of Seoul which is about the mid line. No reliable statistics as to the number of lepers in the land have been made, but it has been estimated that there are between fifteen and twenty thousand cases in Chosen.

The cause of leprosy is a germ called the lepra bacillus which has the identical appearance of the germ of tuberculosis. It was discovered in 1871 by Dr. Hansen, and just three years later the Mission to Lepers was organized by Mr. W. T. Bailey of Scotland. Just how the disease is spread is still unknown, but it is mildly contagious after long and continuous exposure. Some have contracted the disease three months after exposure while others have passed fifteen years before it broke out. There is a common and superstitious belief on the Far East that leprosy is a curse from heaven and that only by the eating of human flesh is there any possibility

of cure. The heart, liver and testes are considered the essence containing the cure and we often hear of children being murdered by lepers and these parts taken as a cure.

Treatment

The results from the use of Chaulmoogra oil and its derivatives are most encouraging and many probable cures are now being parolled. From the Hawaiian Colony more than two hundred have been parolled and we discharged from this plant in the spring of 1924 seventy-five cases and forty from the Fusan colony. Without a doubt the drug has a very marked effect and the disease can be arrested and held in check in the eighty percent of the cases. I feel that the hygienic care, active life and tonics are almost as important as this wonderful oil.

Heredity

It has been established that the disease is not hereditary for if children of lepers are isolated they do not contract the malady.

THE FIRST COLONY established in Chosen was at Fusan and has gradually grown until now it contains three hundred and sixty-three cases. It is supervised by the Australian Mission and Rev. J. N. Mackenzie is the superintendent.

THE COLONY AT TAKU is directed by Dr. Fletcher under the Northern Presbyterian Mission and has one hundred and ninety three cases. The Colony at Kwangju was established in 1911 and is under the Southern Presbyterian Mission and Dr. R. M. Wilson is Superintendent. These three Leper Colonies are supported and directly under the care of the Mission To Lepers. The Government has a colony on Little

Deer Island where there are two hundred cases. Making a total of thirteen hundred and twenty one lepers being in colonies. The Government is now making a grant-in-aid to the three Mission Colonies and this past year for Kwangju the amount was yen seventeen thousand three hundred (Y.17,300.00) for which we wish to express our public appreciation. Baron Saito has shown his keen interest in this form of work by securing this annual grant.

THE KWANGJU COLONY, which is quite like the others, is so organized that the lepers are practically self-managing. They have many departments to the home and each department has its head and these heads make up the Executive Committee that directs the affairs of the place. They have been trained along various industrial lines and are now able to erect a good brick house, do any form of carpenter work, make brick, tile, do farm and other lines of work. For five hundred yen our lepers can erect a cottage sufficient for twenty inmates or at a cost of twenty-five yen for a good permanent home per person.

OUR STATISTICS for the past year for this colony are as follows: Inmates 565, Expenditures Yen 42,734.19, Cost per leper per month Yen 7.00, Self-supporting cases 18, Day School Pupils 39, Value crop raised Yen 946.00.

We read a great deal these days about ridding the world of leprosy and here in Chosen we have a very ideal place to test out this question with a bulk of lepers down on the southern end of a peninsula. There are some ideal spots for establishing a leper farm where I am quite convinced that the leper can be taught to become almost self supporting by farming

and fishing. More than seventy five percent of the lepers are strong able bodied persons and fully able to do simple farm work. With a little kind leadership they can be taught to produce a good portion of their requirements. We are anxious to establish such a place and begin to isolate the lepers and work towards the eradication of this dreaded disease from Chosen.

The Mission to Lepers is an international and inter-denominational Mission and supports leper work in many lands. It supports the work in forty five colonies and assists in the support in twenty eight other colonies.

Leprosy was once very prevalent in Europe after the return of the Crusaders, yet by isolation the disease was wiped out. All lepers were pronounced as dead men by the priests, their funeral preached and then they were isolated into colonies and today there are practically no lepers in Europe. I feel that we have a splendid opportunity to try out the question of eradication here and we are anxious to begin such a plan.

PART V

WORK AMONG NON-KOREANS

CHAPTER XXII.

WORK AMONG THE JAPANESE

F. Herron Smith

It was a beautiful winter afternoon with the snow lying thick on the ground, but the parlor of the Japanese Y.M.C.A. was warm and cheerful. From the walls looked down on one side the benign countenance of the Emperor Meiji, from another the kind face of former Chief Justice Watanabe. Around the long tea table were the new Administrative Superintendent with his secretary and three or four other officials and the members of the Japanese Church Union Committee of Seoul. This Committee is the strongest single Japanese Christian organization in Korea and is made up of the pastors and missionaries of Seoul and four or five leading men from each church. This tea was to welcome Mr. Shimooka but also furnished an opportunity to discuss with him three important questions which are troubling not only the Japanese Christians but all the Christians of Korea. Two of the laymen present had been college friends of the new Superintendent, so it was easy to reach a common footing.

The live questions which were discussed were the real function and meaning of shrines and shrine worship, the matter of whether or not the new military education should be introduced into the schools of Korea and the abolition of public prostitution. The new Chosen Shrine, said to have cost a million and a half yen of public money, is nearing completion on the slope of Namsan overlooking the city. In various places the children of a whole school have been taken to shrines to worship. This makes trouble for the Japanese Christians and when the teachers and pupils are Koreans the problem becomes doubly difficult. Unless it is clearly understood that there is nothing of religious significance in these ceremonies there will be much more trouble in Korea in the future. It is significant that the control of shrines was transferred from the Section of Religions to the Home Affairs Department by the first order issued by the Government General in 1925. At this writing it seems probable that the new military education will not be enforced in the Korean schools at present. A determined fight is being made on licensed prostitution by the Japanese Christians. It seems to be a fact that public prostitution was not known in Korea till the Japanese regime, and it is proper that the Japanese Christians should lead in the fight to oust this evil institution.

There is no remarkable change to report in the condition of the Japanese in Korea. Their numbers are increasing gradually till now there are 400,000 of them. In the south some are engaged in agriculture and silk worm culture and in the north in raising fruit, but the great majority are business men, bankers, teachers and officials. It is to be regretted that

few officials on retiring settle in Korea. Most of them make their home in Tokyo. The Japanese who come to Korea are successful as a whole and prosper, though a few fail. In the Salvation Army Shelter conducted during the winter, there are from eight to twelve Japanese lodgers each night.

With the coming of Dr. and Mrs. Newell of the American Board, the missionary force has been greatly strengthened, as we now number three families, including the Kerrs of the Presbyterian Mission and ourselves. Mr. Arnold of the Anglican Mission has also learned Japanese and gives much time to the Japanese work. We still need at least one Methodist South family and one southern Presbyterian family to meet the most pressing requirements.

The past year has been the most difficult we have known owing largely to the American Exclusion Act. From various Methodist Sunday Schools 195 pupils dropped out though 304 were added in other places making a net gain for the district of 109 pupils. In the three leading Protestant communions there have been from 500 to 600 baptisms a year for a number of years. This number was decreased about one third the past year.

It is encouraging that the number of good pastors available is increasing and the churches are almost all supplied. The Presbyterians have ten men, the Congregationalists three and the Methodists fourteen occupying the chief centers. The Holiness Church has a few workers in the extreme south. The Y.M. C.A. is very active in Seoul and with the new building is able to do a much wider and more effective work. In their Night School they have more Korean students than Japanese. The Salvation Army opened a second preaching place in Ryuzan in a section

where no regular Christian work was being done.

The Congregational Church at Seoul is very prosperous. In addition to the work in the capital the laymen of the church, assisted by the pastor and Dr. Newell, carry on work regularly in four other cities Shunsen, Seishu, Taiden and Kokei. It takes several hours of hard travel to reach any of these places and the missionary spirit displayed is most admirable. This year they are building a new, modern style, two storey church in Seoul. It will be 48 by 60 feet in size and provide suitable accommodations for the Sunday School. The cost with the furnishings will approximate Yen 40,000.

The Presbyterians completed a small church at Zenshu, a provincial capital in the south, during the past year. The change in officials has taken a number of strong Christians to Kwangju and it is expected that the work there will take on new life and be put on a firm basis.

The Methodists built a brick parsonage and Sunday School Hall at Chemulpo and a large Japanese style building at Haiju which serves both as parsonage and temporary church. At Pyengyang a Japanese house, conveniently located, was bought for a parsonage.

The Japanese Christians in Korea are liberal in their giving, the average per "genjusha," full member present and active, being about Yen 25 per capita a year. In Chemulpo the "genjusha" last year gave an average of Yen 177 each, surely sacrificial giving. The total membership including probationers was only 54 and their giving was Yen 102 per capita for the year.

Among the 400,000 Japanese in Korea but 4,000 are Christians so there is yet a great work to be done.

CHAPTER XXIII.

WORK AMONG THE CHINESE

Mrs. C. S. Deming

Work for the Chinese in Korea is now carried on in Seoul, Chemulpo, Wonsan, Pyengyang and Songdo. We have day schools in Seoul, Wonsan, and Pyengyang, with a kindergarten in Seoul. Our main emphasis this past year has been upon evangelism. In Seoul, evangelistic services have been held every Saturday and Sunday evening throughout the year. The last part of the year saw the starting of special evangelistic meetings for children preceding the meetings for grown ups. During these meetings it has been a rare thing for an evening to pass without several going forward to the altar, to indicate their desire to find Christ, and to be helped by the workers. The children's service is from six to seven. At seven, the member of the evangelistic band gather in the reading room for prayer, before going out on the street with drum, lantern and tambourines, to gather in the people. They are gathering while the children end up with a song service. Then the children are sent home, and the preaching service begins. Our evangelistic band consists of eight young men belonging to the Oriental Missionary Society, who are preparing to go to China as missionaries, when the society begins work there: also the young

men and other members of our church. All take their part in leading the services. The appeal for yielding the heart to Christ is always pressed home. When those who wish to give their hearts to Christ go to the front a worker goes forward with each one, teaching them to pray, praying for them, and giving them a passage of Scripture on which to pin their new faith. Then all go to their seats, and the workers scatter through the building dealing personally with those who are present. Any member present who does not have a soul to deal with, is expected to be doing his part by prayer to create the atmosphere of faith in which souls may be reborn. If we do not have results in any meeting we know it is because we have lost power spiritually through some sin coming in and we cry out to God to cleanse us. Perhaps during the past year there have been four hundred who have been dealt with personally at the altar. Our audiences change as the people are mostly artisans stationed here only a short time while contracts are being made. Much of the seed sowing here will bring forth fruit in other places. We do the sowing, and know that God will take care of the precious seed.

One of our causes for rejoicing has been the possibility of starting special meetings for the Cantonese, through having a young evangelist studying here. One of the results of his work has been the conversion of one of the ladies of the Consulate and her three daughters. Two daughters and the mother have been baptized already, the third sister was only converted last Saturday night. Three fine young Cantonese women, two the fruit of our Chemulpo work, and one the fruit of Wonsan work, are now preparing to become women evangelists, and work among their own

people in China. One of our converts is already preparing for the ministry, a second is about to begin his studies, while a third, who came to us as a young baker boy, is now one of our strongest workers, having graduated from the Nanking Theological Seminary. It is our desire to increasingly use our own converts in the work training them up as Christian workers, and sending them to China to complete their training. Three of the young women mentioned above have carried on the kindergarten and day school.

Just before the end of the summer, a meeting of the church was called, expressing dissatisfaction at the way in which church affairs were being run. We have not in time past had a membership able to help much in carrying the responsibilities of the work and therefore the responsibility was carried largely by a committee of three, consisting of the pastor, deacon, and missionary in charge. It was decided to wait and pray over the organization of the Church, and then meet again in the fall, if possible with the assistance of some Chinese leader. The missionary in charge was given an opportunity to go to China in the fall and confer with Chinese and foreign leaders with regard to the linking up of the Chinese Church in Korea with the larger union of Churches in China which resulted from the Chinese National Christian Conference. It was felt best for the Church to come into union with the church in Manchuria. On returning to Korea, and going to Pyengyang for settling in new workers, Pastor Tsang of Manchuria, who has been used of God in revivals there, was brought of God to meet with us, and to hear of our need. The last ten days of the old year he spent with us here in Seoul. We had there days

of special meetings when the power of the Holy Spirit was present convicting of sin, and people in different parts of the building were weeping. The rest of the time was given to a conference for organizing our Church, as it has not been organized in the past. We thank God for one fine layman in particular who has been brought to us, and who is a host in himself. It is a great relief to have the burden shared by the church in a new way. The authority of the church now centers in a Central Committee, which has three sub-committees, consisting of Finance, Evangelism and Education. Pastor Tsang left us the night before the old year passed. We thanked God for all that his visit has meant to us, and will mean through the linking up of our work with that in Manchuria. We would like to have given the whole time to the special meetings for revival, but the time was so limited. We hoped that on Wednesday night, the last of the year, we might have a time of special blessing from God, but it was not to be. There were some absent who needed to be present. The following morning, New Years day, the young men of the evangelistic band arrived in a body to bring New Year greetings, followed almost immediately by the leading men of the Church members. After serving all with the customary refreshments, I said a few words on my hopes for the new year for the church. Immediately I got through speaking, a young man got to his feet and started to confess. That started things and for nine hours, confession, prayer and testimony followed one after another. Sins of every description, under the conviction of the Holy Spirit alone, were confessed with loathing. Divisions and jealousies that have been causes for lack of power, and misunderstandings have

been cleared away. When Korean pastors came to the front door, I had to go and ask to be excused for not inviting them in as the Chinese Church was having a revival in the sitting room. They said, "Praise the Lord," and went away rejoicing with shining faces. We are thanking and praising God for giving us such a splendid send off for the New Year which has just begun. It is a promise of what He can and will do for us through the new year, if we are only fully yielded to Him, and obey His voice.

PART VI
REPORTS OF ORGANIZATIONS

CHAPTER XXIV.

**THE KOREAN YOUNG MEN'S CHRISTIAN
ASSOCIATIONS**

Hugh H. Cynn

The Union of the Korean Young Men's Christian Associations comprises six city and twenty student associations. The city associations are to be found in Hamheung, Pyengyang, Seoul, Syenchun, Taiku, and Kwangju, the last having been affiliated in the early part of 1924. Of the student associations, two are located outside of Korea, one in Tokyo, to care for the needs of the Korean students in the universities and colleges there, and the other in Peking, organized recently for a similar purpose in the Chinese capital.

Among the more significant things that took place in 1924, as regarding inter-movement relations, mention may be made of the affiliation of the Union, as a separate movement, with the World's Alliance of the Young Men's Christian Associations in Geneva, Switzerland, and the admission of the Student Division of the Union, together with the Student Division of the Korean Young Women's Christian Associations,

constituting the Korean Student Christian Movement, into the World's Student Christian Movement, at High Leigh, England.

Within the movement in Korea, the most noteworthy event of the year was the unmistakable sign of upward trend evidenced in the Student Summer Conference held in Songdo last August. "Facing a New Day with Christ" was the central theme of the conference and all the participants showed great earnestness of purpose and a deep sense of responsibility in all their discussions and decisions.

Seoul

It has always been the aim of the promoters of the Association movement to make the Seoul association the typical or model Association for all Korea, therefore it is not strange to find that the main strength both as to finance and as to staff has been expended up to the present time in Seoul. This association has the most modern and best equipped plant consisting of a main building, a boys' wing and gymnasium, and an industrial plant. The staff is composed of 14 Korean and 2 American secretaries.

The following figures are taken from the report of this Association for 1923-24:—

Membership	1,924
School enrolment	635
Receipts (year ending December 31st, 1924)	Y.95,813

Religious Department

This has always been the outstanding feature of the Association work. In addition to the regular program of the department, there has been added the

rural or extension work in the villages within a radius of ten miles, and the result has been most encouraging. Activities within the building are as follows:—

Number of Sunday afternoon meetings.....	52
Attendances	21,342
Number of Evangelistic and Special Meetings...	42
Attendance	22,916
Number of Bible class sessions	321
Attendance	2,883

Educational and Industrial Department

Realizing that the country would fast become industrialized, this department was started soon after the Association was organized, receiving considerable monetary aid from the old Korean government, and has ever since been doing its utmost to meet the needs both of young men who wanted technical training and of the public that wanted modern wares made and supplied. The past year has seen this department turning out over 50,000 yen's worth of work.

In addition to the above there have been given various courses in general education including foreign languages. Among these there has been conducted for the past ten years a Working Boys' Night School, and the teaching staff has always been made up of young men who have given voluntary service. The effort has been highly rewarding in that it has helped poor boys who work as janitors, errand boys, etc., to fit themselves to become clerks and to fill places of even higher responsibility.

This year the Educational Committee has inaugurated a plan of giving elementary courses in eun-moon reading and in simple methods of calculation. These courses are for even poorer and older groups and

represent an attempt toward the removal of actual illiteracy as fast as possible.

Junior Division

This has a membership of over eleven hundred boys who have their own Cabinet and Inner Circle. In addition to such activities as lectures, debates and entertainment, they have their own clubs, Bible classes and Gospel meetings. The Boy Scouts' movement has become one of the regular features of the division, and at present the Association houses the headquarters of the Boy Scouts of all Korea.

Hamheung

Next to Seoul, this city has the most thriving association in Korea. The religious and educational work have been most effective and from the receipts of the educational classes the Association has derived most of its income. Two years ago a beginning in industrial training was undertaken and the work has since been markedly successful. During the last year the International Committee of the Y.M.C.A. has made it possible for this Association to make a much needed addition to its outfit of tools and other technical equipment.

The work of this association, though still young and ill equipped, is so much appreciated that the Canadian Presbyterian Mission, which has under its charge this field of two million people, has urgently requested that Y.M.C.A. work be started in each of their five large stations and that a secretary be sent from America to render trained leadership to this work in their district.

Syenchun

Of all the cities in Korea this city has the largest proportion of Christians, who make up half its population. The Y.M.C.A. here has the distinction of having the first Association building in Korea erected by local subscription.

Pyengyang

This city is sometimes called the spiritual capital of Korea. It has a church membership of over seven thousand, with thirteen churches, and the Y.M.C.A. was organized with the united backing of the pastors and missionaries. The association here also has asked for a trained secretary from America for the development of their work.

Taiku and Kwangju

These are the important centers in the two southern sections of Korea, namely Kyeng Sang and Chun-la respectively, both with regard to population and church development. The leaders in both places have been eager for the Y.M.C.A. and were permitted to organize and affiliate with the Union; the former three years ago, and the latter last year. Their crying needs are trained leadership and equipment.

The Student Associations

The number of student associations is growing rapidly. In June 1921 the National Committee called its first student secretary, and in the fall of the same year the International Committee sent Mr. W. L. Nash to help build up the student work. During the past two summers, Mr. Nash, with the aid of students, inaugurated and promoted the Daily Vacation Bible Schools with marked success and has incidentally demonstrated the true "Y" spirit of serving the cause rather than the institution.

[illegible]

CHAPTER XXV.

THE Y.W.C.A. OF KOREA

Mrs. Pilley Kim Choi

Thirt yyears ago there were those who wished to begin a Y.W.C.A. in Korea, but not until two and a half years ago were their prayers and labors rewarded by the establishment of the association.

There is a membership of 2,000 in five local and eleven student branches. As we have only one regular salaried secretary most of the work has to be done by volunteers. There is great need at present for funds to provide for the training and support of several more secretaries. In 1924 was held the third Summer Conference and the work may be said to be fairly begun. There is, however, so much to be done! We must train secretaries; investigate conditions; prepare plans and lay the foundations of a useful work by securing necessary equipment.

Affiliation

In May 1924 our association received affiliation with the World's Y.W.C.A. In August of the same year our student department was affiliated with the World's Student Christian Federation.

Secretary Training

In the spring about ten of our members joined in the leaders' training classes held by the Y.M.C.9.

In the summer we were able to send Mrs. Kakyung Lee to Shanghai to participate in the month's study of the Leaders' Training Classes. In the fall Miss Sungsil Kim was sent to America for two years of Y.W.C.A. training. Next year we hope to send a travelling secretary through the field.

Development

1. Seoul

Sunday afternoon meetings have been held for young women. The Seoul Evangelistic Center has generously loaned the Association a building with three offices in which the beginnings of a library are housed and where the regular secretary is on duty. A debate was held in order to raise funds for famnie sufferers; we have taken part in the campaign against prostitution and a beginning has been made in factory visitation.

2. Syenchun

The local association raised Yen 1,500 for a kindergarten building. They have in their religious department monthly Bible study classes. A school for married women and girls over fifteen has an attendance of eighty.

3. Chungju

There is a successful night school with twenty pupils. Sunday afternoon visitation and preaching and help with the music at church are among the activities.

4. Taiku

Here a day school has been established for those

who are unable to meet the regular requirements for entrance into Government or Mission schools.

Student Department

The branch departments are all in Mission schools where usually a student Christian association of some kind was already in existence.

These various branches engage in various forms of helpful activity, such as supporting students in school, helping famine sufferers, contributing to home and foreign mission work in China, Manchuria and Korea; helping in orphanages, holding Bible classes and dhelpling in visitation and in Sunday Schools.

Literature

This year we published our first book; a translation of stories for the young. This book is just entering on its second edition.

CHAPTER XXVI.

BRITISH AND FOREIGN BIBLE SOCIETY

Hugh Miller

The year 1924, because of the economic depression, has not been a good one for missionary societies existing for the publication and circulation of literature. And yet our own Society whose phase of work is limited to that of the Holy Scriptures has had a very good year indeed. And that in spite of the added difficulty of replacing stocks destroyed in Yokohama in the earthquake of September 1923, and of getting work done of a satisfactory grade by local presses. These presses as yet in their initial stages, are unaccustomed to work requiring the accuracy and care necessary to the successful production of the Scriptures and have given the usual anxieties to those responsible for the work. Nevertheless, the Society published no less than 45,100 New Testaments and 604,000 portions a total of 649,100 volumes during the year. No one unacquainted with the difficulties incidental to publication will realise what tiresome proof-reading this has meant and the vexation of spirit over what seems carelessness.

The Society actually put into circulation 2,360 Bibles and Old Testaments, 35,916 New Testaments and 622,672 portions, mainly Gospels and Acts, a total of 660,948. This is an increase of 40,000 volumes

over the circulation of 1923. This has been affected thro the missionaries and other Christian workers as well as bookrooms, but the greater number has been put into the hands of the readers by the ell colporteurs and Biblewomen entirely supported by the Society at a cost of Yen 51,839.70. These workers put into circulation no less 537,316 volumes. In addition to these a number of voluntary workers have sold 27,413 volumes and of this number 14,500 volumes were accounted for in the Andong field where the Christian Endeavorers and other Christians take the Scriptures and sell them on their preaching trips and in house to house visitation. This is a very effective and cheap method of Scripture distribution.

An extract from the report of the Rev. F. G. Vesey shows the condition in which colportage had to be done:—

The past year, 1924, has been in no way an easy one for the Christian worker, and especially in this Northern Province, for the colporteur. The 'trivial education' that so many young people are receiving is turning their heads, for a time, and the colporteur's lot, travelling as he does through the towns and villages, preaching and selling in the market-places and inns, has been no sinecure. He had to meet continually a Bolshevik attitude of mind, and an atheistic outlook of soul, on the part of youth. But he usually has been wise enough to refrain from argument, allowing the Gospel story to witness as to the Power of God unto Salvation. His own life and experience too, so graciously transformed, are sufficient evidence as to the Divinity of the Gospel's origin, that he can rely upon that, and if nothing else he tells the story of his own and others' conversions. Very often he wins the day by this method, and the forces of evil

are defeated by the simple and pure Gospel story, as he tells it out of a full heart. Let me tell Colporteur Chai's story as he related it to me.

He was visiting among the villages about 20 li from his home. His method is to follow up sales with kindly visits to the homes of the buyers. In one village he had obtained a foothold. He had received the promise of two rooms in the house of a man who had bought a book, and had become interested in it. News went round that he would speak to all who would come to hear on the subject of the Gospel. At night a big crowd gathered, mostly composed of young men. Many had come to criticise and others to joke. At the beginning of his address Mr. Chai, who is but a young man of 33 himself, explained that he had neither been instructed in the Chinese classics, nor in the modern ways of education, but if his listeners would be patient with him, he would tell the stories from God's Word, reading passages from the Gospels, and also would tell them of cases, like his own, where God had performed marvellous miracles of grace. Very soon members of his audience began to ridicule, to banter and joke. But the Colporteur stuck to his theme. One young man about 23 years old was very persistent in his heckling. He was most embarrassing to the speaker, who nevertheless managed to keep his temper, and to continue with his story. As the hours went by, some went out, others fell asleep, but yet there were a number who were listening with all their attention. This continued till about three in the morning. The colporteur told me, when he heard the rooster crow, he realised that he had been speaking for a great length. The rooms like most Korean houses were stuffy and close and the air foetid, but he felt that

God had given him a special opportunity. By this time he says that were some who were weeping, and when he asked if there were not any who would give up their sin and surrender their lives to God, among those who responded was this very young man, the chief heckler!!

In that same village we have at this time an encouraging group of earnest men and women who last year were led to give themselves to God through the work of Mr. Chai. He told me that on that memorable night, in which God gave him the victory in that little home, he felt the powers of darkness struggling against him, and more than once he felt that he must give up, but there came special strength and grace, which enabled him to continue to plead with the few who were under special conviction of sin, until the morning light began to gleam through the paper doors of the room.

A few weeks ago it was my special joy to meet some of these who have begun a new life, and enroll them in the catechumen class in a church about five miles from their home village. I was really gladdened to hear their ready answers, and their knowledge of the New Testament Scriptures already, made me to realise that their teacher may be no scholar, yet he knows his Bible. There is promise of further development in that village, for the few believers are hoping to erect a simple building in native style for a chapel.

As Colporteur Chai said to me, "Nothing but the Power of God could do a miracle like that in the hearts of those god-less young fellows. I was helpless in their midst, but prayed for help, and God gave me His blessing."

My next illustration of the power of the Book is from the pen of the Rev. H. E. Blair:—

A Chinese Bible

This morning a little Korean pony brought me jingling down the Tongnai River from Kangei on as beautiful an ice road as ever sleigh runner glided over. It was three o'clock when we first caught sight of Chyo-Kyo Rock, which sits like a giant silk hat on the top of the mountain at the junction of the Tongnai River and the Yalu. "Orunday" is the church here just south of the junction where we begin a week's Bible Class tonight. The thermometer is below zero and all the Christians gathering for the Class are covered with hoar frost as they come in to greet the missionary who has come back after thirteen years of absence, in Taiku.

I took out my note book and asked who were the local church officers. After writing down the helper and elder's names I came to the Leaders. Kim Foo Yiun, Yungsu, spoke up and said, "Pastor I was not a Christian when I first knew you. You will probably remember my brother better than you do me. Don't you remember that my brother was the school teacher in Lee Tai Wha's Guest House and I was his sick brother? Don't you remember how you gave my brother that little Chinese Bible, and told him to study it and believe? It was that Bible that started this church. My brother and Lee Tai Wha and several others studied and my brother believed first and then I believed and now we have become a big church."

It was July 4th, 1906, that we tied up the rafts here at Orunday and spent a couple of days at Lee

Tai Wha's home. He owned the lumber. From here we dropped easily down to Wi Ju and my first long itineration trip was over. I had been gone 107 days. I have the joy of knowing of three churches which have sprung up on the banks of the Yalu river as a result of that first trip. This Orunday Church had a "Bible" to study and now it gathers 70 to 80 strong each Sunday. Tonight we start a Bible Class to study that same good book. I was pleased to know that the little Bible is still here in use, though the one to whom I gave it, the brother, is a fugitive in Manchuria.

The Scriptures still have the power to make men wise unto salvation.

PART VII

SPECIAL MOVEMENTS

CHAPTER XXVII.

THE EDUCATION OF WESTERN CHILDREN

David L. Soltau

The Foreign Population of Korea

The Directory of Foreign Residents in Chosen, as published by the Government General for the year 1923, lists the names of some nine hundred and fifty American citizens—adults and children—residing in Korea. In addition to these, there are listed some three hundred and thirty-five British subjects; one hundred and one French citizens; sixty-six Germans; two Austrians; twenty-five Russians; thirty-eight Scandinavians and a scattering of other nationalities, making a grand total of approximately one thousand five hundred and fifty men, women and children of western birth and training now resident in Korea. In this number are included a total of five hundred and thirty-two children, of whom, all but forty-five are of English speaking parentage. After making due allowance for errors and changes since the compilation of the Directory, there still remain some four hundred and fifty children, the large majority of whom are of school age, now resident

in Korea. One-third of this number live in Seoul, while the remainder are scattered throughout the thirteen Provinces. Two-thirds of the children in Seoul and the very great majority of the children outside of Seoul, are of missionary parentage and it is therefore natural to find that the schools for the education of these children have been established and maintained almost entirely by the missionaries and the Mission Boards.

Present Education Facilities

Owing to the fact that the foreign population of Korea is scattered in many places instead of being concentrated in a few large treaty-ports and commercial centers, the development of the foreign school system has been slow and exceedingly costly. Since seventy per cent of the children are of American parentage (seventy-six per cent if Canadians are included) the educational system followed has mainly been that of the United States. Except until recently, the attempts at providing adequate educational facilities have been, with one exception, sporadic and limited in extent. Schools were started in various localities whenever there was a sufficient number of children available to make the expense of securing a teacher worth while, and the schools frequently lapsed owing to scarcity of clientele, removal of the teacher or other causes. The school in Pyengyang is the only one with an uninterrupted history extending back of 1912. It was founded in 1899 and has had a continuous growth and development since that date. It also is the only school that has attempted to provide facilities that would be available to all the residents of Korea, by erecting a dormitory suffi-

cient to accommodate all that have so far applied for admission.

During the calendar year 1924 regular school instruction under a teacher employed for that purpose and whose time was given largely or entirely to that work, was given in no less than twelve different places in Korea. They were:—Pyongyang, Seoul, Songdo, Wonsan, Unsan, Hamheung, Yongjung, Taiku, Kwangju, Mokpo, Syenchun and Soonchun. The maintenance of so many schools and no less than nineteen teachers entails a large expenditure of money for comparatively small results. At a conservative estimate the operating cost of these schools for 1924 was Y. 50,000, a considerable proportion of which was contributed by the missionaries resident in this land.

Help from the Mission Boards

Of recent years the various Mission Boards have been making increased provision for the education of the children of the missionaries working under their direction, providing not only the travel expenses and salary, in whole or in part, of the teacher, but also making appropriations for the erection of suitable school houses and their equipment. Nevertheless it is still true that the financial burden of these schools rests with great weight upon the missionary constituency.

Help from the Homelands

Without the very generous assistance of friends at home, it would long ago have become impossible to carry on the work as well as it has been carried on. By means of gifts, great and small, from interested visitors and from relatives and friends, the

schools have to a very great extent been financed. It is the hope that legislation to be introduced into the Congress of the United States at the winter session, may be enacted into law by the body. This will provide a grant of \$75 per annum per child of American parentage to schools conforming to certain established standards and with an enrolment and average attendance of at least twenty-five American children. One of the proposed requirements is that each school receiving such aid must provide compulsory courses for at least six years in the study of the language of the country where it is located. These funds to be used only for operating and normal maintenance expenses.

Accomplishments of the Past Year

In many ways, the year 1924 has seen marked progress. The Soonchun and Kwangju schools have been provided with adequate buildings for carrying on their work. The Seoul School, after considerable delay, has finally occupied its new quarters and it now at last comfortably housed. The Pyengyang School has initiated a campaign for funds for a new recitation building and now has one-half the needed money subscribed, with excellent prospects of securing the balance. This will provide a plant adequate to care for twice the present enrolment. Seoul graduated its first high school class in June 1924, while Pyengyang will do the same in 1925. Inter-school athletic contests were inaugurated during the Fall by a tennis and basket-ball contest between the Seoul and Pyengyang Schools. This will in all probability become an annual or semi-annual event. The quality of the instruction given and the scholastic standards attained have been markedly higher than heretofore.

Prospects for the Future

To an unbiased observer, if there could possibly be such an individual, it would undoubtedly appear that there has been too much duplication of effort and and dissipation of strength on schools scattered in so many places, with correspondingly few students and inadequate equipment. As long as the forces that caused these schools to develop, continues to operate, it is more than probable that the present conditions will obtain. Some slight rearrangement and possible consolidation of one or two schools is possible in the near future, but without some compelling motive it is probable that the large majority of these schools will continue as they are. Should any such legislation as has been referred to above, be enacted, it would be a powerful aid towards the consolidation of many of these schools. For then, those places that could do so, would arrange to concentrate their efforts in one locality and thus obtain a school that would be able to qualify for receiving the financial aid mentioned, which would go far towards meeting the running expenses of the school. Needless to say, from the standpoint of an efficient educational system, this is a consummation devoutly to be hoped for.

Statistics

The following are the statistics, so far as can be ascertained, of the schools that were in operation in 1924:—

Location of School	Number Teachers	NUMBER OF STUDENTS														Summary		
		Kin.	In Grades								In High School				Boys	Girls	Total	
			1	2	3	4	5	6	7	8	9	10	11	12				
Syenchun	1	*	*	2	2	*	3	*	3	*	*	*	*	*	5	5	10	
Unsankinko	1	*	*	*	3	*	*	1	1	*	*	1	*	1	*	7	7	
Pyengyang	5	5	7	3	5	3	6	8	6	5	4	8	3	1	30	34	64	
Songdo	1	*	1	2	*	3	2	*	3	*	*	*	*	*	4	7	11	
Seoul	4	*	6	8	5	5	9	4	9	6	8	10	6	2	34	44	78	
Hamheung	1	*	*	*	*	*	*	2	*	*	2	*	*	*	3	1	4	
Yongjung	1	*	4	1	1	2	1	*	*	*	*	*	*	*	5	4	9	
Wonsan	1	*	1	1	1	2	*	*	1	*	*	1	1	*	4	4	8	
§ Taiku	1	*	*	4	*	*	4	2	*	1	*	*	*	*	5	6	11	
Kwangju	1	*	*	2	2	2	2	2	3	*	*	*	*	*	10	3	13	
§ Mokpo	1	*	*	*	2	*	1	*	*	*	*	*	*	*	2	1	4	
Soonchun	1	*	*	3	1	1	*	1	*	*	*	*	*	*	2	4	6	
Totals	19	5	19	26	22	18	28	20	26	12	14	20	10	4	104	120	224	

§ Figures for School year 1923-24. All others for year 1924-25

CHAPTER XXVIII.

THE FEDERAL COUNCIL'S LANGUAGE SCHOOL

E. W. Koons

The School completed its first 5 years in 1923, and with the present year entered a distinctly new stage.

It began as a "Language Class" principally for residents of Seoul, but it is now a "School," with a course covering three years, and drawing most of its students from outside the city. (37 out of 65 in the Spring Term of 1924, 30 out of 41 in the Fall Term, and 38 out of 45 in the Winter of 1925).

The teaching was formerly done mostly by foreigners, and it is only in the past year that we have come, partly by the force of circumstances, and partly because we were sure it was an improvement, to have as teachers Koreans who did not speak English. During 1924, the proportion of teaching hours was: Taught by Westerners—40 percent; by English-speaking Koreans, 35 percent; and taught with no English, 25 percent, while the Winter Term of 1925 saw the ratio shift to 40, 30 and 30.

The plan of 3 terms a year, of which a given student may attend no more than two, is being tried, and seems to work well. The advantage of this over the former Spring and Fall Terms is that it makes

possible retention of regular teachers for the School, Korean and Western, and also makes finding places of entertainment for students from out of town, and of Personal Teachers, much easier.

We now have a Student Council, representing all classes, elected by the students, that shares in managing the School.

Oral examinations were given for the first time in June 1924, and will be a part of the regular work of the School. Practically all the Missions now accept the Language School Orals in place of their own, and in March 1925, we gave Oral Examinations to 9 first-year and 19 second-year students, from 5 of the Missions in the Federal Council, and the Salvation Army.

Present enrolment in all grades is 53.

CHAPTER XXIX.

THE BOY SCOUTS IN KOREA

W. L. Nash

Not only Korean Boys

"The Boy Scouts in Korea" does not mean that this article deals entirely with Korean boys. The Korean boy does represent the majority of Boy Scouts in Korea, but the Scout Movement in Korea is far from being only for the lads of Korean parentage; rather its uniqueness and strength is due to the variety of races that make up its membership. The Korean Scouts are organized under their Korean Boy Scout Movement which reaches some nine places in the peninsula. Each of the cities has at least one troop, and in Seoul, there are as many as 5 troops, numbering in membership about 100 boys. The American Boy Scouts are affiliated with the organization in the United States, but in their membership there are boys of English, French, Canadian, Australian, Korean-American, Japanese-American, German-Belgian and American parentage. The Japanese boys are not connected with the Scout Movement in Japan, but as soon as they become more of an organization among themselves, they will no doubt, cooperate and become a branch of the movement in their country. The Chinese boys are waiting for some one to bring them together and teach them the

ideals and methods of Scouting, but for the present, they can not be considered a part of the Boy Scout Movement in Korea. In all, there are 10 different nationalities that make up the Boy Scouts in Korea.

Korean Scouts

The first Korean troop was organized in Seoul in 1922 and in 1923 at the First Anniversary there were 4 troops represented. In 1924 they did not have an annual meeting. A Korean National Council has been formed during the past year; and the work is being directed by men who are interested in the program and objects of Scouting to such an extent that they are giving their time to its development without receiving financial assistance. The Scoutmasters are usually teachers in the schools or men employed for work in boys' departments of the Young Men's Christian Associations. The Council held a 3 days training class for Scoutmasters during the summer of 1924 which was attended by 10 leaders and council members. Because of wash-outs on the railroads, 3 Scoutmasters from 3 cities could not be present. There were no servants present to prepare the food for these leaders; so each in turn took his place as cook and assistant-cook and managed, some with difficulty, to supply the physical needs of their boarders. This example of doing their own work shows the spirit of the Scoutmasters, and without question has its effect upon the Korean boys whom they are leading. There were studies on the history of the Scout Movement and discussions on the best methods to adapt in Korea. Instruction and practise were given on the work a troop should do. This class was successful in producing a unity of effort among the leaders, and it gave them a new feeling

of responsibility in the work they were doing for Korean boyhood.

American Scouts

The American troops were organized in Seoul and Pyengyang in same year as that given for the Koreans. The majority of the boys are Americans, but the membership is not limited as shown above. The American Scout Book is used, however, and all the tests are taken from it; but each boy retains his allegiance to his country, putting first, of course, his duty to God.

These two troops are organized under the Foreign Church and the Foreign School. In the Seoul troop there are 18 scouts and 4 "cubs"—boys who are between 9 and 12 years of age—while Pyengyang has 14 scouts and 5 "cubs." Among these members are listed several boys who live in other cities. These boys are known as "Associate Scouts." They are studying and preparing their tests which can be examined by the parents. Each "Associate," in order to keep his name on the roll of the troop, must attend at least one meeting in the year. This keeps the boy in contact with a troop and consequently helps him to keep up his enthusiasm through the group spirit.

Japanese Scouts

The Japanese boys are only organized as a group in the Japanese Young Men's Christian Association Boys' Department, but they are following out some of the programs of Scouting. At present they form a group with which contact can be made by the Korean and American Scouts; and because of this, a unity of purpose is established from which can grow a common fellowship among the boys of all nationalities in Korea.

The Peking Jamboree

The outstanding event of the year which has had, and will to continue to have, more influence on the Scouts in Korea, was the Scout Jamboree in Peking in April. This was given under the auspices of the Scout Committee of North China. Invitations were extended to the scouts in Korea; and 2 Koreans, 1 Australian and 14 Americans accepted. The Japanese delegate could not attend on account of examinations.

The camp was made in the Temple of Heaven Grounds; and as the stars shone down that first night on the group of over 300 boys of all races, God must have smiled as he thought of the fact that here, at least, "Under Heaven One Family" had become a reality. For 2 days these boys met in friendly sports and competitions of all kinds from knot-tying to relay races, and when they broke camp, they left behind the memories of what one of the Scout Laws—A scout is friendly to all and a brother to every other scout—could mean when it is truly practised.

The Future

This Jamboree has made it possible for the Scout leaders in Korea to plan for a similar meeting among the scouts in the peninsula. It will grow into an annual affair that will have for its ideal the bringing of scouts together not only for the purpose of further developing the idea of individual character and love for country, but also for producing in the mind of these different nationalities an international attitude regarding brotherhood, peace, love and goodwill.

CHAPTER XXX.

THE GIRL RESERVES

Mrs. A. H. Norton

There are many questions asked as to the meaning of the term Girl Reserve. Occasionally the question has been asked, "Why use a military term, when the thoughtful Christian people of all lands desire peace"? But one of the Y.W.C.A. secretaries has nicely explained this. The name Girl Reserve is not a military name. It has two very significant and beautiful meaning. First, a Girl Reserve is one who is constantly storing up—placing in reserve—those qualities which will help her to take her place as a Christian citizen in her home, her school, her church and her community. In the second place, the Girl Reserve Movement represents the reserve force of the Young Women's Christian Association. It is this second meaning of the name which differentiates Girl Reserves from all other club organizations for girls which have similar programs and similar ideals but which have an active part in a girl's life only so long as such a particular type of club program appeals to the girls. Because the Girl Reserve Movement is an integral part of the Y.W.C.A., and as such can claim all the resources which the Y.W.C.A. can offer, it is ready to meet her needs over a considerable period of time.

It means much to a girl in school and it offers her, in addition, a chance to continue to work out the ideals which she learns in her school club, either in a college Y.W.C.A. or through the activities of the city Y.W.C.A. For example, the National Secretary in America has written asking that the names of the girls going to America be sent to her and she will see that the Y.W.C.A. secretary of that city will meet and welcome the Girl Reserves from "The Land of the Morning Calm."

High School Girl Reserve Clubs in addition to being registered as Girl Reserves, may qualify for membership in the World's Student Christian Federation by meeting certain special standards. These standards are such that those clubs which measure up to them will be doing in a real sense, students work of a type which parallels in depth of purpose and reach of interest the work of the Y.W.C.A. in colleges.

Leadership of girls today is one of the greatest opportunities and responsibilities offered to women. No one undertakes leadership of a group of girls without feeling that she is quite unfitted for the task. She must be willing to face her abilities and her limitations, taking into account everything that it will cost in time and energy, hard work and the curtailment of other kinds of pleasure. The leader of a Girl Reserve Club is called an Adviser, because she is expected to guide from the side lines, making the girls themselves leaders. This does not mean that the Adviser has an easy task, because it is often more difficult to advise than to lead successfully. It is often quite a risk to an association to place the success of the meetings on the officers and then have them not accept this responsibility.

The Club in Ecoul has been formally chartered under the name of the Girls of the Land of the Morning Calm. Who knows, some day we may even qualify for membership in the World's Student Christian Federation? But before we are admitted into this association we must do much better than we have been doing.

As in other such organizations we have an Honor System making it a definite and tangible way of helping the girls acquire information. Group standards are given lest too much stress is put upon individual attainments.

A girl passes from one class to another when she has earned a certain number of points. The five ranks being, Volunteer, Fourth Reserve, Third Reserve, Second Reserve and First Reserve. For one of her points one girl made a beautiful book of pressed flowers she had collected this summer. Of the company in Seoul only two have become First Reserves: Evelyn Becker and Margaret Wasson. These girls have also won their health circle.

As I review this past year I find we have failed to do many things which I though would be possible. I feel sure if we could carry out the program as planned great benefit in training for future leadership would result but the meetings are often side tracked and not always for worth while things. The following are some of the worth while things:

Dr. Ludlow gave a very interesting and inspirational talk. Mayor Tani gave a very instructive talk on how this city is governed. We have had discussions on the following subjects: "Ideal Girl," "The Ideal Boy" and the "Ideals of Friendship." In our sight seeing expedition we have visited the White

Buddha, Silk Factory and the famous temple out side East Gate, and the Native High Schools. Last spring one of the most enjoyable times was spent with the Baroness Saito as her home, where she gave us a tea and we were shown around the grounds, Mrs. Zuber kindly invited us to hold one of our meetings at her house and after the meeting she served us with tea and cake. We have had several social meetings and plays. One evening the girls gave the Irish Play, "Spreading The News," at Mrs. Morris's, she and Mrs. Kerr being the hostesses. After the play the Court of Awards presented the Chevron Diplomas to the girls who had moved up in rank.

The girls gave a "pound party" to a Russian family as part of their Service program. I would like our organization to count for something more definite in service than it has done, and with this end in view we are hoping it will be possible to assume the support of a leper girl and take an interest in other forms of benevolent work.

CHAPTER XXXI.

WORK AMONG YOUNG PEOPLE IN KOREA

W. J. Anderson

Should one prepare a subject for a lecture or an article upon the condition of the young people in Korea he would be apt to select the subject, "The Korean Young People at the Cross-roads." Conditions resulting from the World War are not limited to the Occident, but extend to every part of the world. Korea is no exception, and the present status and spirit of the young people is a result of the same cause which has brought about changes elsewhere. It has come here too suddenly, however, and has caused quite a different result from that which has been produced in some of the more enlightened lands. Here the thoughts of the young people have been quite predominated by the custom and thought which has been passed down for many centuries and the change has been quite a revolution from the old, whereas, in some countries it has been but one of the many changes which have come in different decades.

The young people of Korea are desirous of a change. They want their country to become equal to that of any other country. They do not want to be denied any of the privileges which are granted to the young people in any of the other countries. Their thoughts and ideals are not so below those of

other young people and they are thinking of and questioning the same things which young people in other countries are thinking of and questioning. How did the world come into existence? Is the belief in an eternal God valid? Who is God? What are we here for? Can we believe in immortality? Christian young people are questioning the faith of their fathers and are ready to listen to any other doctrine if it is reasonably presented.

They are ready to consider the new, but they are so seeped in the old that their attitude toward the new is somewhat different and they find it still harder to put the ideals of the new into practice. A young man will make a brilliant speech on the subject of the rights of women and a man's duty toward his wife and then return home and treat his own wife as he has always treated her.

But there is a future for the young people of Korea, and time alone will be able to reveal what will be produced by and among them.

Of the work being done among the young people by Christian Missions, the schools are the most important and far reaching in their influence. All of the schools thus conducted have as their motive, not only to give a liberal education but to give a Christian Education and to train efficient workers for the church. The universal demand for a education has made it almost imperative that the number of pupils be limited and so strict entrance examinations are given with the aim of getting a picked number of students. The missionaries acknowledge with much appreciation the privilege granted by the government whereby mission schools may be approved and the graduates granted the same privileges as are given

the graduates of government schools of the same grade. This has resulted in an increase in attendance in the higher grades and in a far more peaceful atmosphere in the student body. The Bible can now be taught as a part of the curriculum, chapel exercises are conducted daily and the spiritual welfare of the students is carefully guarded. Non-Christians are admitted in small numbers and few such pass through the full course without confessing Christ as their Saviour.

The first Students Pastor and a Bible Woman have been employed by the Presbyterian Missions to work among the students of that denomination who are studying in the government schools of Seoul. Classes are organized in each church and special activities are arranged for the students so that they may become acquainted with each other and have a definite part in the church work. As soon as possible, hostels will be secured and the Christian students housed together.

The complete reorganization of the Sunday School Association of Korea is already contributing much toward the perfecting and stabilizing of the work among the young people. As far as possible the various activities are being correlated so that all may be working toward a common end. Many of the young people are the leaders and teachers in the children's and extension Sunday Schools.

The Christian Endeavor movement has spread so that now there are few countries without representative societies. The First National Convention was held in Seoul, December 2-5, 1924, at which time the National Union was formed. The society aims to develop the individual and so give to each member,

however inexperienced, some definite part in the activities of the organizations. The Epworth League is attempting to accomplish the same thing in the churches where it has been organized. In most of the work, the activities for men and women are conducted separately altho it is interesting to note, that during the last few years there have been many joint organizations started. It is not without its dangers but it is also not without its merits, and the movement is being carefully directed in order that the change and new order may not prove fatal to the work in general. These organizations are doing much to quiet the unrest which has existed in many quarters and is unifying the work in general.

The Young People of Korea are determined to advance and with proper training and directing it is not too much to expect that they will soon take their proper place among the young people of the world.

CHAPTER XXXII.

SUNDAY SCHOOL WORK

J. G. Holdcroft

The outstanding feature of Sunday School work in Korea in 1924 has been the strengthening of the Korea Sunday School Association along two lines. First it has been made more representative of all the Missions and Churches working in Korea in that steps have been taken for the reception of members elected from the Y.M. and Y.W.C.A. which in Korea do considerable Sunday School and other religious educational work. In the second place the secretarial force of the Association has been increased and strengthened. This began just before the opening of the year by the return to Korea of the General Secretary to give, for the first time, all his attention to the work, and it was completed at the end of the year by the addition of the Reverend James K. Chung, M.A., to the staff as Assistant General Secretary. Besides these, one man is employed to give his full time to the development of the Daily Vacation Bible Schools and another as office secretary. Inasmuch as the Sunday School Secretaries of the Methodist Episcopal Churches, N. and S. also give a large share of their time to the general work, the Sunday School Association is in condition to give much better service than ever before.

With the above strengthening of organization has

gone also a broadening of the work formerly done, so that Daily Vacation Bible Schools and Week Day Church Schools are also now promoted by the Sunday School Association.

This strengthening of the active force and widening of activities has been accompanied by a great access of interest on the part of the whole Church, which seemingly has concluded that Sunday School and other such related work shall be more eagerly prosecuted in the future. This eagerness makes this work a pleasure. To stimulate it and to bind the constituency all in one as well as to keep the Church fully informed a monthly News-Letter is issued both in Korean and in English and beginning in January 1925 a Sunday School Magazine will be published.

A special feature of the work of 1924 was the visit to Korea of the Revend W. Taliaferro Thompson, D.D. Professor of Religious Education of the Union Theological Seminary, Richmond, Va. Dr. Thompson spent five months in Korea teaching in many Sunday School Institutes and in the Theological Seminaries, everywhere most acceptably. This work has been continued throughout the year, and has been most productive of results, hundreds of teachers having begun upon a Teacher Training Course and having completed one or more subjects in it.

For the Teacher Training Course eight books have been originally prepared or translated, while six or more other books are ready for reference.

Perhaps the most striking feature of the year was the increase in the number of Daily Vacation Bible School from 46 in 1923 to over one hundred in 1924 and from 3,000 pupils enrolled to over 11,000. The Association is preparing textbooks which will

result in better instruction and in a larger number of schools for 1925.

In Lesson Helps the Association prepares a Teachers' Manual, Senior and Junior Lesson Helps based on the International Improved Uniform Lessons, the Primary Course of the Departmental Graded Series and special lessons both for adults and for children in Extension Sunday Schools or for classes of new Christians in already existing schools. More of the Graded lessons have been prepared for 1925; as has also a help on the study of John's Gospels and Epistles.

The Association is hoping that ere long it will have central offices in Seoul which being the geographical, railway and publication center of the country would enable the Sunday School work to be conducted with the least loss of time and of energy.

To mark the culmination of five years of intensive Sunday School work we expect to have an All Korea Convention in Seoul, October 21-28, 1925, at which it is hoped there will be many Sunday School workers in attendance.

Korea Sunday School statistics as reported to the World's Sunday School Convention at Glasgow are as follows: Sunday Schools 4146; Officers and Teachers, 18,032; pupils 246,790, a total of 264,822. These figures include adults, for the whole Church membership is in the Sunday School.

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CHAPTER XXXIII.

SOCIAL SERVICE

Miss E. T. Rosenberger

Social Service is a wide subject with its various and numerous humanitarian issues. It is too, no longer the long misty road in the future; the time for it is here—verily at the door, for we see the need and the need is the challenge.

It is said that to create a good piece of work we must see the finished product in our mind's eye—we must have a vision of just how it will look. This is the problem which proves to be the Gordian knot in our work in Korea. We cannot as yet see the vision clearly. It is bedimmed by custom, by ancestral worship, by the traditions of the ages and by the actual facts of the close proximity of the homes in the mushroom villages where people live five and six and even twelve in a little room seven feet by seven and where the streets and the open sewers are th playgrounds for the children and filth and disease are noted by their presence and not by their absence.

Social Service as the youngest branch of the combined efforts of Medical Science and religious and Missionary activity has set many wheels in motion within the last year, a resume of some of which is given below,—

At the Federated Council of Missions in Korea

this past autumn the following projections were made and recommendations accepted.

1. "We believe that the salvation of the world and the satisfaction of the world's need is to be found, and found alone, in the forgiveness and new life offered in the gospel of Our Lord Jesus Christ.

2. Specific to the special problems of social, industrial and economic reform referred to us: We believe that the present distress and disorder can find radical cure only as men in their economic relations accept the principles laid down by Jesus as the norm for the economic industrial order.

3. On account of the rising tide of false and dangerous ideas on such matters as individual liberty and family relations, it is recommended that constructive literature, on social and economic questions be speedily forth-coming.

4. That as a Federal Council we continue through the Social Service Committee and in conjunction with the W.C.T.U. and other agencies, Korean and Japanese, to enlist our efforts against licensed vice in Korea."

Rescue Home

A general plan was made and adopted to work in co-operation with the Salvation Army in the building of a Rescue Home at an early date. Some of the Federated Missions have already contributed their apportioned assessment for the building of such a home.

Industry

Korea is not a land in which Industry flourishes and factories spring up in a night, and yet industry

is coming. According to the census of 1923, of Korea's seventeen million, fourteen million are still living in primitive fashion—a sequestered existence, seemingly by outward appearances, undisturbed. In the cities, if one in a household has work, that is about all that can be expected; men everywhere without work.

General Industry holds about three hundred and fifty thousand, Public Service and Professions claim three hundred and twenty-five thousand. And yet Korea is not as undisturbed as we might think. In meetings of Young People's Associations, economic questions quite compries the day. There is a twentieth century Renaissance in which the youth of the land is waking up and inquiring, and with itching enterprise that will bring with it both the blessings hands is stretching forth for that age of industrial of labor, and the urgent problems that modern industry can cause.

Poverty

The above condition leads to the latter. We cannot help being struck by the average poor appearance of the homes—money does not stick out on them as it does on some homes. But the undermath is really the world to be pitied. People have bgeun to inhabit the cemeteries, where little hovels can be dug into the ground free of charge, and hundreds ebb out a lifeless existence there. In a recent visit made, several families who were so unspeakably poor last year have now acquired a horse and are doing quite nicely—this shows the thrift of the people, and that these people are not beggers but merely creatures of circumstances.

Public Health in the Schools

There is a rising demand for physical examinations and the teaching of Public Health in the schools, because Japan proper has it, and it is really the most potent agency for the teaching of hygiene and sanitation. Many of the Christian schools in Seoul have lectures and a regular lecture course has been worked out.

Social Evangelistic Centers

At least two of such united efforts of work have been commenced in Korea and they are three-fold in their gospel—life-giving, healing and saving. One is situated in Songdo and one in the very center of the city of Seoul. These Centers are Christian Social Centers for the purpose of reaching every member of the family. The various activities carried on there are but the arms, the hands, the fingers with which these institutions reach out after the children of our Heavenly Father who do not yet know Him. Some of these activities may be noted here.

Baby Welfare Work and Visiting Nursing

This work was commenced a year ago on a cold winter morning. The first visitors wended their way through the little streets and not being able to find the addresses sought, they unceremoniously entered some of the little courts but, literally got cold feet because nobody understood their mission nor would invite them in. On the first afternoon one baby followed them back to the clinic, on the second afternoon two came and so the work has grown until there are now five hundred and two babies enlisted as regular visitors.

At least five such Baby Clinics have been started all over Korea and attended with equal and even better success, often times so many coming that they cannot all be cared for. This all shows the splendid and opportune opening for work of this kind, and when we know that the mortality rate in Korea is as high as any in the world, and we see the conditions as they exist in the homes, we are not surprised, and also neither are we dismayed.

Baby Show

Probably the first one ever held in Seoul, was attended by many misgivings and indeed was attended by more before the day was over. On the day set aside for the show, the babies started to come early in the morning, and at noon the grounds looked like a vast dense cloud, but Oh such a brightly colored cloud—each baby tried to outdo the other in brightness and all were so nicely cleaned and ready for a show. Alas there was only preparation for one hundred and fifty and it is estimated that one thousand came. Thus the day ended in a great disappointment to those most concerned, indeed days were lived in those few hours and in the inability to do all that was expected. The mothers and the babies, however, have not stopped coming, and seem to think it is quite the proper thing to have their babies examined and registered and helped. One special thing to note with regard to this Baby Show is, that altho all looked so nice, only twenty out of the hundred and fifty examined were really healthy babies and could enter into the final contest.

Playgrounds

They are a boon to the children of these crowded

centers. Hundreds come, and while this work has just commenced, what is not promised by way of spiritual and physical help to these kiddies in the next year?

Cooking Classes, Industrial Classes and Clubs

Much might be said about these. They are the means by which contacts are made with the better classes of women whom also we must reach and by these means of clubs and classes touches are made with the Government School girls and each and all is given a share in the commonwealth of Life.

CHAPTER XXXIV.

THE DAILY VACATION BIBLE SCHOOLS

W. L. Nash

Unlike the majority of worthwhile movements or organizations in Korea that have required time before large results could be seen, the D.V.B.S. Movement has within the short space of three summers made itself known by the good fruits of service to boys and girls throughout the entire country.

From a small group of Korean children in a Daily Vacation Bible School in Syenchun, taught by Korean teachers and sponsored by Miss J. Samuel, in 1922; to over 100 schools with some 11,000 boys and girls, taught by 900 teachers and supported by churches of all denominations, Young Men's and Women's Christian Associations, high schools and colleges in 1924, is the record of a movement not yet 3 years old.

Organization

This first school in 1922 was only a local organization, following out the program of the D.V.B.S. in the United States. In the early spring of 1923, Dr. Robert G. Boville, the founder of the movement, visited Korea with the intention of forming a group which would start the D.V.B.S. throughout the country and affiliate with the World Association of Daily Vacation Bible Schools. The World Association aided the

newly formed committee with a gift of Yen 150.00 which amount was used in providing a Korean secretary whose duty was to acquaint the church groups and students in the high schools and colleges with the idea of organizing schools during the summer of 1923. His success is clearly visible in the report of that summer. There were 46 schools, 154 teachers and over 3,000 pupils.

This rapid growth was evidence of the need for such schools and provided the impetus which resulted in the organization of a National Committee of 39 members, 29 of whom were Koreans. Due to a desire for further cooperation with the Sunday School Movement the two groups have united under the Korean Sunday School Association, which provides for a special committee to guide the program of the D.V.B.S. This decision was made after the most successful year of the movement and does in no way reflect upon the ability of the National Council to carry on its work. There was a desire to decrease the number of organizations; but this action will not limit the activities of the Daily Vacation Bible School Movement.

PART VIII

OBITUARIES

(1) Mrs. Hattie Knox Dodson

When life is laid down amidst a host of friends and loved ones, there is a distinct sense of loss and loneliness felt by those left behind. But when that life is taken from among the little handful of fellow countrymen that form a mission station, the sense of loss is magnified and the loneliness becomes a bitter trial. Not only is the immediate family concerned but that larger family, constituting the other homes of the station, shares almost equally in the grief.

On May 9, 1924, Mrs. HATTIE KNOX DODSON was called to her better home and higher service after five years on the mission field and in the fortieth year of her life. Three of these years in Korea had been spent as a teacher of the foreign children in the station school at Kwangju; two had been spent as a home-maker and companion of Rev. S. K. Dodson, whom she had married December 6, 1922.

As a wife her gracious sweetness of character and many admirable qualities shone with their brightest luster, and truly the light went out of that home when she left it.

Mrs. Dodson was born near Davidson, North Carolina, and spent her girlhood on the home farm.

She graduated from the Asheville Normal and entered upon her career as a teacher for which she was eminently fitted. She not only taught in the public schools of Mecklenberg County but seeking the larger service she cheerfully entered upon the arduous task of a teacher in the home mission schools in the mountains of North Carolina.

In August 1919 she responded to the call for a teacher in the foreign school in Kwangju and came out to Korea where she already had one sister, Mrs. R. M. Wilson. For three years she gave of herself to her task, accomplishing the difficult work of turning a little school of American children under such strange surroundings into a regular, though miniature, American school. But not only did she give time and thought to her school work, she also fell in love with the Korean people and immediately began studying the language with the definite idea of entering the regular mission work as soon as her school contract was up. She entered fully into the work of the station doing all she could in her spare time in the Sunday School and woman's work.

In October 1921 she was appointed a full missionary and was assigned to Soonchun Station. But in the summer of 1922 she decided that she could do more and better work as the wife of Rev. S. K. Dodson and they were married in December of that year.

Her home was a model of neatness and comfort. It was open to the Koreans at all hours and she never lost an opportunity of preaching Christ, both by word and deed, to all the visitors that thronged her house. With a wonderful unstudied poise, a carefully trained control of herself, natural and never

failing sweetness of temper and unruffled patience, she made a deep and lasting impression on all the Koreans who knew her.

Just as her life seemed to reach its height of usefulness, just as she entered the door of her great happiness and contentment, God called her away. Why? No one knows! Least of all the husband and infant daughter, Hattie Mary, who are left to mourn her loss. But she came like the gracious sunshine to brighten the station and her home for a few short years, and now that the clouds have gathered and she is no longer here, none can forget her in the gloom of the present and none would complain or question the love of the Father, who having given has also taken away.

SARAH ANDREWS NEWLAND,

Kwangju, Korea.

(2) Mrs. D. W. McDonald

The death of Mrs. D. W. McDonald of the Canadian Presbyterian Mission, Hamheung, occurred on Sunday Nov. 16, 1924, after a week's illness which she bore with rare fortitude. On the previous Monday her infant daughter died very suddenly in her mother's arms and although this proved quite a shock to her weakened system she spoke only in terms of resignation and submission to the will of Him who is the creator of all life and to whom all life must return. From that day she began to sink, and though each day found her physically weaker than the previous one, her mind remained clear almost up to the

time the spirit left its house of clay for the mansions on high.

During her illness no murmur nor complaint, but only words of appreciation, passed her lips. Having had a premonition from the first that she would not recover she left explicit directions with her husband regarding the future of their children. Her last words were an inquiry for her little daughter and even after her lips refused to frame words she wrote to her husband counseling him to be brave and cheerful for the children's sake and thanking all who had helped her in any way.

The Korean Christians had met and offered prayers for her recovery, and in her letter she asked that the Koreans be thanked for their kindness and thoughtfulness, adding: "I believe in the prayers of the Koreans but God is calling." And thus peacefully at dawn on Sunday morning her spirit took its flight.

The late Mrs. McDonald, *nee* Miss Ivy Balyer of Nova Scotia, Canada, came to Korea in 1915 to marry Mr. McDonald. Before coming, while following the teaching profession, she had specialized in household science and had won the distinction of being chosen by the government as teacher of domestic science for the women's institutes of her province.

Her home was a model of neatness, showing evidence of her careful management in every detail. She was not only devoted to her family but she was also noted for her hospitality and readiness to do not only her share, but more than her share in any social affair connected with the station. The heartiness of her welcome and her willingness to be of assistance in any difficulty, great or small, will not soon be forgotten by those who knew her intimately

and among whom she will be greatly missed. Much sympathy is extended to Mr. McDonald and the children, Ella and Jimmy, left motherless at so early an age.

"The fruit of the spirit is love, joy, peace." These were among the last words spoken by Mrs. McDonald.

(3) Miss O. M. Tuttle

Mary R. Hillman

Not long ago there came to Korea the news of the homegoing of Ora Mary Tuttle.

Pulsating with vigor and life, fertile in resource, equally capable in the execution of plans, brilliant in repartee—for those who knew her thus it must be difficult to realize that she was a victim of "the white plague."

Miss Tuttle first came to Korea in 1907 as a missionary of the Woman's Foreign Missionary Society of the Methodist Episcopal Church, and was appointed to work in Kongju, later being a teacher in Ewha Haktang, Seoul. However in her appointment as missionary in charge of Methodist Girls' Day Schools in and about Seoul, she found a work which she thoroughly enjoyed, and for which she was admirably fitted. There are little red brick schoolhouses in and about Seoul which are of her building, while her teachers found in her a counselor and friend. She understood their problems, longings and aspirations, was rich in, and ready with sympathy which always crystallized into practical helpfulness. Indeed the needy, the suffering and the helpless held a pecu-

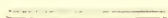
liar place in her thought, plans and prayers. Her generosity approached to prodigality. In addition to her school work for years she acted as field treasurer of the Woman's Foreign Missionary Society.

Miss Tuttle went home on furlough in 1922, reaching America in the early spring tired out, and during those first months though a racking cough and loss of voice indicative only of depleted nervous forces. When she was told her true condition she tried courageously for "her fighting chance." The summer heat and rains drove her from Florida and she tried Albuquerque, New Mexico, where she lost all and more than she had gained in Florida. The past summer she spent with Dr. Mary Cutler in the doctor's summer cottage in the Michigan pine woods. The details of the last days have not yet reached us but we know she died in Norwalk, Ohio, her girlhood home town.

Miss Tuttle lives in the affection of the many young Koreans to whom she was a true and generous friend.

One evening recently, in Chong Dong church her Korean friends held a memorial service of which one present wrote,—It was the nicest memorial that I have seen for any foreigner. Many preachers, Bible women and Ewha students were present. The building was almost filled with the day school students and teachers. She was much loved and had really done a wonderful work. Who can measure a life but the Lord Himself?"

JAPAN AND KOREA



APPENDICES

JAPAN AND KOREA

APPENDICES

APPENDIX I

THE NATIONAL CHRISTIAN COUNCIL OF JAPAN

Office: 23 Kamitomi-zaka, Koishikawa-ku, Tokyo

Bishop K. Uzaki, D.D.....	Chairman
Rev. K. Matsuno	} Treasurers
Rev. R. D. McKenzie, D.D.....	
Rev. R. C. Armstrong, Ph. D.....	English Secretary
Rev. K. Miyazaki	Japanese Secretary

Executives:

G. Bowles	M. Kobayashi
Y. Chiba	K. Kozaki
D. C. Holtom	O. Fukushima
M. Imamura	K. Matsuno
S. Imaizumi	H. Pedley
K. Ishikawa	H. V. S. Peeke
M. Kakehi	D. Hannaford
Y. Koizumi	M. Tayama
Miss M. Kawai	S. H. Wainright
J. E. Knipp	T. A. Young

APPENDIX II

THE FEDERATION OF CHRISTIAN MISSIONS IN JAPAN

OFFICERS AND COMMITTEES FOR 1924-1925

Officers:

Chairman—Rev. J. C. Mann.
Vice-chairman—Rev. B. F. Shively.
Secretary—Rev. Harvey Brokaw.
Treasurer—Rev. A. J. Stirewalt.

Executive Committee:

Term Expires in 1925

Rev. R. C. Armstrong.
Miss Myrtle Pider.

Term Expires in 1926

Rev. W. K. Matthews.
Rev. R. W. Millman.
Miss C. B. DeForest.

Japanese Language School Trustees:

Term Expires in 1925

Rev. H. V. S. Peeke, Convener.
Rev. W. P. Buncombe.
Rev. Roy L. Fisher.

Rev. H. P. Jones.
Miss Alice Cary.

Japan Evangelist Board:

Term Expires in 1925

Rev. P. S. Mayer, Editor-in-Chief.

Rev. H. F. Woodsworth.

Mr. W. M. Vories.

Term Expires in 1926

Rev. E. T. Iglehart.

Rev. W. H. Erskine, Associate Editor.

Miss Mary Page.

Examiners in Japanese Language:

Term Expires in 1925

Rev. H. H. Coates, Convener.

Rev. W. H. Erskine.

Rev. G. W. Bouldin.

Term Expires in 1926

Miss F. Gardiner.

Rev. C. Noss.

Rev. L. J. Shafer.

Rev. Fank Cary.

Sunday School Committee:

Term Expires in 1925

Rev. Wm. Axling.

Rev. H. V. Stegeman.

Miss S. A. Pratt.

Term Expires in 1926

Rev. C. Darby Fulton.

Miss Margaret Armstrong.

Miss Grace Babcock.

Term Expires in 1927

Rev. R. J. Dosker.

Rev. P. S. Mayer, Convener.

Miss A. E. Peet.

(Messrs. Axling and Stegeman being absent from Japan, Rev. T. A. Young and Miss Louise Bangs were appointed by the Ex.-Com. to take their places.)

Christian Literature Society:**Term Expires in 1925**

Rev. A. K. Reischauer.

Rev. Wm. Wynd till
return of Rev. Wm.-Axling.

Rev. C. J. L. Bates.

Mrs. K. W. Eddy.

Term Expires in 1926

Rev. E. N. Walne.

Rev. H. V. S. Peeke.

Rev. H. C. Ostrom.

Term Expires in 1927

Rev. A. D. Berry, Convener.

Rev. T. A. Young.

Rev. W. G. Seiple.

Newspaper Evangelism:**Term Expires in 1925**

Rev. W. R. Weakley.

Rev. W. C. Kerr.

Rev. R. S. Spencer.

Term Expires in 1926

Rev. E. C. Hennigar.

Rev. F. W. Rowlands.

Rev. C. E. Norman.

Term Expires in 1927

Rev. H. Kuyper, Convener.

Rev. C. Noss.

Rev. W. H. M. Walton.

Christian Movements:

Term Expires in 1925

Rev. C. B. Olds.

Rev. L. C. M. Smythe, Conv

Term Expired in 1926

Rev. A. Oltmans, Editor.

Miss A. C. Bosanquet.

Rev. F. W. Heckleman.

Fraternal Delegate to Korea:

Rev. T. A. Young.

Necrologist:

Rev. W. E. Towson.

Representative to American School:

Mrs. H. B. Benninghoff.

Representative to Canadian Academy:

Mrs. B. F. Shively.

APPENDIX III

THE FEDERAL COUNCIL OF PROTESTANT EVANGELICAL MISSIONS IN KOREA

FRATERNAL DELEGATES TO JAPAN

S. A. Moffett, W. A. Noble.....	1913
W. D. Reynolds, J. L. Gerdine	1914
H. G. Underwood	1915
D. A. Banker.....	1916
G. Engel	1917
W. R. Forte	1918
J. W. Hitch	1919
L. B. Tate	1920
Hugh Miller	1921
J. R. Moose	1922
W. N. Blair.....	1923
E. M. Cable	1924

CHAIRMEN OF FEDERAL COUNCIL

(General Council)

W. D. Reynolds	1908
J. R. Moose	1909
D. M. McRae	1910
N. C. Whittemore	1911

(Federal Council)

C. D. Morris	1912
W. G. Cram	1913
C. F. Bernheisel	1924
L. B. Tate	1915
W. C. Rufus	1916
G. S. McCune	1917
E. J. O. Fraser	1918
Hugh Miller	1919
D. M. Lyall	1920
W. B. Harrison	1921
J. R. Moose	1922
D. A. Eunker	1923
C. F. Bernheisel	1914

OFFICES OF THE COUNCIL 1924-1925

Chairman	C. F. Bernheisel
Secretary	F. W. Cunningham
Treasurer	W. J. Anderson
Librarian	G. Bonwick
Statistician	E. W. Koons
Chairman for 1925-1926	R. A. Hardie
Vice-Chairman for 1925-1926	J. B. Ross

COMMITTEES

Executive: C. F. Bernheisel (Chairman ex-officio),
 E. H. Miller, Sec., L. B. Tate, J. D. VanBuskirk,
 R. A. Hardie, A. F. Robb, A. W. Allen.

Government Relations:

1925 S. A. Moffett, J. N. MacKenzie, Miss J.
 Marker.

1926 T. Hobbs, J. Z. Moore, F. M. Brockman.

1927 J. L. Gerdine, D. M. McRae, W. M. Clark.

Rules and By-Laws:

1925 R. Knox, G. Engel.

1926 *E. J. O. Fraser, V. H. Wachs.

1927 H. E. Blair, A. W. Wasson.

Survey: *F. K. Gamble, J. McEachern, Miss B. Bair,
W. C. Kerr.

Social Service: *C. I. McLaren, D. B. Avison, E. T.
Boyer, Miss L. Edwards, D. A. McDonald, Miss E.
T. Rosenberger, Miss E. Matthew, Mrs. R. S. Hall,
J. D. VanBuskirk, B. P. Barnhart, J. W. Hitch, B.
W. Billings.

Christian Literature: *R. A. Hardie, W. M. Clark, J. S.
Gale, H. Miller, D. A. Bunker, G. Bonwick.

Hymn-Book:

1925 Mrs. D. L. Soultan, R. Grierson, Miss A. R.
Appenzeller.

1926 *G. A. Gregg, Mrs. W. C. Kerr, H. D. Appen-
zeller.

1927 Miss M. Mauk, A. W. Allen, W. M. Clark.

Nominating:

1925 J. W. Hitch, S. D. Winn.

1926 A. W. Allen, L. L. Young.

1927 C. A. Clark, C. A. Sauer.

Arrangement:

*H. Miller, J. E. Fisher, Mrs. E. W. Koons.

Language School:

1925 W. C. Erdman, Miss A. G. M. Skinner, W. F.
Bull.

1926 *E. M. Cable, J. S. Gale, M. B. Stokes.

1927 E. W. Koons, H. D. Appenzeller, R. Grierson.

Audit: *W. E. Shaw, D. L. Soltau.

Library: *G. Bonwick, W. L. Nash, C. S. Deming, Miss M. Hartness, W. D. Reynolds, H. E. Blair.

Fraternal Delegate to Japan: R. A. Hardie, alternate J. Z. Moore.

Promotion of International Friendship: *Bishop H. Welch, Bishop H. A. Boaz, S. A. Moffett, D. A. McDonald, L. T. Newland, B. W. Billings, C. I. McLaren, Miss G. Dillingham.

Fraternal Delegate to Korean Federal Council: M. B. Stokes.

Associate Editors of the Christian Movement:

1924 W. M. Clark.

1925 D. A. McDonald.

Necrology: J. S. Gale, *J. C. Crane, Miss C. Erwin.

Editorial Board of Korea Mission Field: A. F. DeCamp (Editor-in-chief) W. J. Anderson, G. Bonwick, J. W. Hitch, H. D. Appenzeller, W. M. Clark, H. Miller, A. L. Becker, F. K. Gamble, Mrs. A. H. Norton.

Prayer Calendar: G. Bonwick.

Kindergarten: *Mrs. A. H. Norton, Mrs. C. F. Bernheisel, Miss C. Howard.

Educational:

1925 E. W. Koons, W. Scott, Miss M. L. Lewis.

1926 J. E. Fisher, F. J. L. Macrae, Miss B. Oliver.

1927 *A. L. Becker, F. M. Eversole, Miss A. R. Appenzeller, R. O. Reiner.

Evangelistic: *W. B. Hunt, W. B. Harrison, L. P. Anderson, Miss D. Hocking, Mrs. Chaffin, E. J. O. Fraser, V. H. Wachs.

Chinese Work Committee: Mrs. C. S. Deming, R. A. Hardie, C. I. McLaren, B. P. Barnhart, W. M. Clark, W. A. Noble, Miss L. H. McCully, E. H. Miller.

Work Among Koreans in Japan and China Proper:

R. A. Hardie, C. S. Deming, W. M. Clark, C. A. Clark, B. W. Billings, F. G. Vesey.

* Convener.

ROLL OF DELEGATES

Mission of the Presbyterian Church in the U.S.A.; (32 allowed)

*W. N. Blair	S. C. Hoffman
L. P. Henderson	S. A. Moffett
C. A. Clark	Mrs. L. P. Henderson
E. Adams	*Miss Butts
H. E. Blair	E. H. Miller
*H. H. Henderson	W. M. Baird Jr.
W. M. Baird	C. Ross
D. L. Soltau	*S. P. Tipton
C. L. Phillips	W. J. Anderson
R. K. Smith	Mrs. R. K. Smith
G. H. Winn	C. F. Bernheisel
J. Y. Crothers	E. W. Koons
W. L. Swallen	*Miss Best
A. G. Fletcher	Miss Pollard
T. S. Soltau	J. G. Holdcroft
J. G. Purdy	A. A. Pieters

Mission of the Presbyterian Church in the United States

R. T. Coit	E. T. Boyer
F. M. Eversole	Miss S. Buckland
L. B. Tate	S. K. Dodson
J. I. Paisley	Mrs. R. K. Smith
Miss G. Hewson	T. D. Murphy
W. B. Harrison	W. A. Linton
W. P. Parker	Miss J. Martin
E. Bell	Miss L. Miller
J. V. N. Talmage	J. F. Preston

Missiod of the Methodist Episcopal Church

D. A. Bunker	Mrs. A. Chaffin
*A. L. Becker	Miss M. I. Hess
*J. V. Lacy	W. A. Noble
*J. Z. Moore	A. H. Norton
E. M. Cable	J. D. VanBuskirk
*V. H. Wachs	Miss E. T. Rosenberger
Mrs. R. S. Hall	*Miss A. B. Hall
Miss A. R. Appenzeller	Miss B. R. Bair

Mission of the Methodist Episcopal Church South

R. A. Hardie	*Miss L. E. Nichols
*E. W. Anderson	*J. L. Gerdine
*L. C. Brannan	A. W. Wasson
J. W. Hitch	F. K. Gamble
V. R. Turner	Miss B. Oliver
*L. P. Anderson	Miss M. V. Mauk
M. B. Stokes	Miss J. Erwin

Mission of the Canadian Presbyterian Church

A. F. Robb	F. G. Vesey
E. J. O. Fraser	T. D. Mansfield
*W. R. Foote	Miss E. McEachren
D. A. McDonald	Miss McCully
D. M. McRae	*Miss A. Rose

Mission of the Presbyterian Church in Australia

A. W. Allen	F. W. Cunningham
C. I. McLaren	Miss A. G. M. Skinner
M. Trudinger	Miss D. Hocking
* J. L. Macrae	

British and Foreign Bible Society

T. Hobbs

Young Men's Church Association

G. A. Gregg

Ex-Officio

A. F. DeCamp G. Bonwick

(Note: *denotes not present)

Japan Missionary Directory

March 15, 1925.

Compiled By Rev. L. C. McC. Smythe, D.D.

Japan's Economic History

by G. H. G. Smith

London: George Allen and Unwin, 1934. Pp. 300. 6s. 6d.

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Printed by George Allen and Unwin, Ltd., London.

LIST OF MISSION BOARDS AND CHURCHES

With names of Missions secretaries and statisticians on the field. (The initials used are the standard forms for America, India, China and Japan.)

1. ABCFM. American Board of Commissioners for Foreign Missions. Rev. H. Pedley.
2. ABF. American Baptist Foreign Missionary Society. Rev. C. B. Tenny, Secretary. Miss Louise F. Jenkins, Statistician.
3. AEPM. Allgemeiner Evangelisch-Protestantischer Missions-verein. Rev. Emil Schiller.
4. AFP. Foreign Missionary Association of Friends of Philadelphia. Mr. G. Burnham Braithwaite.
5. AUBM. Australian Board of Missions (Anglican). Rev. E. R. Harrison.
6. AG. Assembly of God. Mr. J. W. Juergensen.
7. BS. American Bible Society. Rev. K. E. Aurell. British and Foreign Bible Society, and National Bible Society of Scotland. Mr. Frederick Parrott.
8. CC. Mission Board of the Christian Church (American Christian Convention). Rev. W. Q. McKnight.
9. CG. Church of God. Mr. Adam W. Miller.
10. CLS. Christian Literature Society. Rev. S. H. Wainright.
11. CMA. Christian and Missionary Alliance. Rev. Arthur Petrie.
12. CMS. Church Missionary Society. Central Japan, Rev. John C. Mann. Kyushu, Rev. S. Painter. Hokkaido, Rev. G. J. Walsh.
13. DH. Door of Hope.
14. EC. Evangelical Church of North America. Rev. A. A. Leininger.
15. FMA. General Mission Board of the Free

- Methodist Church of North America.
Rev. H. H. Wagner, Secretary. Miss
Gertrude B. Aylard, Statistician.
16. HFMA. Hephzibah Faith Missionary Society. Miss
S. E. Beers.
17. IND. Independent of any Society.
18. JEB. Japan Evangelistic Band. Mr. R. W.
Harris.
19. JBTS. Japan Book and Tract Society. Mr.
George Braithwaite.
21. JRM. Japan Rescue Mission. Miss Bessie
Butler, Secretary. Miss Mary White-
man, Statistician.
22. KK. Kumiai Kyokwai (Congregationalist). Rev.
Kotaro Nishio, Nihon Kumiai Kyokwai
Honbu, 57 Nakano Shima, 2 Chome,
Kita Ku, Osaka.
23. LCA. Board of Foreign Missions of the United
Lutheran Church in America. Rev. A.
C. Knudten.
24. LEF. The Lutheran Gospel Association of Fin-
land. Rev. T. Minkkinen.
25. MCC. Methodist Church of Canada. Rev. D. R.
McKenzie and Miss M. A. Robertson.
26. MEFB. Board of Foreign Missions of the Methodist
Episcopal Church. Rev. E. T. Iglehart,
Secretary, Miss O M. Coe, Statistician.
East Japan Woman's Conference. Miss A.
B. Sprowles.
West Japan's Woman's Conference. Miss
Helen R. Albrecht, Secretary, Miss
Pauline May, Statistician.
27. MES. Board of Foreign Missions of the Methodist
Episcopal Church South. Rev. J. B.
Cobb, Secretary, Rev. J. W. Frank,
Statistician.
28. MP. Board of Foreign Missions of the Methodist
Protestant Church. Miss E. L. Hemp-
stead.
29. MSCC. Missionary Society of the Church of Eng-
land in Canada. Bishop H. J. Hamilton.
30. NC. Nazarene Church.
31. NKK. Nihon Kirisuto Kyokwai (Presbyterian and
Reformed)., Mr. Tomosaburo Inouye,
Dendo Kyoku, 32 Fujimi Cho, 1 Chome,
Kojimachi Ku, Tokyo.
32. NMK. Nihon Methodist Kyokwai (MCC, MEFB,

- MES). Rev. Denshiro Hatano, Dendo Kyoku, c/o Kyo Bun Kwan, Tokyo.
33. NSK. Nippon Sei Ko Kwai (CMS, MSCC, SPG, AuBM). Bishop H. J. Hamilton, Statistician.
34. OMJ. Omi Mission. Mr. E. V. Yoshida, Hachiman, Omi.
35. OMS. Oriental Missionary Society. Rev. E. L. Kilbourne.
36. PBW. Pentecostal Bands of the World. Rev. Fred Abel.
37. PE. Domestic and Foreign Missionary Society of the Protestant Episcopal Church in America.
Tokyo District. Miss Ruth Burnside.
Kyoto District. Miss E. S. McGrath.
38. PN. Board of Foreign Missions of the Presbyterian Church of the United States of America. Rev. J. G. Dunlop, Secretary, Rev. E. M. Clark, Statistician.
39. PS. Executive Committee of Foreign Missions of the Presbyterian Church in the United States (Southern Presbyterian). Rev. W. A. McIlwaine, Secretary, Rev. S. M. Erickson, Statistician.
40. RCA. Reformed Church in America. Rev. D. C. Ruigh, Secretary, Rev. A. Van Bronkhorst, Statistician.
41. RCUS. Reformed Church in the United States. Rev. E. H. Zaugg.
42. RC. Roman Catholic Church.
43. ROC. Russian Orthodox Church. Archbishop Sergius.
44. SA. Salvation Army. Commissioner William Eadie.
45. SAM. Scandinavian Alliance Mission. Rev. Joel Anderson.
46. SBC. Southern Baptist Convention. Rev. C. K. Dozier.
47. SDA. Seventh Day Adventists. Mr. H. J. Perkins.
48. SPG. Society for the Propagation of the Gospel in Foreign Parts. South Tokyo Diocese. Rev. R. D. M. Shaw. Kobe Diocese. Rev. F. Kettlewell.
50. UB. Foreign Missionary Society of the United Brethren in Christ. Rev. J. Edgar Knipp.

- 51. UCMS. United Christian Missionary Society. Rev. T. A. Young, Secretary, Miss Gretchen Garst, Statistician.
- 52. UGC. Universalist General Convention. Rev. Clifford R. Stetson.
- 53. WM. Wesleyan Methodist Connection of America. Rev. M. A. Gibbs.
- 54. WU. Woman's Union Missionary Society of America. Mrs. Hazel B. Lynn.
- 55. YMJ. Yotsuya Mission. Mr. W. D. Cunningham.
- 56. YMCA-A. Young Men's Christian Association (American International Committee). Mr. G. S. Phelps.
- YMCA-T. Government School Teachers Affiliated with YMCA. Mr. G. S. Phelps.
- 57. YWCA. Young Women's Christian Association of the United States of America. Miss Leona O. Scott.
- 58. WSSA. World's Sunday School Association. Mr. Horace E. Coleman.

FORMOSA

- 59. EPM. Foreign Missions of the Presbyterian Church of England. Rev. Andrew B. Nielson.
- 60. PCC. Board of Foreign Missions, Presbyterian Church in Canada. Mr. W. G. Coates.

ALPHABETICAL LIST

The order is as follows: Name; Year of Arrival in Japan or of joining the mission; Initials of Missionary Society or Board; Address; Postal Transfer Number and Telephone Number. (A) Absent.

A

- Abel, Rev. Fred. & W., 1913, PBE, (A), 101 Alton Ave., Salem Park, Indianapolis, Ind.
- Abromitis, Mr. W., 1916, RC, St. Joseph's College, Sumiyoshi, Hyogo Ken.
- Ackison, Miss W. Maude, 1919, PCC, (A), c/o Dr R. P. MacKay, 439 Confed. Life Bldgs., Toronto, Canada.
- Acock, Miss Amy A., 1905, ABF, 50 Shimotera Machi, Himeji.
- Acock, Miss Winifred M., 1922, ABF, 2 Nakajima Cho, Sendai.
- Adair, Miss Lily, 1911, PCC, (A), c/o Dr. R. P. MacKay, 439 Confed. Life Bldgs., Toronto, Canada.
- Adamez, Rev. Isidoro, 1906, RC, Maru no Uchi, Uwajima, Ehime Ken.
- Adams, Miss Alice Pettee, 1891, ABCFM, 95 Kadota Yashiki, Okayama.
- Adams, Rev Roy P & W., 1916, OMS, 391 Kashiwagi, Yodobashi Machi, Tokyo.
- Adelindis, Sister, 1922, RC, Sei Rei Shokugyo Gakko, Narayama, Akita.
- Agnes, Sister Ste., 1922, RC, Fujii Koto Jo Gakko, Ote Machi Jonai, Shizuoka.
- Aidan, Sister St., 1920, RC, Futaba Koto Jo Gakko, 45 Shimo Rokuban Cho, Kojimachi Ku, Tokyo.
- Ainsworth, Rev. F. & W., 1915, MCC, 216 Sengoku Machi, Toyama (F. C. Kanazawa 3324).
- Airo, Miss J., 1907, LEF, (A), Uusikaupunki, Korsaaari, Finland.
- Akard, Miss Martha B., 1913, LCA, (A), Blountville, Tenn., U.S.A.

- Albert, Sister St., 1902, RC, Futaba Koto Jo Gakko, 45 Shimo Rokuban Cho, Kojimachi, Tokyo.
- Alexander, Rev. R. P. & W., 1893, 1897, MEFB, 2 Aoyama Gakuin, Shibuya Machi, Tokyo Fu. (Tel. Aoyama 2008).
- Alexander, Miss Sallie, 1894, PN, Hamadera, Osaka Fu.
- Alexander, Miss Virginia Elizabeth, 1903, MEFB, 12 Kita Ichijo, Higashi Rokuchome, Sapporo.
- Allbrecht, Miss Helen R., 1921, MEFB, Fukuoka Jo Gakko, Fukuoka.
- Allen, Miss A. W., 1905, MCC, 380 Sunahara Yanagi Shima, Kameido, Tokyo Fu.
- Allen, Miss Carolyn, 1919, YWCA, (A), 126 19th St., Milwaukee, Wis., U.S.A.
- Allen, Miss Thomasine, 1915, ABF, 2 Nakajima Cho, Sendai.
- Alvarez, Rt. Rev. Jose M., 1904, RC, 124 Honcho, Tokushima.
- Amada de Jesus, Sister, 1916, RC, Tenshudo, Koto Jo Gakko, Horai Cho, Taihoku Shi, Formosa.
- Ambler, Miss Marietta, 1916, PE, 27 Kamide Hirakicho, Otsu.
- Anchen, Rev. Pierre H., 1903, RC, Mura Machi, Kameda, Hakodate.
- Anderson, Pastor A. N. & W., 1913, SDA, Box 7, Yodobashi P.O., Tokyo Fu.
- Anderson, Rev. Joel, (W. Absent), 1900, SAM, 920 Nakano, Tokyo Fu.
- Anderson, Miss Myra P., 1922, MES, 35 Nakayamate Dori, 4 Chome, Kobe.
- Anderson, Miss Ruby L., ABF, (A), Gothenburg, Nebraska, U.S.A.
- Andonia, Sister, 1923, RC, Koran Jo Gakko, 83 Yamate Cho, Yokohama.
- Andrews, Rev. E. L. & W., 1922, PE, Hodono Naka Cho, Akita.
- Andrews, Rev. R. W. & W., 1899, PE, (A), Church Missions House, 281 Fourth Ave., New York City, U.S.A.
- Andrews, Miss Roslyn W., 1921, PE, 69 Motoyanagi Cho, Sendai.
- Andrews, Miss Sarah, 1919, Ind., 184-2 Oiwa, Ando Mura, Shizuoka Shigai, Shizuoka Ken.
- Andrieu, Rev. M. J., 1911, RC, (A).
- Ankeney, Rev. Alfred & W., 1914, 1923, RCUS, 10 Daiku Machi, Aomori.
- Antoni, Mr. X., 1902, RC, Sumiyoshi, Hyogo Ken.
- Appolinaria, Sister Superior, RC, Tenshi Byoin, Kita 12 Jo, Higashi 3 Chome, Sapporo.

- Archer, Miss A. L., 1899, MSCC, 35 Miyagawa Cho, Ichinomiya, Owari, Aichi Ken.
- Aimbruster, Miss Rose T., 1903, UCMS, (A), c/o United Christian Missionary Society, St. Louis, Mo., U.S.A.
- Aimstrong, Miss Clare, 1923, YWCA, 65 Sanchome, Shimoyamate Dori, Kobe.
- Armstrong, Miss M. E., 1903, MCC, Sogawa Cho, Toyama.
- Armstrong, Rev. R. C., PhD. & W., 1903, MCC, 23 Kami Tomizaka Cho, Koishikawa Ku, Tokyo. (Tel. Koishikawa 3516).
- Armstrong, Pastor V. T. & W., 1921, SDA, Box 7, Yodobashi P.O., Tokyo Fu.
- Asbury, Miss Jessie J., 1901, UCMS, 481 Higashi Tenga-chaya, Osaka Fu.
- Ashbaugh, Miss Adella M., 1908, MEFB, Kwassui Jo Gakko, Nagasaki.
- Asuncion del Nino Jesu, Sister, 1925, RC, Bijutsu Gakko, Kubo Cho, Matsuyama.
- Atkinson, Miss A. P., 1882, MEFB, 2 Aoyama Gakuin, Tokyo.
- Atkinson, Miss Maria J., 1899, PS, Rokuban Cho, Takamatsu, Kagawa Ken.
- Augustin, Rev., RC, Trappist Monastery, Ishibetsu Mura, Kami Iso-gori, Hokkaido.
- Augustine, Sister, 1910, RC, Futaba Koto Jo Gakko, 45 Shimo Rokuban Cho, Kojimachi Ku, Tokyo.
- Auman, Rev. J. C. & W., 1921, MP, 43 Chokyuji Machi, Higashi Ku, Nagoya.
- Aurell, Rev. K. E. & W., 1891, BS, 645 Kugahara, Ikegami, Tokyo Fu.
- Austen, Mrs. L. A., Ind., 490 Karuizawa.
- Axling, Rev. W., D.D. & W., 1901, ABF, (A), Gothenburg, Nebraska, U.S.A.
- Aylard, Miss Gertrude D., 1920, FMA, 1260 Oaza Tennoji, Tennoji Mura, Osaka.
- Ayres, Rev. J. B., D.D., 1888 & W., 1913, PN, 740 Sumiyoshi, Osaka Fu.

B

- Babcock, Miss Grace E., 1922, ABCFM, 59 Nakayamate Dori, 6 Chome, Kobe.
- Bach, Rev. D. G. M. & W., 1916, LCA, 1986 Maruyama Machi, Shimonoseki.
- Bailey, Miss B. M., 1919, MEFB, (A), Lowell, Indiana, U.S.A.

- Baker, Mr. David D., 1924, & W., 1922, RCUS, 72 Higashi Sambancho, Sendai.
- Baker, Miss Effie, 1921, SBC, Seinan Gakuin, Nishijin Machi, Fukuoka.
- Baker, Miss Elsie M., 1924, CMS, Bishop Poole Jo Gakko, Tsuruhashi Cho, Osaka.
- Baker, Miss M. C., Ind., 11 Sakae Cho, Shiba Ku, Tokyo.
- Ballard, Miss S., SPG, 3 Yarai Cho, Ushigome Ku, Tokyo.
- Band, Mrs. Agnes D., 1913, EPM, (A), Pedley Hill, Adlington, Macclesfield, Eng.
- Band, Rev. Edward, M. A., 1912, EPM, Presbyterian Middle School, Tainan, Formosa.
- Barbara de Santo Domingo, Sister, 1902, RC, Tenshudo, Takao, Formosa.
- Barber, Rev. W. A. & W., 1919, CMA, 22 Shimonaka Machi, Hiroshima.
- Barclay, Mr. J. Gurney & W., 1912, CMS, Akayama, Matsue.
- Barclay, Rev. Thomas, D.D., 1874, EPM, Shinro, Tainan, Formosa.
- Barnett, Miss Margaret, 1888, EMP, Shinro, Tainan, Formosa.
- Barns, Miss Helen V., 1921, MP, Eiwa Jo Gakko, Maita Machi, Yokohama. (Tel. Chojamachi 2405).
- Barr, Capt. Kenneth, 1921, SA, c/o Salvation Army Headquarters, 5 Hitotsubashi Dori, Kanda Ku, Tokyo.
- Barr, Miss L. M., 1920, MCC, Eiwa Jo Gakko, Kofu.
- Barthelmé, Rev. Joseph, 1910, RC, Kita 15 Jo, Sapporo.
- Bartlett, Rev. Samuel C. & W., 1887, 1894, ABCFM, Nashinoki Cho, Imadegawa Sagaru, Kyoto.
- Earton, Miss Nellie, 1924, AG, Nishinomiya, Kitaguchi, Muko Gun, Hyogo Ken.
- Bassett, Miss Bernice C., 1919, MEFB, (A), Monticello, Ind., U.S.A.
- Batchelor, Ven. John, D.D., 1877, & W., 1883, CMS. (Retired), 1 Kita Sanjo Nishi, 7 Chome, Sapporo.
- Eates, Rev. C. J. L., D.D. & W., 1902, MCC, Kwansei Gakuin, Kobe. (Tel. Sannomiya, 6308).
- Bates, Miss E. L., 1921, MCC, 14 Saibansho Dori, Kanazawa.
- Bauernfeind, Miss Susan M., 1900, EC, 84 Sasugaya Cho, Koshikawa Ku, Tokyo. (Tel. Koshikawa 3546).
- Baumann, Prof. Laurent, RC, Gyosei Gakko, Iida Machi, Kojimachi Ku, Tokyo.
- Bazley, Miss M., 1924, JEB, 7 of 37 Daido Cho, 1 Chome, Kobe.
- Beatty, Rev. H. E. & W., 1921, YMJ, 1766 Nakano, Tokyo Fu.

Becker, Rev., RC, Yamaguchi.

Beers, Miss Susan E., 1920, HFMA, Sakura, Chiba Ken.

Bennett, Rev. Henry J., 1901, & W., 1903, ABCFM, (A),
19 W. Ashmead Place, Germantown, Penn., U.S.A.

Bennett, Miss Nellie, 1910, MES, Hatchobori Shirahata
Shoji, Hiroshima.

Benninghoff, Rev. H. B., D.D. & W., 1907, ABF, 91 Benten
Cho, Ushigome Ku, Tokyo. (Tel. Ushigome 3687).

Bensen, Mr. H. F. & W., 1906, SDA, Box 7, Yodobashi
P.O., Tokyo.

Beobide, Rev. J., 1902, RC, Akayama Tenshudo, Bankin
Sho, Koshu Gun, Takao, Formosa.

Berges, Rev. Auguste, 1914, RC, Shimoyamate Dori, 7
Chome, Kobe.

Bergstrom, Rev. F. O. (W. Absent), 1894, SAM, 123 Kashi-
wagi, Yodobashi, Tokyo Fu.

Berlioz, Rt. Rev. Alexandre, 1875, RC, 3 Kita Gojunin
Machi, Sendai.

Bernauer, Mrs. E. A., 1912, Ag, 848 Totsuka Machi, Toyo-
tama Gun, Tokyo Fu.

Berning, Rev. Lucas, 1920, RC, Kita 15 Jo, Higashi Itchome,
Sapporo.

Berry, Rev. A. D., 1902, MEFB, 8 Aoyama Gakuin, Shibuya
Machi, Tokyo Fu. (Tel. Aoyama 2008).

Berta del Espirito Santo, Sister, 1916, RC, Tenshudo, Koto
Jo Gakkō, Horai Cho, Taihoku Shi, Formosa.

Bertin, Rev. Maurice, 1907, RC, Naze, Kagoshima Ken.

Bertrand, Rev. F. X., 1890, RC, Kokyokwai, Kokura.

Bertrand, Mr. X., 1903, RC, St. Joseph's College, Sumiyoshi,
Hyogo Ken.

Best, Miss Blanche, 1919, YWCA, (A), 4426 Prospect Ave.,
Kansas City, Mo., U.S.A.

Beuf, Prof. J. B., RC, Gyosei Gakko, Iida Machi, Kojimachi
Ku, Tokyo.

Beuve, Rev. A. P., 1897, RC, Miyoshi Cho, Kofu.

Biannic, Rev. Jean, 1898, RC, Ichinoseki, Iwate Ken.

Bickel, Miss Evelyn B., 1921, ABF, 3131 Kanagawa Machi,
Yokohama.

Bickel, Mrs. Luke W., 1898, ABF, (Retired), 3131 Kanagawa
Machi, Yokohama.

Bickersteth, Mrs. Edward, 1893, SPG, (A), Guild of St.
Paul Office, Church, Westminster, London.

Bigelow, Miss G. S., 1886, PN, Baiko Jo Gakuin, Shimono-
seki.

Bigwood, Staff-Capt. E. W. & W., 1920, c/o Salvation Army
H.Q., 5 Hitotsubashi Dori, Tokyo.

Billing, Rev. Auguste L., 1895, RC (A).

- Binford, Mr. Gurney & W., 1893, 1899, AFP, Shimotsuma, Ibaraki Ken.
- Binsted, Rev. N. S. & W., 1915, PE, 10 Hinoki Cho, Akasaka, Tokyo.
- Birraux, Rev. Jos., 1890, RC, Tenshudo, Kawaguchi, Osaka.
- Bishop, Miss A. B., 1922, MCC, Eiwa Jo Gakko, Kofu.
- Bishop, Rev. Chas. & W., 1879, 1880, MEFB, 140 Sangenjaya, Kami Umabikisawa, Tokyo Fu.
- Bixby, Miss Alice C., 1914, ABF, 50 Shimotera Machi, Himeji.
- Bixler, Mr. Orville D. & W., 1919, Ind., Shioda Mura, Naka Gun, Ibaraki Ken.
- Black, Dr. D. M., 1925, PCC, Taihoku, Formosa.
- Blackmore, Miss I. S., 1889, MCC, Toyo Eiwa Jo Gakko, Azabu Ku, Tokyo.
- Blakeney, Miss Bessie M., 1919, PS, (A), Matthews, North Carolina, U.S.A.
- Boden, Miss M. K., 1924, JEB, 56 Kumano Cho, 1 Chome, Kobe.
- Bodley, Miss E. W., 1915, MEFB, 2 Higashi Sanban Cho, Sendai.
- Bois, Rev. J., RC, Kumisa Mura, Murogame, Kita Matsuura Gun, Nagasaki Ken.
- Boiseau, Rev. Leopold, 1923, RC, Sekirube, Oshima Gun, Kagoshima Ken.
- Bolitho, Miss Archie A., 1921, CG, 564 Nishigahara, Takinogawa, Tokyo Fuka.
- Bolliger, Miss Aurelia, 1922, RCUS, 168 Higashi Sanban Cho, Sendai.
- Bonnet, Rev. M. J. C., 1903, RC, Kumisa Mura, Murogame, Kita Matsuura Gun, Nagasaki Ken.
- Booth, Rev. Eugene S., D.D. & W., 1879, RCA, (Retired), 830 West 179th St., New York City, U.S.A.
- Bosanquet, Miss A. C., 1892, CMS, 4 Kasumi Cho, Azabu Ku, Tokyo.
- Bott, Rev. G. E. & W., 1921, MCC, 23 Kamitomizakacho, Koishikawa, Tokyo.
- Boulay, Rev. Hilarion, 1923, RC, Kagoshima.
- Bouldin, Rev. G. W., D.D. & W., 1906, SBC, Seinan Gakuin, Nishijin Machi, Fukuoka.
- Bousquet, Rev. M. J. S., 1901, RC, Tenshukyokwai, Nishinomiya, Hyogo Ken.
- Bowles, Mr. Gilbert, 1901, & W., 1893, AFP, 30 Koun Cho, Mita, Shiba Ku, Tokyo.
- Bowman, Miss N. F. J., 1907, MSCC, Shirakabe Cho, 1 Chome, Nagoya.
- Boyd, Miss H., 1912, SPG, (A).

- Boyd, Miss Louise H., 1902, PE, c/o Rt. Rev. Bishop McKim, St. Paul's University, Ikebukuro, Tokyo Fu.
- Boydell, Miss K. M., 1919, CMS, Poole Jo Gakko, Tsuruhashi Cho, Osaka Shigai.
- Brady, Rev. J. Harper & W., 1917, PS, 602 Eikokuji Cho, Kochi.
- Braithwaite, Mr. G. Burnham, 1923, & W., 1922, AFP, 14 Mita Daimachi, 1 Chome, Shiba Ku, Tokyo.
- Braithwaite, Mr. George, 1886, JBTS, 5 Hikawa Cho, Akasaka, Tokyo.
- Braithwaite, Mrs. George, 1900, JEB, 5 Hikawa Cho, Akasaka Ku, Tokyo.
- Brane, Mr. Dennis, 1923, Ind., Muromachi, Kyoto.
- Branstad, Mr. K. E., 1924, PE, St. Paul's University, Ikebukuro, Tokyo.
- Brehler, Rev. Peter, 1923, RC, Joshi Daigaku, Kojimachi, Kioi Cho, 7, Tokyo.
- Breitung, Rev. Eusebius, 1910, RC, 124 Tokiwa Cho, Muroran.
- Brenger, Rev. Francis Xavier, 1894, RC, Oita.
- Bréton, Rev. Marie Jos., 1899, RC, Kurosaki, Nishi Karekine Gun, Nagasaki Ken.
- Brokaw, Rev. H., D.D. & W., 1896, PN, Ichijo Dori, Muro-machi, Kyoto.
- Brown, Mr. F. H. & W., 1913, YMCA-A, 22 Fujimicho, Go Chome, Kojimachi Ku, Tokyo.
- Brown, Mr. F. W. & W., YMCA-A, Imperial University, Sapporo, Hokkaido.
- Bruch, Miss Anita, 1924, AG, 320 Nishi Sugamo, Tokyo Fu.
- Brumbaugh, Rev. T. T. & W., 1924, MEFB, 1 Aoyama Gakuin, Tokyo.
- Bruner, Mr. G. W. & W., 1920, MEFB, Chinzei Gakuin, Nagasaki.
- Buchanan, Rev. D. C. & W., 1921, PN, Wakayama, Wakayama Ken.
- Buchanan, Miss Elizabeth O., 1914, PS, Meiji Cho, Gifu.
- Buchanan, Rev. Walter McS., D.D. & W., 1895, PS, 2189 Fukiai Cho, Kobe.
- Buchanan, Rev. William C., D.D., 1891, PS, Meiji Cho, Gifu.
- Buckland, Miss E. Ruth, 1924, PS, 2189 Fukiai Cho, Kobe.
- Bull, Rev. E. R. & W., 1911, MEFB, Ikenoue Cho, Kagoshima.
- Bulteau, Rev., RC, Shimasaki Mura, Biwasaki, Kumamoto Shigai.
- Buncombe, Rev. W. P. & W., 1888, CMS, (Retired), 7 Sasugaya Cho, Koishikawa Ku, Tokyo.
- Burnet, Miss M. A., 1917, JEB, Ota Machi, Gumma Ken.

- Burnett, Miss Eleanor L., 1920, ABCFM, Kobe College, Yamamoto Dori, 4 Chome, Koba.
- Burnside, Miss Ruth, 1923, PE, No. 4 St. Paul's University, Ikebukuro, Tokyo.
- Bushe, Miss S. L. K., 1921, c/o Church Missionary Society, Salisbury Square, London, E.C.4, England.
- Buss, Miss Florence V., 1922, RCA, 41 Nakamura Cho, Yokohama.
- Butler, Miss Annie E., 1885, EPM, (A), 10 Finchley Rd., London, N.W.8.
- Butler, Miss B., 1921, JRM, 162 Kita Yoban Cho, Sendai.
- Buzzell, Miss Annie S., 1892, ABF, Tone, Iwate Ken. (Furikae Chokin, Sendai 3292).
- Byler, Miss Gertrude, 1920, HFMA, Sakura, Chiba Ken.

C

- Cadilhac, Rev. H. L., 1882, RC, Matsugamine Machi, Utsunomiya.
- Caldwell, Mr. H. L., 1924, PE, St. Paul's University, Ikebukuro, Tokyo.
- Callahan, Rev. W. J. & W., 1891, MES, 10, Ichiban Cho, Matsuyama.
- Callbeck, Miss Louise, 1921, MCC, 12 Agata Cho, Nagano.
- Caloin, Rev. Edmond, 1897, RC, 9 Wakaba Cho, 1 Chome, Yokohama.
- Calvo, Rev. Juan, 1907, RC, Tenshukokyokwai, 191 Nakajima Cho, Kochi.
- Camp, Miss Evalyn A., 1916, ABF, Juso, Osaka.
- Candan, Rev. Father, RC, Sekiguchi Daimachi, Koishikawa Ku, Tokyo.
- Candelaria de Santa Teresa, Sister, 1925, RC, Bijutsu Gakko, Kubo Cho, Matsuyama.
- Candelaria de Santa Teresa, Sister, 1916, RC, Tenshudo, Koto Jo Gakko, Horai Cho, Taihoku Shi, Formosa.
- Candida, Sister Superior, RC, Kita 16 Jo, Nishi 2 Chome, Sapporo.
- Cannell, Miss Mona C., 1922, PE, 19 Edo Shimo Cho, Fukui.
- Carlsen, Deaconess V. D., 1909, PE, Aoba Jo Gakuin, 69 Motoyanagi Cho, Sendai.
- Carlson, Rev. C. E. & W., 1913, SAM, 920 Nakano, Tokyo Fu.
- Carpenter, Miss M. M., 1895, ABF, (A), 1 Monmouth Place, Trenton, N. J., U.S.A.
- Carpentier, Sister Ange, RC, Kwakkyoin Dori, Sendai.
- Cary, Miss Alice, 1915, ABCFM, Morigu, Taisha Mura Gun, Hyogo Ken.

- Cary, Rev. Frank & W., 1916, 1909, ABCFM, 5 Tomioka Cho, 3 Chome, Otaru.
- Cary, Rev. Henry M. & W., 1924, UGC, 1752 Higashinakano, Tokyo Fu
- Case, Miss D., 1915, SPG, Shoin Jo Gakko, 4 of 60, Nakayamate Dori, 6 Chome, Kobe.
- Castannier, Rt. Rev. Jean Baptiste, 1899, RC, Tenshudo, Kawaguchi, Osaka.
- Cate, Mrs. Ella S., Ind., 31 Fujimi Cho, 2 Chome, Kojimachi Ku, Tokyo.
- Ceska, Rev. Anton, 1907, RC, Obata Dori, Niigata.
- Cesselin, Rev. G. J. B., 1899, RC, Kita Fukushima Machi, Matsumoto.
- Cettour, Rev. Jérémie, 1895, RC, Tenshudo, Kishiwada, Osaka Fu.
- Chapin, Miss Louise, 1919, PN, Hokuriku Jo Gakko, Kanazawa.
- Chapman, Rev. E. N., 1917, & W., 1916, PN, Shingu, Wakayama Ken.
- Chapman, Rev. G. K. & W., 1921, PN, Asahigawa, Hokkaido.
- Chapman, Rev. J. G. & W., 1921, SBC, 1041 Narutaki Machi, Nagasaki.
- Chapman, Rev. J. J. & W., 1899, PE, Tsu, (Ise).
- Chappell, Miss Constance S., 1912, MCC, Woman's Christian College, Iogi Mura, Tokyo-fuka.
- Chappell, Rev. James & W., 1895, PE, 32 Kita Kuruwa Cho, Maebashi.
- Chappell, Miss Jean, 1922, YWCA, 65 Sanchome, Shioyamate Dori, Kobe.
- Chappell, Miss M. H., 1912, MEFB, 9 Aoyama Gakuin, Shibuya Machi, Tokyo Fu.
- Charron, Rev. Isidore A., 1891, RC, Tenshukokyokwai, Himeji.
- Chase, Miss Laura, 1915, MEFB, 4 Aoyama Gakuin, Tokyo.
- Cheal, Dr. Percival, M.R.C.S., L.R.C.P., & W., 1919, EPM, (A), Crawley, Sussex, England.
- Cheney, Miss Alice, 1915, MEFB, Iai Jo Gakko, Hakodate.
- Chérel, Rev. J. M. F., 1892, RC, 6 Omote Sarugaku Cho, Kanda Ku, Tokyo.
- Chope, Miss D. M., 1917, SPG, 108 Zoshigaya, Koishikawa Ku, Tokyo.
- Clark, Miss A., 1924, JEB, 7 of 37, 4-chome, Daido Cho, Kobe.
- Clark, Rev. E. M. & W., 1920, PN, 739 Sumiyoshi, Osaka Fu.
- Clark, Miss L. M., 1919, MCC, (A), 129 William St., N. Chatham, Ont., Canada.

- Clark, Miss Rosamond Heerman, 1924, ABCFM, Morigu, Taisha Mura, Koko Gun, Hyogo Ken.
- Clarke, Miss Sara F., 1915, PN, Kokutaiji Machi, Hiroshima.
- Clark, Rev. W. H. & W., 1899, 1900, SBC, (A), 96 Gordon St., Atlanta, Ga., U.S.A.
- Clawson, Miss Bertha F., 1898, UCMS, 4250 Daido Machi, 3 Chome, Tennoji, Minami Ku, Osaka.
- Clazie, Miss Mabel G., 1910, PCC, Tansui, Formosa.
- Clemencia Mas, Sister, 1902, RC, Tenshudo, Reiga 8, Takao Shu, Formosa.
- Clench, Miss Marguerite, B.A., 1923, MSCC, Shinta Machi, Matsumoto.
- Climpson, Staff-Capt. H. A. & W., 1920, SA, c/o Salvation Army H.Q., 5 Hitotsubashi Dori, Kanda Ku, Tokyo.
- Cloutier, Rev. Urbain, 1918, RC, Kagoshima.
- Coates, Miss Alice L., 1895, MP, 10 Moto Shiro Cho, Hamamatsu.
- Coates, Rev. H. H., D.D. & W., 1890, MCC 105 Takamachi, Hamamatsu.
- Coates, Miss Mary V., 1923, PE, Omiya, Saitama Ken.
- Coates, Rev. W. G., B.A., B.D., 1921, & W., 1922, PCC, Tansui, Formosa.
- Cobb, Rev. E. S. & W., 1904, ABCFM, Ichijo Dori, Karasumaru Nishi, Kyoto.
- Cobb, Rev. J. B. & W., 1918, MES, 23 Kitanagasa Dori, 4 Chome, Kobe.
- Cockram, Miss H. S., 1893, CMS, Sasayama Cho, 3 Chome, Kurume.
- Coe, Miss Estella L., 1911, ABCFM, Higashi Machi, Tottori.
- Coe, Miss Orpha M., 1923, MEFB, 6 Aoyama Gakuin, Shibuya Machi, Tokyo. (Tel. Aoyama 2008).
- Colborne, Mrs. S. E., 1897, Ind., Hojo, Boshu.
- Cole, Mr. A. B. & W., 1916, SDA, Box 7 Yodobashi P.O., Tokyo Fu.
- Coleman, Mr. H. E. & W., 1907, WSSA, 10 Hinoki Cho, Akasaka Ku, Tokyo. (Tel. Shiba 6934). Office address: National Sunday School Assoc., Nishiki Cho, Kanda.
- Coles, Miss A. M. M., 1910, JEB, 56 Kumano Cho, 1 Chome, Kobe.
- Collins, Mr. H. H., YMCA-T, Teppo Cho, Hiroshima Shi, Hiroshima Ken.
- Combaz, Rt. Rev. Jean Claude, 1880, RC, Oura, Nagasaki.
- Connell, Miss Hannah, 1905, PCC, Tansui, Formosa.
- Conrad, Miss Florence, 1921, SBC, Seinan Gakuin, Nishijin Machi, Fukuoka.

- Converse, Miss Clara A., 1890, ABF, 3131 Kanagawa Machi, Yokohama.
- Converse, Mr. G. C., 1915, & W., 1913, YMCA-T, (A), 347 Madison Ave., New York City, U.S.A.
- Cook, Miss M. M., 1904, MES, Lambuth Jo Gakuin, 529 Ishigatsuji Cho, Tennoji, Minami Ku, Osaka.
- Cooke, Miss M. S., 1909, MSCC, Kita Maruya, Gokiso, Nagoya.
- Corey, Rev. H. H. & W., 1919, MSCC, Shimo Suwa, Nagano Ken.
- Corgier, Rev. Flavina F., 1897, RC, Ishibetsu, Kami Isogori, Hokkaido.
- Cornier, Rev. Alexandre, 1900, RC, Aomori.
- Cornwall-Legh, Miss Mary H., 1916, PE, Jizo, Kusatsu, Gumma Ken.
- Correll, Rev. I. H., D.D., & W., 1873, PE, 2 Kasumi Cho, Azabu, Tokyo.
- Cotter, Rev. P. L. M., 1902, RC, Kuroshima Mura, Kita Matsuura Gun, Nagasaki Ken.
- Couch, Miss Helen, 1916, MEFB, Kwassui Jo Gakko, Nagasaki.
- Couch, Miss Sarah M., 1892, RCA, 23 Uma Machi, Nagasaki.
- Courtice, Miss Sybil R., 1910, MCC, Eiwa Jo Gakko, Shizuoka.
- Cousar, Rev. J. E. & W., 1920, 1918, PS, (A), Bishopville, S.C., U.S.A.
- Coutret, Prof. Charles, RC, Kaisei Chu Gakko, Higashi Yamate Cho, Nagasaki.
- Covell, Mr. J. Howard & W., 1920, ABF, 1327 Minami Ota Machi, Yokohama.
- Cowl, Rev. J. & W., 1916, CMS, Kanoya Machi, Kimotsuke Gun, Kagoshima Ken.
- Cox, Miss A. M., 1900, CMS, Miya Machi, Amagasaki, Hyogo Ken.
- Cozad, Miss Gertrude, 1888, ABCFM, (A), 140 W. 8th St., Claremont, Cal., U.S.A.
- Cragg, Rev. W. J. M. & W., 1911, MCC, Kwansei Gakuin, Kobe. (Tel. Sannomiya 6308).
- Crew, Miss Angie, 1923, CC, 26 Kasumi Cho, Azabu Ku, Tokyo.
- Crewdson, Rev. Ira D. & W., 1922, UCMS, Nishi Himematsu. Sumiyoshi Mura, Osaka Fu.
- Cribb, Miss E. R., Ind., 17 Kita Nichome, Denbo Machi, Osaka Fu.
- Croix, Sister St., 1903, RC, Futaba Koto Jo Gakko, 45 Shimo Rokuban Cho, Kojimachi Ku, Tokyo.
- Crosby, Miss Amy R., 1913, ABF, c/o Misaki Tabernacle, 4 Misaki Cho, 1 Chome, Kanda, Tokyo.

- Cull, Miss Hilda Adela, 1924, SPG, 4 of 60 Nakayamate Dori, 6 Chome, Kobe.
- Cumming, Rev. C. K., D.D. & W., 1889, 1892, PS, Asahi Machi, Toyohashi.
- Cunningham, Rev. Collis & W., 1922, SBC, 289 Jigyo, Higashi Machi, Fukuoka.
- Cunningham, Rev. W. D. & W., 1901, YMJ, 6 Naka Cho, Yotsuya Ku, Tokyo.
- Currell, Miss Susan McD., 1921, PS, 180 Takajo Machi, Kochi.
- Curtice, Miss L. K., 1914, MEFB, Hirosaki Jo Gakko, Hirosaki.
- Curtis, Miss Edith, 1912, ABCFM, (A), 14 Beacon St., Boston, Mass., U.S.A.
- Curtis, Rev. F. S. & W., 1888, PN, Maruyama Cho, Shimono-seki.
- Curtis, Miss G. P., 1918, PN, (A), Hokusei Jo Gakko, Sapporo, Hokkaido.
- Curtis, Rev. W. L. & W., 1890, 1908, ABCFM, Nashinoki Cho, Imadegawa Sagaru, Kyoto.
- Cuthbertson, Mr. J. & W., 1905, JEB, (A), 901 Schaff Building, 1501 Race St., Philadelphia, Penn., U.S.A.
- Cypert, Miss Lillie, 1917, Ind., 68 Zoshigaya, Tokyo Fu.

D

- Dahlmann, Mr. Joseph, 1908, RC, 7 Kioi Cho, Kojimachi Ku, Tokyo.
- Dalibert, Rev. Pierre D., 1894, RC, Dojo-koji, Shirakawa, Fukushima Ken.
- Daniel, Miss N. M., 1898, MEFB, 4 Aoyama Gakuin, Tokyo.
- Darrow, Miss Flora, 1922, RCA, 8 Oura Higashi Yamate, Nagasaki.
- Daugherty, Miss L. G., 1915, PN, 102 Tsunohazu, Shinjuku, Tokyo.
- Davidson, Miss F. E., 1914, PN, Hokusei Jo Gakko, Sapporo, Hokkaido.
- Davidson, Mr. Ronald, YMCA-T, 194 Settlement, Yokohama.
- Davis, Miss Lois Lillian, 1924, MEFB, Fukuoka Jo Gakko, Fukuoka.
- Dawson, Miss Elizabeth, 1911, MP, Eiwa Jo Gakko, Maita Machi, Yokohama. (Tel. Chojamachi 2405).
- Deboissey, Sister Aimée, RC, Kwakkyoin Dori, Sendai.
- DeChant, Miss Katherine B., 1924, RCUS, 162 Higashi Sanbancho, Sendai.
- Deffrennes, Rev. J. B. Joseph, 1892, RC, Shinobu, Koen Shita, Fukushima.
- DeForest, Miss Charlotte B., 1903, ABCFM, Kobe College, Yamamoto Dori, 4 Chome, Kobe.

- Deiber, Prof. Albert, RC, Meisei Gakko, 16 Esashi Cho, Higashi Ku, Osaka.
- Delahaye, Rev. L. A., 1909, RC, Oite Machi, Shizuoka.
- Demangelle, Rev. Henri A., 1892, RC, 186 To no Tsuji, Kamakura, Kanagawa Ken.
- Demaree, Rev. T. W. B., D.D., & W., 1889, MES, 94 Niage Machi, Oita.
- DeMiller, Miss Virginia, 1921, CMA, Futami Gun, Kisa Machi, Hiroshima Ken
- Denis, Sister St., 1920, RC, Fujii Koto Jo Gakko, Ote Machi Moto Jonai, Shizuoka.
- Denton, Miss A. Grace, 1919, (A), Caribeu, Maine, U.S.A.
- Denton, Miss Mary F., 1888, ABCFM, Doshisha Jo Gakko, Kyoto.
- Derny, Rev. Georges, 1909, RC, 3 Shimo Nakatsu Cho, Osaka Shigai.
- Derny, Rev. Georges, 1909, RC, Tsu, Mie Ken.
- Derwacter, Rev. F. M. & W., 1920, ABF, 48 Bozu Machi, Himeji.
- Dickerson, Miss A., 1888, MEFB, Iai Jo Gakko, Hakodate.
- Dietrich, Mr. George & W., 1924, SDA, Box 7, Yodobashi P.O., Tokyo.
- Dietrich, Rev. Jos., 1921, RC, Asahi Machi, Niigata.
- Dievendorff, Mrs. D. K., 1924, CMA, c/o Seishi Jo Gakuin, Ashiya Machi, Hyogo Ken.
- Disbrow, Miss Helen J., 1921, PE, Kamikyoku, Bishamoncho, Kyoto.
- Dithridge, Miss Harriet, AG, 33 Oiiwaki Cho, Hachioji Shi, Tokyo Fu.
- Dominguez, Rev. Millan, 1904, RC, Tenshudo, Nakashima Cho, Kochi.
- Dominique, Sister Ste., 1920, RC, Futaba Koto Jo Gakko, 45 Shimo Rokuban Cho, Kojimachi Ku, Tokyo.
- Döring, Rt. Rev. Bishop Heinrich, 1922, RC, Okayama.
- Dorothy, Sister, 1922, Ind., Communiy of the Ephiphany, Home of the Ephiphany, 358 Sanko Cho, Shirokane, Shiba Ku, Tokyo.
- Dosker, Rev. R. J. & W., 1916, PN, Tokiwa Machi, Matsuyama, Ehime Ken.
- Dossier, Rev. R. F. F., 1901, RC, Morioka.
- Douglas, Miss Bertha, 1920, UCMS, 4250 Daido Machi, 3 Chome, Tennoji, Minami Ku, Osaka.
- Dowd, Miss Annie H., 1889, PS, (A), P.O. Box 330, Nashville, Tenn., U.S.A.
- Downs, Rev. A. W. & W., 1920, ABCFM, Gakko Cho, Niigata.
- Downs, Rev. Darley & W., 1919, 1921, ABCFM, Karasumaru Dori, Imadegawa Sagaru, Kyoto.

- Dozier, Rev. C. K. & W., 1906, SBC, Seinan Gakuin, Nishijin Machi, Fukuoka.
- Drake, Miss K. I., 1909, MCC, 8 Toriizaka, Azabu Ku, Tokyo.
- Draper, Rev. G. F., S. T. D. & W., 1880, MEFB, 222-B Bluff, Yokohama.
- Draper, Miss Marion R., 1913 MEFB, 973 Nishi Tobe, Ikenosaka, Yokohama.
- Draper, Miss Winifred F., 1912, MEFB, 973 Nishi Tobe, Ikenosaka, Yokohama.
- Drouart de Lazey, Rev. L. F., 1873, RC, Fukusei Byoin, Koyama Mura, Sunto Gun, Shizuoka Ken.
- Drouet, Rev. Fr. Paul, 1910, RC, Tenshudo, Oura, Nagasaki.
- Duncan, Miss Constance, 1922, YWCA, Karasumarudori Imadegawa Agaru, Kyoto.
- Dunlop, Rev. J. G., D.D. & W., 1887, 1894, PN, Beizai Cho, Tsu, Mie Ken.
- Durgin, Mr. R. L. & W., 1919, YMCA-A, (A), 347 Madison Ave., New York City, U.S.A.
- Duthu, Rev. J. B., 1888, RC, Kawara Machi, San Jo Noboru, Kyoto.
- Dyer, Mr. A. L. & W., 1905, JEB, 1181 of 2 Kakeda, Mikage, Hyogo Ken.

E

- Eadie, Commissioner, William & W., 1923, SA, c/o Salvation Army H.Q., 5 Hitotsubashi Dori, Kanda Ku, Tokyo.
- Eaton, Miss A. G., 1918, PN, Hokuriku Jo Gakko, Kanazawa.
- Eckel, Mr. W. A. & W., NC, (A), 2905 Troost Ave., Kansas City, Mo., U.S.A.
- Eddy, Mrs. Katherine W., 1923, YWCA, 75 Kobinatadai Machi, 1 Chome, Koishikawa, Tokyo.
- Egeltruda, Sister, 1922, RC, Sei Rei Shokugyo Gakko, Narayama, Akita.
- Edith Constance, Sister Superior, 1908, Ind., Home of the Ephiphany, 358 Sanko Cho, Shirokane, Shiba Ku, Tokyo.
- Edmund, Sister St., 1900, RC, Futaba Koto Jo Gakko, 45 Shimo Rokuban Cho, Kojimachi Ku, Tokyo.
- Eleanor Frances, Sister, 1922, Community of the Ephiphany, Home of the Ephiphany, 358 Sanko Cho, Shirokane, Shiba Ku, Tokyo.
- Elliott, Miss Isabel, R.N., 1912, PCC, Taihoku, Formosa.
- Ellis, Mr. Charles & W., Ind., Takajo Machi, Kochi, Kochi Ken.
- Enda, Sister St., 1919, RC, Koran Jo Gakko, 83 Yamate Cho, Yokohama.

- Erffmeyer, Miss Florence, 1911, EC, (A), 103 South 3rd St.,
Hiawatha, Kansas, U.S.A.
Erickson, Rev. S. M. & W., 1905, PS, 127 Hamano Cho,
Takamatsu Kagawa Ken.
Eringa, Miss Dora, 1922, RCA, 41 Nakamura Cho, Yoko-
hama.
Erskine, Rev. Wm. H. & W., 1904, UCMS, 1572 Kishimoto,
Mikage, Hyogo Ken.
Etheldreda, Sister, 1924, Ind., Home of the Ephiphany, 358
Sanko Cho, Shirokane, Shiba Ku, Tokyo.
Eugene, Sister Ste., 1923, RC, Koran Jo Gakko, 83 Yamate
Cho, Yokohama.
Evans, Rev. Charles H. & W., 1894, PE, 536 Naka Machi,
Mito.
Evans, Miss E. M., 1911, PN, Hokusei Jo Gakko, Sapporo,
Hokkaido.
Eylenbosch, Mr. Joseph, 1921, RC, 7 Kioi Cho, Kajimachi
Ku, Tokyo.

F

- Fage, Rev. Pierre, 1893, RC, Nakayamate Dori, 2 Chome,
Kobe.
Fairclo, Miss Nellie, 1923, MEFB, 5 Aoyama Gakuin,
Shibuya Machi, Tokyo Fu. (Tel. Aoyama 2008).
Fanning, Miss Katherine F., 1914, ABCFM, Karasumaru
Dori, Imadegawa Sagaru, Kyoto.
Farrar, Miss Virginia, 1924, MES, (Associate), Hiroshima
Girls' School, Hiroshima.
Faucette, Mr. Thomas, YMCA-T, Fukuoka Koto Gakko,
Fukuoka Shi, Fukuoka Ken.
Fauntleroy, Miss Gladys D., 1920, PE, (A), Church Missions
House, 281 Fourth Ave., New York City, U.S.A.
Faust, Rev. A. K., Ph.D., 1900, & W., 1903, RCUS, (A), c/o
Board of Foreign Missions of the Reformed Church in
the U.S., 15th & Race Sts., Philadelphia, Penn., U.S.A.
Favier, Rev. Joseph E., 1888, RC, Hyokkoku Machi, Hiro-
saki.
Fehr, Miss Vera J., 1920, MEFB, (A), Pemberville, Ohio,
U.S.A.
Ferguson, Mrs. C. M. V., 1898, EPM, Shinro, Tainan, For-
mosa.
Fernande, Reverend Mother Ste., 1897, RC, Fujii Koto Jo
Gakko, Ote Machi Moto Jonai, Shizuoka.
Fernandez, Rev. C., 1922, RC, 191 Nakajima Cho, Kochi.
Fernandez, Rev. E., 1924, RC, Tenshudo, Horai Cho, Tai-
hoku, Formosa.

- Fesperman, Rev. F. L. & W., 1919, RCUS, Shinchiku, Hibashidori, Yamagata.
- Field, Miss Sarah M., 1911, ABCFM, Kobe College, Yamamoto Dori, 4 Chome, Kobe.
- Finger, Rev. Fr., 1913, RC, 22 Furukawahoribata Machi, Akita.
- Finlay, Miss Alice L., 1905, MEFB, (A), Coshockton, Ohio, U.S.A.
- Fisher, Mrs. C. H. D., 1883, ABF, (Retired), (A), Tsunghsien, Peking, China.
- Fisher, Mr. Royal H. & W., 1914, ABF, 1327 Minami Ota Machi, Yokohama. (Furikae Chokin, Tokyo 32699).
- Fisher, Mr. Sterling, 1919, & W., 1920, MES, 10 Ichiban Cho, Matsuyama.
- Flaujac, Rev. J. M., 1909, RC, 19 Sekiguchi Dai Machi, Koishikawa Ku, Tokyo.
- Floyd, Mr. Arva C. & W., 1924, MES, Beppu, Oita Ken.
- Foote, Miss Edith L., 1923, PE, Karasumaru Dori, Kyoto.
- Foote, Mr. E. W., 1923, PE, St. Paul's University, Ikebukuro, Tokyo Fu.
- Foote, Rev. John A. & W., 1912, 1911, ABF, Juso, 201 Kamitsu Machi, Osaka Fu.
- Forester, Rev. Hon. O. St. M., 1917, & W., 1898, CMS, (A), c/o Church Missionary Society, Salisbury Square, London, E.C.4.
- Foxley, Rev. C. & W., 1909, SPG, 37 Goken Yashiki, Himeji.
- France, Rev. W. F., B.A. & W., 1909, SPG, (A), S.P.G. House, 15 Tufton St., Westminster, London.
- Francis, Sister St., 1922, RC, Futaba Koto Jo Gakko, 45 Shimo Rokuban Cho, Kojimachi Ku, Tokyo.
- Francis, Miss R. M., 1910, CMA, Yanai Machi, Matsuyama Shi.
- Francis, Rev. T. R. & W., 1913, CMA, Fukuyama Shi.
- Francois Regis. Reverend Mother St., 1904, RC, Futaba Koto Jo Gakko, 45 Shimo Rokuban Cho, Kojimachi Ku, Tokyo.
- Frank, Rev. J. W. & W., 1912, MES, Uwajima, Ehime Ken (F.C. Osaka 56362).
- Freeth, Miss F. M., 1895, CMS, Miyaji, Aso Gun, Kumamoto Ken.
- Fressenon, Rev. J. L. M., 1903, RC, Sewaki Cho, Aki no Ura, Nagasaki.
- Friese, Rev. Franz, 1903, RC, Yamagata Shi.
- Fry, Rev. E. C. & W., 1894, CC, 7 Nijo Machi, Utsunomiya, Tochigi Ken.
- Fulghum, Miss S. E., 1918, SBC, (A), Vineville, Macon, Ga., U.S.A.

- Fullerton, Miss M., 1923, MCC, 8 Toriizaka, Azabu Ku, Tokyo.
- Fulton, Rev. C. Darby & W., 1917, PS, 178 Tomidaura Machi, Tokushima.
- Fulton, Rev. G. W., D.D. & W., 1889, PN, 730 Sumiyoshi, Osaka Fu.
- Fulton, Rev. S. P., D.D. & W., 1888, PS, 45 Kamitsutsui Dori, 5 Chome, Kobe.

G

- Gabriel, Rev. Th., 1910, RC, Akita Shi, Akita Ken.
- Gaessler, Mr. J., 1902, RC, St. Joseph's College, Sumiyoshi, Hyogo Ken.
- Gaines, Miss N. B., 1887, MES, Hiroshima Jo Gakko, Kami Nagarekawa Cho, Hiroshima.
- Gaines, Miss Rachel, 1914, MES, (Associate), Hiroshima Jo Gakko, Kami Nagarekawa Cho, Hiroshima.
- Gale, Rev. W. H., 1912, & W., 1918, (A), MSCC, Rothsay, Ontario, Canada.
- Galgey, Miss L. A., 1899, CMS, c/o Church Missionary Society, Salisbury Square, London, E.C.4.
- Gallerey, Prof. Jules, RC, Uragami, Mura no Go, Nagasaki.
- Galonnier, Mr. J. B., 1894, RC, St. Joseph's College, Sumiyoshi Cho, Hyogo Ken.
- Galt, Miss Jessie, 1922, EPM, Toyo Eiwa Jo Gakko, 8 Torii Zaka, Azabu, Tokyo.
- Gamertsfelder, Miss Ina, 1924, EC, 93 Takehaya Cho, Koishikawa, Tokyo.
- Garcia, Mr. Jos., 1917, RC, 16 Esashi Cho, Higashi Ku, Osaka.
- Gard, Miss Blanche A., 1920, MEFB, Hirosaki Jo Gakko, Hirosaki.
- Gardener, Miss F. E., 1907, CMS, Rokutaiji Machi, Hiroshima.
- Gardiner, Mr. J. McD. & W., 1880, PE, (Retired), 32 Dote Sanban Cho, Kojimachi Ku, Tokyo.
- Gardner, Miss Emma Eve, 1921, PS, Kinjo Jo Gakko, Shirakabe Cho, Nagoya.
- Garman, Rev. C. P. & W., 1906, CC, 477 Naka Shibuya, Tokyo Fu.
- Garnier, Rev. L. F., 1885, RC, Toyotsu Mura, Sakitsu, Amakusa Gun, Kumamoto Ken.
- Garst, Miss Gretchen, 1912, UCMS, 49 Shin Machi, Fukushima.
- Garvin, Miss A. E., 1882, PN, (Retired), Seoul, Korea.
- Gaschy, Prof. Jean Baptiste, RC, St. Joseph's College, Sumiyoshi Cho, Hyogo Ken.

- Gauld, Dr. Flora, 1924, PCC, Taihoku, Formosa.
- Gauld, Miss Greta, R. N., 1924, PCC, Taihoku, Formosa.
- Gauld, Mrs. William 1892, PCC, Taihoku, Formosa.
- Gealy, Rev. F. G. & W., 1923, MEFB, 2-A Aoyama Gakuin, Tokyo.
- Geley, Rev. J. B., 1895, RC, Nishinari Gun, Toyosaki Machi, Minami Hama, Osaka Fu.
- Gelinas, Rev. Father Calixte, 1910, RC, Naze, Kagoshima Ken.
- Gemmill, Rev. Wm. C., M.A., 1893, SPG, 1833, Shimo Shibuya, Tokyo.
- Gerhard, Miss Mary E., 1905, RCUS, 28 Uwacho, Komega-fukuro, Sendai.
- Gerhard, Rev. Paul L. & W., 1897, 1902, RCUS, 6 Minami Rokken Cho, Sendai.
- Germaine, Sister 1911, RC, Fujii Koto Jo Gakko, Ote Machi Moto Jonai, Shizuoka.
- Gibbs, Rev. Maurice A. & W., 1919, WM, 1162 Ikebukuro, Tokyo Fu.
- Gibson, Miss Martha, 1924, UCMS, 30 Koun Cho. Mita, Shiba, Tokyo.
- Gifford, Miss Ella May, 1920, ABF, 2 Nakajima Cho, Sendai.
- Gillespy, Miss J., 1902, JEB, (A), 55 Gower St., London W.C.1, England.
- Gillett, Rev. C. S. & W., 1921, ABCFM, 6 Minami Rokken Cho, Sendai.
- Gillett, Miss E. R., 1896, Ind., 123 Kashiwagi, Tokyo Fu.
- Gillilan, Miss B. E., 1923, PN, Meiji Gakuin, Shirokane, Shiba, Tokyo.
- Giner, Rev. F., 1886, RC, Tenshudo, Horai Cho, Taihoku, Formosa.
- Giraudias, Rev. J. M., 1903, RC, 35 Akashi Cho, Kyobashi Ku, Tokyo.
- Gist, Miss Annette, 1915, MES, 55 Niage Machi, Oita.
- Glenn, Miss Agnes, HFMA, (A), c/o Mrs. Jesse Childs, Belleville, Kan., U.S.A.
- Golla, Rev. Damasus, 1923, RC, Odori, Toyohara Machi, Karafuto.
- Goodman, Miss Zora Eleanor, 1924, MEFB, 4 Aoyama Gakuin, Tokyo.
- Goodwin, Miss L. C., 1915, MEFB, 53 Moto Machi, Hakodate.
- Gorbold, Mrs. R. P., 1892, PN, Hamadera, Osaka Fu.
- Gordaliza, Rev. B., 1902, RC, Tenshudokyokwai, Tonangai, Yoshiigi Gun, Formosa.
- Gordon, Mrs. Agnes D., 1872, ABCFM, (A), 1171 Steuben St., Pasadena, Calif., U.S.A.

- Govenlock, Miss I., 1912, MCC, Eiwa Jo Gakko, Shizuoka.
Goyer, Prof. Hippolyte, RC, Gyosei Gakko, Iida Machi, Kojimachi Ku, Tokyo.
Gracy, Rev. Leon, 1897, RC, Tenshudo, Oura, Nagasaki
Grant, Mr. J. P., YMCA-T, Okura Higher Commercial School, Akasaka Ku, Tokyo Shi.
Graves, Miss Stella M., 1922, ABCFM, Kobe College, Yamamoto Dori, 4 Chome, Kobe.
Gray, Miss Gladys V., 1920, PE, Aoba Jo Gakuin, 69 Moto Yanagi Cho, Sendai.
Gray, Rev. Louis G. & W., 1921, LCA, 456 Oe, Oemachi, Kumamoto.
Green, Rev. C. P. & W., 1917, CMA, Senda Machi, Hiroshima.
Greenbank, Miss K. M., 1920, MCC, Eiwa Jo Gakko, Shizuoka.
Gressitt, Mr. J. Fullerton & W., 1907, ABF, 1166 Kuritaya, Aoki Cho, Yokohama.
Griffiths, Miss Mary Bell, MEFB, (Retired), Box 520, R.F.D. No. 1, San Diego, Calif., U.S.A.
Grinand, Rev. Amédé M. Georges, 1902, RC, Tenshukokyo-kwai, Wakayama.
Griswold, Miss Fanny E., 1889, ABCFM, Iwagami Cho, Maebashi.
Grote, Mr. John, 1916, RC, 16 Esashi Cho, Higashi Ku, Osaka.
Guasch, Mr. Antony, 1917, RC, 7 Kioi Cho, Kojimachi Ku, Tokyo.
Guenette, Rev. Pie, 1922, RC, Okasari, Kagoshima Ken.
Guenin, Rev. Louis Joseph, 1878, RC, (A)
Guinther, Rev. E. H. & W., 1913, 1923, RCUS, 61 Kozenji Dori, Sendai.
Gulick, Miss Ethel, 1924, ABCFM, Morigu, Taisha Mura, Muko Gun, Hyogo Ken.
Gulick, Mr. Leeds & W., 1921, 1922, ABCFM, Niban Cho, Matsuyama.
Gundert, Prof. Wilhelm & W., 1906, AEPM, 804 Bizenmachi, Mito.
Gushie-Taylor, Dr. G., M.B.B.S., F.R.C.S., & W., 1911, PCC, Taihoku, Formosa.
Gwinn, Miss Alice E., 1922, ABCFM, Doshisha Jo Gakko, Imadegawa, Kyoto.

H

- Hackett, Mr. Harold W. & W., 1920, ABCFM, 53 Yamamoto Dori, 5 Chome, Kobe.

- Haden, Rev. T. H., D.D., 1895, MES, Kwansei Gakuin, Kobe. (Tel. Sannoimiya 3603).
- Hagen, Miss Olive, 1919, MEFB, (A), Lake Linden, Michigan, U.S.A.
- Hager, Miss Blanche D., 1919, MES, Lambuth Jo Gakuin, 529 Ishigatsuji Cho, Tennoji, Minami Ku, Osaka.
- Hager, Rev. S. E., D.D. & W., 1893, MES, 33 Seido Mura, Uchide Harinoki (Ashiya), Muko Gun, Hyogo Ken.
- Haig, Miss Mary T., 1920, PCC, Tansui, Formosa.
- Hail, Rev. J. B., D.D. & W., 1877, PN, (Retired), Wakayama.
- Hailstone, Miss M., 1920, SPG, (A), c/o Koran Jo Gakko, Sanko Cho, Shiba Ku, Tokyo.
- Halbont, Rev. Augustin, 1888, RC, Kurosaki, Nishi Karekine Gun, Nagasaki Ken.
- Hall, Mr. M. E. & W., 1915, ABCFM, 132 Iwagami Cho, Maebashi.
- Halsey, Miss L. S., 1904, PN, Joshi Gakuin, Kami Niban Cho, Kojimachi Ku, Tokyo.
- Hambly, Miss O. P., 1920, MCC, Edo Shimo Cho, Fukui.
- Hamilton, Miss F. G., 1917, MCC, 8 Toriizaka, Azabu Ku, Tokyo.
- Hamilton, Miss Florence, 1914, MSCC, Shinta Machi, Matsumoto.
- Hamilton, Rt. Rev. H. J., 1892 & W., 1894, MSCC, 43, Higashi Kataha Cho, Nagoya.
- Hamilton, Miss K., 1924, CMS, 7 Nobori Cho, 2 Chome, Kure.
- Hammel, Miss Esther, 1924, EC, 93 Takohaya Cho, Koishikawa Ku, Tokyo.
- Hampton, Miss Mary S., MEFB, (Retired), (A), 2017 Delaware St., Berkeley, Cal., U.S.A.
- Hannaford, Rev. H. D. & W., 1915, PN, Meiji Gakuin, Shirokane, Shiba Ku, Tokyo.
- Hansen, Miss Kate I., 1907, RCUS, 16 Komegafukuro, Juniken Cho, Sendai.
- Haring, Rev. Douglas G., 1917, & W., 1918, ABF, 29 Sanai Cho, Ushigome Ku, Tokyo.
- Harker, Miss Hazel, 1923, UCMS, 30 Koun Cho, Mita, Shiba Ku, Tokyo.
- Hornois, Rev. Francois D., 1894, RC, (A)
- Harper, Miss Ruth, 1917, MCC, Marubori Cho, Ueda, Nagano Ken.
- Harris, Mr. R. W. & W., 1910, JEB, 956 Kami Totsuka, Totsuka Machi, Tokyo Fu.
- Harrison, Rev. E. R., 1916, AUBM, 1489 Sankawa, Chiba.
- Hart, Miss E. C., 1889, MCC, (A), Sackville, N.B., Canada.

- Hassell, Rev. A. P. & W., 1909, PS, (A), Jackson, Alabama, U.S.A.
- Hassell, Rev. J. W. & W., 1914, PS, Nakamura, Marugame.
- Hathaway, Miss M. Agnes, 1905, UGC, (A), 176 Newbury St., Boston, Mass., U.S.A.
- Haven, Miss Marguerite, 1916, ABF, 2 Nakajima Cho, Sendai.
- Hawkins, Miss Frances, 1920, MSCC, Shirakabe Cho, 1 Chome, Nagoya.
- Heaslett, Rt. Rev. S., D.D. & W., 1900, SPG, CMS, 8 Sakai Cho, Shiba Ku, Tokyo.
- Heaton, Miss Carrie A., 1893, MEFB, 2 Higashi Sanban Cho, Sendai.
- Heck, Prof. Emil, RC, Gyosei Gakko, Iida Machi, Kojimachi Ku, Tokyo.
- Heckelman, Rev. F. W. & W., 1906, MEFB, 5 Aoyama Gakuin, Shibuya Machi, Tokyo Fu. (Tel. Aoyama 2008).
- Heim, Rev. Ludger, 1923, RC, Kita 15 Jo, Sapporo.
- Heimgartner, Sister Pia, 1908, RC, Sei Rei Shokugyo Gakko, Narayama, Akita.
- Heineman, Mr. Lester E., YMCA-T, Higher Commercial School, Nagasaki Shi.
- Heinrich, Rev. A., RC, Gyosei Gakko, Iida Machi, Kojimachi Ku, Tokyo.
- Heins, Rev. F. W. & W., 1924, LCA, 144 Hara Machi, Koishikawa Ku, Tokyo.
- Heinselman, Mr. Robert, YMCA-T, Sumiyoshi Cho, Hyogo Ken.
- Helmer, Miss Edith, 1924, YWCA, 8 Nishiki Cho, 1 Chome, Kanda Ku, Tokyo.
- Hempstead, Miss Ethel L., 1921, MP, 105 Tamanoi Cho, Minami Ku, Nagoya.
- Hendricks, Rev. K. C. & W., 1921, UCMS, 7 Tajiri, Soneda, Fukushima.
- Hendrickson, Miss Reba M., 1921, LCA, No. 1 Rokko Mura, Kobe Shiga.
- Hennigar, Rev. E. C. & W., 1905, MCC, Yotsuya, Matsumoto.
- Henri, Sister St., 1903, RC, Futaba Koto Jo Gakko, 45 Shimo Rokuban Cho, Kojimachi Ku, Tokyo.
- Henty, Miss A. M. 1905. CMS, (A), 80 E. Eccleston Square, London, S.W.1, England.
- Henvers, Rev., RC, Okayama.
- Hepner, Rev. C. W. & W., 1912, LCA, 754 Shinden, Ashiya, Hyogo Ken.

- Hereford, Rev. W. F., D.D. & W., 1902, PN, Kokutaiji Machi, Hiroshima.
- Herner, Mr. F., 1902, RC, St. Joseph's College, Sumiyoshi, Hyogo Ken.
- Herrmann, Rev. Paul, 1911, RC, 47 Hirosaka Dori, Kanazawa.
- Hervé, Rev. Francois Julien, 1897, RC, 37 Moto Machi, Hakodate.
- Hesketh, Miss E., 1924, JRM, 162 Yoban Cho, Sendai.
- Heuvers, Mr. Hermann, 1923, RC, 7 Kioi Cho, Kojimachi Ku, Tokyo.
- Heuzet, Rev. A. E., 1895, RC, Tenshudo, Urakami, Nagasaki.
- Hewett, Miss Ella J., MEFB, (Retired), 2017 Delaware St., Berkeley, Cal., U.S.A.
- Hewlett, Rev. A. S., M.A., 1914, SPG, Bluff Hotel, Yokohama.
- Heywood, Miss C. Gertrude, 1904, PE, Rikkyo Koto Jo Gakko, Kugayama Tokaido Mura, Tokyo Fu.
- Higli, Mr. A., 1904, RC, St. Joseph's College, Sumiyoshi, Hyogo Ken.
- Hilburn, Rev. S. M. & W., 1923, MES, 133 Kami Nobori Cho, Hiroshima.
- Hilliard, Rev. F. & W., 1921, MCC, 228 Furuyashiki, Ashiya, Hyogo Ken.
- Hind, Rev. J., 1890, & W., 1891, CMS, Senbo Cho, Tobata Shi, Fukuoka Ken. (F.C. Fukuoka 5899).
- Hipp, Rev. Alexis, 1910, RC, 5 Jo Dori, 11 Chome, Asahigawa.
- Hitchcock, Mr. Floyd & W., 1923, OMS, 391 Kashiwagi, Yodobashi Machi, Tokyo.
- Hittle, Miss Dorothy, 1919, PE, Yamamichi Cho, Hirosaki.
- Hoare, Miss D., 1919, JEB, (A), 55 Gower Street, London, W.C.1.
- Hoekje, Rev. Willis G., 1907, & W., 1912, RCA, (A), Holland, Mich., U.S.A.
- Hodges, Miss Olive I., 1902, MP, Eiwa Jo Gakko, Maita Machi, Yokohama. (Tel. Choja Machi 2405).
- Hoffheins, Miss Mary V., 1923, RCUS, 162 Higashi Sanban Cho, Sendai.
- Hoffmann, Mr. Hermann, 1910, RC, 7 Kioi Cho, Kojimachi Ku, Tokyo.
- Holland, Miss C. G., 1915, MES, 35 Nakayamate Dori, 4 Chome, Kobe.
- Holland, Miss J. M., 1888, Ind. C.E., (A), 1 Queens Road, Rock Ferry, Cheshire, England.

- Holmes, Rev. C. P. & W., 1906, MCC, 96 Hokoekami Cho, Fukui, Echizen.
- Holmes, Rev. J. C. & W., 1913, ABCFM, (A), 14 Beacon St., Boston, Mass., U.S.A.
- Holmes, Miss Mary, 1915, SPG, 6 Goban Cho, Okayama.
- Holtom, Rev. D. C., Ph.D. & W., 1910, ABF, 65 Miyashita Cho, Koishikawa Ku, Tokyo.
- Horn, Rev. E. T. & W., 1911, LCA, Kyushu Gakuin, Kumamoto.
- Horne, Miss A. C. J., 1906, CMS, Azuma Cho, Nogata Machi, Kurate Gun, Fukuoka Ken.
- Horobin, Miss H. M., 1923, MSCC, Shinta Machi, Matsumoto.
- Hospers, Miss Hendrine E., 1913, RCA, Kita Hori Bata Cho, Saga.
- Houtin, Rev. M. F., 1920, RC, 19 Sekiguchi Dai Machi, Koishikawa Ku, Tokyo.
- Howard, Miss R. D., 1891, CMS, 61 Ajiwara Cho, Higashi Ku, Osaka.
- Howe, Miss Annie L., 1887, ABCFM, 22 Nakayamate Dori, 6 Chome, Kobe.
- Howey, Miss Harriet M., 1916, MEFB, Fukuoka Jo Gakko, Fukuoka.
- Hoyt, Miss Olive S., 1902, ABCFM, 65 Kotojin Machi, 3 Chome, Matsuyama.
- Hoz, Rt. Rev. T., 1921, RC, Tenshudo, Horai Cho, Taihoku, Formosa.
- Huesing, Miss Edith H., 1924, RCUS, c/o Dr. C. P. Lippard, Hirabayashi, Suma, Kobe.
- Hughes, Miss A. M., 1897, CMS, (A), c/o Church Missionary Society, Salisbury Square, London, E.C.4.
- Humphreys, Miss Marian, 1915, PE, Hodono Naka Cho, Akita.
- Hunter, Rev. J. B. & W., 1920, UCMS, 16 Naka Naga Machi, Akita.
- Hurd, Miss H. R., 1911, MCC, 11 Minami Higakubo Cho, Azabu, Tokyo.
- Husted, Miss Edith E., 1917, ABCFM, 59 Nakayamate Dori, 6 Chome, Kobe.
- Hutchinson, Rev. A. C., 1909, & W., 1912, CMS, 376 Shiryama Cho, Kurume Shi.
- Hutchinson, Rev. E. G., 1916, CMS, Shin 15 Furuishiba Machi, Fukagawa, Tokyo.
- Hutt, Rev. A. J., 1898, RC, Hakodate.

I

- Iglehart, Rev. C. W. & W., 1909, MEFB, (A), 2287 Loring Place, Bronx Boro, New York City, U.S.A.

- Iglehart, Rev. E. T., D.D. & W., 1904, MEFB, 6 Aoyama Gakuin, Shibuya Machi, Tokyo Fu.
- Inde, Rev. W. A. & W., 1922, MEFB, 2 Naebo Cho, Sapporo.
- Imbria, Rev. Wm., D.D. & W., 1875, PN, (Retired), 7312 N. Paulina St., Chicago, Ill., U.S.A.
- Imhof, Miss Louisa, MEFB, (Retired), c/o Mrs. D. C. Doane, Normal, Neb., U.S.A.
- Imhoff, Mr. Ch., 1908, RC, 16 Esashi Cho, Higashi Ku, Osaka.
- Isaac, Miss Irene Louise, 1918, MSCC, Shi no Tsuji Dori, Takata, Echigo.
- Isaacson, Rev. R. W. & W., 1924, YMJ, 6 Naka Cho, Yotsuya Ku, Tokyo.

J

- Jackson, Mr. Ivor, YMCA-A, 194 Yamashita Cho, Yokohama.
- Jacquet, Rev. Claude, 1881, RC, 161 Moto Tera Koji, Sendai.
- Jakobs, Rev. Titus, 1923, RC, Kita 15 Jo, Sapporo.
- James, Sister St., 1917, RC, Futaba Koto Jo Gakko, 45 Shimo Rokuban Cho, Kojimachi Ku, Tokyo.
- Janning, Mr. J., 1917, RC, St. Joseph's College, Sumiyoshi Cho, Hyogo Ken.
- Jenkins, Rev. C. Reese & W., 1925, PS, 2189 Fukiai Cho, Kobe.
- Jenkins, Mr. James Alan, 1924, ABCFM, Muromachi Dori, Imadegawa Agaru, Kyoto.
- Jenkins, Miss Louise F., 1920, ABF, Woman's Christian College, Iogimura, Tokyo Fu.
- Jesse, Miss Mary D., 1911, ABF, (A), Ashland, Virginia, U.S.A.
- Joannes, Prof. Laurent, RC, Kaisai Chu Gakko, Higashi Yamate Cho, Nagasaki.
- Johns, Mr. H. W. & W., 1919, MEFB, 1 Aoyama Gakuin, Shibuya Machi, Tokyo.
- Johnson, Miss Katherine, 1922, MES, Hiroshima Girls' School, Kami Nagarekawa Cho, Hiroshima.
- Johnstone, Miss J. M., 1902, PN, Baiko Jo Gakuin, Shimonoseki.
- Joly, Rev. E. C., 1895, RC, Fukuoka.
- Jones, Rev. H. P. & W., 1908, MES, Kwansai Gakuin, Kobe. (Tel. Sannomiya 3608).
- Jones, Miss L. G., 1924, JEB, 5 Hikawa Cho, Akasaka, Tokyo.
- Jones, Mr. Thomas E., 1917, & W., 1914, AFP, (A), c/o Dr. Lloyd Balderston, 805 Franklin St., Wilmington, Del., U.S.A.

- Jones, Mr. Tudor J., 1923, JEB, 956 Kami Totsuka, Totsuka Machi, Tokyo Fu.
- Jordan, Rev. Didymus, 1921, RC, Hiroshima Mura, Sapporo.
- Jorgensen, Mr. A. & W., 1912, YMCA-A, (A), 347 Madison Ave., New York City, U.S.A.
- Joseph, Sister, 1922, RC, Futaba Koto Jo Gakko, 45 Shimo Rokuban Cho, Kojimachi Ku, Tokyo.
- Josephine, Sister, 1911, RC, Futaba Koto Jo Gakko, 45 Shimo Rokuban Cho, Kojimachi Ku, Tokyo.
- Jost, Miss H. J., 1898, MCC, 33 Kami Niban Cho, Kojimachi Ku, Tokyo.
- Jubillac, Rev., 1923, RC, Kyoto.
- Judson, Miss Cornelia, 1887, ABCFM, 42 Niban Cho, Matsuyama.
- Juergensen, Miss Agnes, 1913, AG, 320 Nishi Sugamo, Tokyo Fu.
- Juergensen, Mr. C. F. & W., 1913, AG, 320 Nishi Sugamo, Tokyo Fu.
- Juergensen, Mr. J. W. & W., 1919, AG, 736 Aza Takinogawa, Takinogawa Machi, Tokyo Fu.
- Jurgensen, Miss Marie, 1913, AG, 320 Nishi Sugamo, Tokyo Fu.

K

- Karen, Rev. A. & W., 1922, LEF, Kami Suwa, Nagano Ken.
- Karns, Miss B., 1919, NC, (A), Erin, Tenn., U.S.A.
- Kaufman, Miss Emma R., 1913, YWCA, 14 Kitajimbo Cho, Kanda Ku, Tokyo.
- Keagey, Miss M. D., 1908, MCC, Hyakkoku Machi, Kofu.
- Keel, Mr. Robert, 1913, RC, 7 Kioi Cho, Kojimachi Ku, Tokyo.
- Keen, Miss E. M., 1895, CMS, Seishi Jogakuin, Ashiya, Hyogo Ken.
- Kellam, Mrs. Lucille C., 1923, PE, St. Luke's Hospital, Tsukiji, Tokyo.
- Keller, Rev. Josef, 1924, RC, Okayama.
- Kennard, Rev. J. Spencer, Jr. & W., 1920, ABF, 40 Kami Niban Cho, Kojimachi Ku, Tokyo.
- Kennion, Miss Olive, SPG, 56 Yuki no Go Sho, Hirano, Kobe.
- Kent, Miss Bernice M., 1922, UGC, 50 Takata Oimatsu Cho, Koshikawa Ku, Tokyo.
- Kerr, Mr. J. T. H. & W., 1925, JEB, 56 Kumano Cho, 1 Chome, Kobe.
- Kerr, Rev. Wm. C., 1908 & W., 1912, PN, Hitsu Undo, Seoul, Korea.

- Kettlewell, Rev. F., 1905, SPG, 5-A Nakayamate Dori,
3 Chome, Kobe.
- Kibby, Dr. S. V., 1921, PE, St. Luke's Hospital, Tsukiji,
Tokyo.
- Kidwell, Miss Lola M., MEFB, (Retired), (A), Colorado
Springs, Col., U.S.A.
- Kilburn, Miss Elizabeth H., 1919, MEFB, (A), 332 W.
Horter St., Pelham Apartments, Germantown, Penn.,
U.S.A.
- Kilheffer, Miss Marie, 1919, MEFB, (A), Rockwell City,
Iowa, U.S.A.
- Killam, Miss Ada, 1902, MCC, (A), Yarmouth, Nova Scotia,
Canada.
- Kinney, Miss Janie M., M.A., 1905, PCC, Tansui, Formosa.
- Kinold, Rev. Wenceslaus, 1907, RC, Kita 11 Jo, Higashi
2 Chome, Sapporo.
- Kircher, Rev. Emil, 1923, RC, Hiroshima.
- Kirkaldy, Miss M., 1924, JRM, 162 Kita Yoban Cho, Sendai.
- Kirtland, Miss Leila G., 1910, PS, Kinjo Jo Gakko, Nagoya.
- Kludas, Mrs. Evangeline, 1920, HFMA, (A), Scotts Mills,
Oregon, U.S.A.
- Kludt, Miss Anna M., 1922, ABF, 72 Myogadani, Koishi-
kawa Ku, Tokyo.
- Knapp, Deaconess Susan T., 1918, PE, c/o Rt. Rev. Bishop
McKim, St. Paul's University, Ikebukuro, Tokyo Fu.
- Knappstein, Rev. Max, 1924, RC, Jochi Daigaku, 7 Kiol
Cho, Kojimachi Ku, Tokyo.
- Knipp, Rev. J. Edgar & W., 1900, UB, 36 Kasegi Cho, Otsu.
- Knudten, Rev. A. C. & W., 1920, LCA, Banzai En, Motokol,
Chikusa, Nagoya.
- Koch, Mr. Alfred & W., 1924, SDA, Box 7, Yodobashi P.O.,
Tokyo.
- Koehl, Mr. Jos., 1909, RC, 16 Esashi Cho, Higashi Ku, Osaka.
- Koehl, Mr. L., 1909, RC, St. Joseph's College, Sumiyoshi,
Hyogo Ken.
- Kowartz, Rev. Agnellus, 1910, RC, Odori, Toyohara Machi,
Karafuto.
- Kraft, Mr. E. J. & W., 1921, SDA, Box 7, Yodobashi P.O.,
Tokyo Fu.
- Kramer, Miss Lois F., 1917, CE, 93 Takehaya Cho, Koishi-
kawa Ku, Tokyo.
- Kramer, Miss Sarah C., 1918, EC, (A), 649 Illinois Ave.,
Ottawa, Ill., U.S.A.
- Krider, Rev. W. W. & W., 1920, MEFB, (A), 5800 Maryland
Ave., Chicago, Ill., U.S.A.
- Kriete, Rev. C. D. & W., 1911, RCUS, 1016 Muika Machi,
Yamagata. (F. C. Tokyo 29312).

- Krischer, Rev., 1923, RC, Tamashima.
 Kuecklich, Miss Gertrude, 1922, EC, 93 Takehaya Cho, Koishikawa Ku, Tokyo.
 Kunigunde, Sister, 1922, RC, Sei Rei Shokugyo Gakko, Narayama, Akita.
 Kuyper, Rev. Hubert & W., 1911, 1912, RCA, Eisei Kwan Nai, Oita. Kyushu. (F.C. Fukuoka 3322).

L

- Lachapelle, Rev. Firmin, 1923, RC, Kado, Kagoshima Ken.
 Lackner, Miss E. A., 1917, MCC, 380 Sunahara, Yanagi Shima, Kameido, Tokyo Fu.
 Lade, Miss Helen R., 1922, PE, St. Luke's Hospital, Tsukiji, Tokyo.
 Lafon, Rev. Jean Henri, 1881, RC, Toramura, Koriyama, Fukushima Ken.
 Lake, Rev. L. C. & W., 1916, PN, Sapporo.
 Lamott, Rev. Willis C. & W., 1919, PN, Meiji Gakuin, Shirokane, Shiba Ku, Tokyo.
 Lancaster, Miss Cecile, 1920, SBC, Seinan Jo Gakuin, Itozu, Kokura Shigai.
 Landis, Mrs. H. M., 1888, PN, 3 Aoyama, Minami 7 Chome, Tokyo.
 Landsborough, Mr. David, M.A., M.B., C.M., 1895, & W., 1909, EPM, (A), 31 Woodlands Road, Redhill, Surrey, England.
 Land, Miss E. A., 1912, CMS, Seishi Jo Gakuin, Ashiya, Hyogo Ken.
 Lang, Rev. Wolfgang, 1912, RC, Kita 15 Jo, Higashi 1 Chome, Sapporo.
 Laning, Miss Mary, 1908, PE, Tenma, Nara.
 Lansing, Miss Harriet M., 1893, RCA, 32 Kita Yamabushi Cho, Ushigome Ku, Tokyo.
 Larbolette, Rev. Franz Xavier, 1922, RC, Okayama.
 Laughton, Capt. James F. & W., 1921, ABF, 115 Kamiyamada, Mikage, Kobe.
 Lawrence, Miss F. H., 1919, CMS, 7 Nobori Cho, 2 Chome, Kure.
 Lawton, Miss Phoebe, 1923, SBC, Seinan Jo Gakuin, Itozu, Kokura.
 Lawyer, Mr. K. C., YMCA-T, Himeji Shi, Hyogo Ken.
 Layman, Rev. H. L., D.D. & W., 1895, MP, 43 Chokyujji Machi, Nagoya.
 Lea, Rt. Rev. Arthur, D.D., 1897, & W., 1900, MSCC, Kami Haruyoshi, Fukuoka Shi.
 Larned, Rev. D. W. & W., 1875, ABCFM, Imadegawa Dori, Teramachi Nishi, Kyoto.

- Leavitt, Miss Julia, 1881, PN, Tanabe, Wakayama Ken.
- Lediard, Miss Ella, 1916, MCC, 14 Saibansho Dori, Kanazawa.
- Lee, Miss Elizabeth M., 1915, MEFB, (A), 400 Shady Ave., Pittsburg, Penn.
- Lee, Miss Mabel, 1903, MEFB, 596 Kuhonji, Oe Cho, Kumamoto.
- Lefert, Rev., RC, Tottori.
- Lehman, Miss Lois, 1922, UCMS, 16 Naka Naga Machi, Akita.
- Lehmann, Prof. Edward, RC, Kaisei Chu Gakko, Higashi Yamate Cho, Nagasaki.
- Leininger, Rev. A. A. & W., 1922, 1921, EC, 500 Shimo Ochiai Mura, Tokyo Fu.
- Lelia, Sister Ste., 1924, RC, Koran Jo Gakko, 83 Yamate Cho, Yokohama.
- Lemarie, Rev. F. P., 1898, RC, Yatsushiro, Kumamoto Ken.
- Lemoine, Rev. C. J., 1894, RC, 85 Yamate Cho, Yokohama.
- Lindgren, Rev. R. & W., 1917, LEF, (A), Ruoholahdenkatu 20, Helsinki Finland.
- Lindsay, Miss Olivia C., 1912, MCC, (A), c/o Room 410 Wesley Buildings, Toronto, Ont., Canada.
- Lindsey, Miss Lydia A., 1907, RCUS, 16 Komegafukuro, Jinoken Cho, Sendai.
- Lindstrom, Rev. H. & W., 1891, CMA, 18 Kitano Cho, 3 Chome, Kobe.
- Linn, Rev. J. A. & W., 1922, LCA, Ryumoncho, Yamate 1007-B, Moji.
- Linn, Rev. J. K. & W., 1915, LCA, 388 Shinyashiki, Kumamoto.
- Lippard, Rev. C. K., D.D. & W., 1900, LCA, Hirabayashi, Nishisuma, Kobe.
- Lissarague, Rev. Jean Baptiste, 1901, RC, 18 Muko Yanagiwara, 1 Chome, Asakusa Ku, Tokyo.
- Livingston, Miss Ann A., 1913, EPM, Shinro, Shoka, Formosa.
- Lloyd, Miss Jeannie, 1903, EPM, Presbyterian Girls School, Tainan, Formosa.
- Lloyd, Rev. J. H., 1908, & W., 1914, PE, (A), 281 Fourth Ave., New York City, U.S.A.
- Logan, Rev. C. A., D.D. & W., 1902, PS, 171 Terashima Machi, Tokushima.
- Lombard, Rev. F. A., 1900, & W., 1911, ABCFM, Muromachi Dori, Imadegawa Agaru, Kyoto.
- London, Miss M. H., 1907, PN, Joshi Gakuin, Kami Niban Cho, Kojimachi Ku, Tokyo.
- Loomis, Miss Clara D., 1901, WU, 212 Bluff, Yokohama.

- Lorimer, Mr. Allen Ingram, 1924, ABCFM, Doshisha Y.M.C.A., Karasumaru Dori, Imadegawa Sagaru, Kyoto.
 Louise, Reverend Mother Ste., 1915, RC, Koran Jo Gakko, 83 Yamate Cho, Yokohama.
 Lucida, Sister, 1922, RC, Sei Rei Byoin, Naga Machi, Kanazawa.
 Lumpkin, Miss Estelle, 1911, PS, Tokushima Hon Cho, Tokushima.
 Luthy, Rev. S. R. & W., 1922, MEFB, Higashi Samban Cho, Sendai.
 Lynn, Mrs. Hazel B., 1921, WU, 212 Bluff, Yokohama.

M

- Macdonald, Miss A. C., 1904, Ind., 11 Sakae Cho, Shiba Ku, Tokyo.
 MacDuff, Miss Esther, 1921, PN, Meiji Gakuin, Shirokane, Shiba Ku, Tokyo.
 MacKay, Mr. G. W., M.A. & W., 1911, PCC, Tansui, Formosa.
 MacKenzie, Miss V. M., 1919, PN, Wilmina Jo Gakko, Tamatsukuri, Osaka.
 Mackintosh, Miss S. E., 1916, EPM, Presbyterian Girls School, Tainan, Formosa.
 MacLeod, Rev. Duncan, B.A., B.D. & W., 1907, PCC, Taihoku, Formosa.
 Macmillan, Rev. Hugh, B.A., B.D. & W., 1924, PCC, Tansui, Formosa.
 MacNair, Mrs. T. M., 1880, PN, (Retired), 156 Fifth Ave., New York City, U.S.A.
 Madden, Miss Maude W., Ind., 99 Tenmabashisuji, 1 Chome, Osaka.
 Madden, Mr. M. B. & W., 1895, Ind., 99 Tenmabashisuji, 1 Chome, Kita Ku, Osaka.
 Maddux, Miss Lois, 1924, MES, 51 Kitazako Machi, Kure.
 Madeley, Rev. W. F., 1898, PE, 9 Motokaji Cho, Sendai.
 Makeham, Miss S. E., 1902, MSCC, Kitsume Ike, Nagano.
 Mann, Miss Irene P., 1896, PE, Shiken Cho, Nikko, Tochigi Ken.
 Mann, Rev. J. C., 1906 & W., 1908, CMS, 47 Talbot Road, High Gate, London, N. 6, England.
 Marguerite Marie, Sister, 1921, RC, Fujii Koto Jo Gakko, Ote Machi Moto Jonai, Shizuoka.
 Maria, Sister, 1915, RC, Futaba Koto Jo Gakko, 45 Shimo Rokuban Cho, Kojimachi Ku, Tokyo.
 Maria Anna, Sister, 1924, RC, Futaba Koto Jo Gakko, 45 Shimo Rokuban Cho, Kojimachi Ku, Tokyo.

- Marmonier, Rev. Petrus, 1900, RC, Tēnshukokyokwai, Maizuru, Kyoto Fu.
- Marsh, Miss Carolyn, 1921, YWCA, 13 Nishiogimachi, Kita Ku, Osaka.
- Marshall, Rev. D. F., B.A., B.D., 1923, PCC, Tansui, Formosa.
- Marthe, Sister, 1923, RC, Koran Jo Gakko, 83 Yamate Cho, Yokohama.
- Martin, Sister St., 1897, RC, Fujii Koto Jo Gakko, Ote Machi Moto Jonai, Shizuoka.
- Martin, Rev. D. P., 1923, PN, Noda, Yamaguchi, Yamaguchi Ken.
- Martin, Rev. Jean Marie, 1910, RC, Tenshukokyokwai, Moji.
- Martin, Prof. J. V., 1900 & W., 1914, MEFB, 10 Aoyama Gakuin, Shibuya Machi, Tokyo Fu. (Tel. Aoyama 2008).
- Martin, Miss Mary F., 1923, PS, Kinjo Jo Gakko, Nagoya.
- Mary Katharine, Sister, 1919, Ind., (A), Home of the Epiphany, Truro, Cornwall, Eng.
- Mathon, Rev. Remi Louis, 1894, RC, Sendai, Miyagi Ken.
- Matthews, Rev. W. K. & W., 1902, MES, Kwansei Gakuin, Kobe. (Tel. Sannomiya 3608).
- Mauk, Miss Laura, 1915, EC, 84 Sasugaya Cho, Koishikawa Ku, Tokyo. (Tel. Koishikawa 3546).
- May, Miss Pauline, 1922, MEFB, Kwassui Jo Gakko, Nagasaki.
- Mayer, Rev. Paul S. & W., 1909, EC, (A), Paynesville, Minn., U.S.A.
- Mayet, Rev. Gustave, 1921, RC, 19 Sekiguchi Dai Machi, Koishikawa Ku, Tokyo.
- Mayrand, Rev. P. A., 1889, RC, 63 Moto Machi, Hachioji.
- McAlpine, Rev. R. E., D.D. & W., 1885, 1887, PS, Susaki Machi, Kochi Ken.
- McArthur, Miss Kathleen W., 1919, MCC, (A), Wesley College, Winnipeg, Man.
- McCaleb, Mr. J. M. & W., 1892, Ind., 68 Zoshigaya, Tokyo Fu.
- McCall, Rev. C. F. & W., 1908, UCMS, 8 Shima Honcho, Tsukiji, Akita.
- McCauley, Mrs. J. K., 1880, PN, (Retired), (A), 2112 West 27th St., Los Angeles, Cal., U.S.A.
- McCausland, Miss Isabelle, 1920, ABCFM, Kobe College, Yamamoto Dori, 4 Chome, Kobe.
- McCoy, Rev. R. D. & W., 1904, UCMS, 35 Nakano Cho, Ichigaya, Ushigome Ku, Tokyo.
- McCrory, Miss C. H., 1912, PN, Tomeoka Cho, Otaru, Hokkaido.

- McDonald, Miss M. D., 1911, PN, Woman's Christian College, Nishi Ogikubo, Tokyo Fu.
- McElroy, Rev. I. Stuart, Jr. & W., 1919, PS, (A), King's Mountain, N.C., U.S.A.
- McGill, Miss Mary B., Ind., C.E., Hibarigaoka, Kawanishi Kyokunai, Hyogo Ken.
- McGrath, Miss Etta S., 1917, PE, Karasumaru Dori, Kyoto.
- McGregor, Miss Grace, 1920, YWCA, 65 Shimoyamate Dori, 3 Chome, Kobe.
- McIlwaine, Rev. W. A. & W., 1919, PS, 37 Aoi Cho, Higashi Ku, Nagoya.
- McIlwaine, Rev. William B., D.D. & W., 1889, PS, (A), Heath Springs, S.C., U.S.A.
- McInnes, Miss B., 1924, JRM, 162 Yoban Cho, Sendai.
- McIntosh, Miss Elsie, 1921, YWCA, 13 Nishiogi Machi, Kita Ku, Osaka.
- McKechnie, Mr. A. R., 1920 & W., 1924, PE, St. Paul's College, Ikebukuro, Tokyo.
- McKenzie, Rev. A. P. & W., 1920, MCC, 6 Hisaya Cho, 8 Chome, Higashi-ku, Nagoya.
- McKenzie, Rev. D. R., D.D. & W., 1888, MCC, 23 Kami Tomizaka Cho, Koishikawa Ku, Tokyo. (Tel. Koishikawa 638; F. C. Tokyo 24908).
- McKim, Miss Bessie, 1904, PE, 32 Kita Kuruwa Cho, Mae-bashi.
- McKim, Rev. J. Cole & W., 1914, PE, 20 Inari Machi, Koriyama.
- McKim, Rt. Rev. John, D.D., 1880, PE, 48 Minami Cho, 1 Chome, Aoyama, Tokyo.
- McKim, Miss Nellie, 1915, PE, (A), Church Missions House, 281 Fourth Ave., New York City, U.S.A.
- McKinnon, Miss Claire, 1921, YWCA, 8 Nishiki Cho, 1 Chome, Kanda Ku, Tokyo.
- McKnight, Rev. W. Q. & W., 1920, CC, 41 Karahori Cho, Sendai.
- McLachlin, Miss Annie May, 1924, MCC, Toyo Eiwa Jo Gakko, Azabu Ku, Tokyo.
- McLean, Miss Annie E., 1923, MCC, Eiwa Jo Gakko, Kofu Shi.
- McLeod, Miss A. O., 1910, MCC, 12 Agata Machi, Nagano, Nagano Ken.
- McNaughton, Miss Margaret, 1923, YWCA, 14 Kitajimbo Cho, Kanda Ku, Tokyo.
- McNeal, Mr. Mark, 1914, RC, 7 Kiol Cho, Kojimachi Ku, Tokyo.
- McWilliams, Rev. W. R. & W., 1916, MCC, 14 Nakatakajo

- Machi, Kanazawa, Kaga.
- Mead, Miss Bessie, 1904, PE, (A), Church Missions House, 281 Fourth Ave., New York City, U.S.A.
- Mead, Miss Lavinia, 1890, ABF, Juso, Osaka.
- Megaffin, Miss B. L., 1922, MCC, 8 Toriizaka, Azabu Ku, Tokyo.
- Meinzinger, Mr. G., 1922, RC, St. Joseph's College, Sumiyoshi, Hyogo Ken.
- Meline, Miss Agnes S., 1919, ABF, (A), Colon, Nebraska, U.S.A.
- Menke, Mr. Howard E., 1924, UB, Baba Y.M.C.A., Otsu.
- Mercedes de la Cruz, Sister, 1916, RC, Tenshudo, Koto Jo Gakko, Horai Cho, Taihoku Shi, Formosa.
- Merrill, Miss Katherine, 1924, ABCFM, 65 Kotojin Machi, 3 Chome, Matsuyama.
- Méry, Sister St., 1905, RC, Koran Jo Gakko, 83 Yamate Cho, Yokohama.
- Metcalfe, Rev. D. F., 1921, Ind., Kaibara, Hikami Gun, Hyogo Ken.
- Meyers, Rev. J. T., D.D., 1893, MES, (A), Box 510, Nashville, Tenn., U.S.A.
- Mickle, Mr. J. J. & W., 1921, MES, Kwansei Gakuin, Kobe.
- Miebach, Rev. David, 1910, RC, Tenshudo, Kutchan, Hokkaido.
- Migdalek, Rev. Alphons, 1912, RC, Toyama, Toyama Ken.
- Miles, Miss Mary, 1921, PN, Hokuriku Jo Gakko, Kanazawa.
- Miller, Mr. Adam W. & W., 1922, CG, 2531 Miyataka, Nishi Sugamo, Tokyo Fu.
- Miller, Miss Alice, 1896, Ind., 789 Sendagaya, Tokyo Fu.
- Miller, Rev. H. K., D.D., 1892 & W., 1888, RCUS, 3 Dai Machi, Ichigaya, Ushigome Ku, Tokyo.
- Miller, Rev. L. S. G. & W., 1907, LCA, 351 Zeho Oe Mura, Kumamoto.
- Millican, Rev. Roy W. & W., 1911, FMA, 599 Harada Mura, Kobe.
- Milliken, Miss E. P., 1884, PN, (Retired), (A), c/o 156 Fifth Ave., New York City, U.S.A.
- Millman, Rev. R. M. & W., 1909, MSCC, Nakahatcho, Toyohashi.
- Mills, Mr. E. O., 1908 & W., 1900, SBC, (A), c/o F.B.M. of S.B.C., Richmond, Virginia, U.S.A.
- Minkinen, Rev T., (W. absent), 1905, LEEF, Iida Machi, Nagano Ken.
- Minnis, Mr. G. F. & W., YMCA-T, Yamaguchi Higher Commercial School, Yamaguchi Cho, Yamaguchi Ken.
- Mintle, Miss Rosa, 1908, HFMA, (A), Glennwood, Iowa, U.S.A.

- Modesta Arguello, Sister, RC, Tenshudo, Takao, Formosa.
- Mohler, Miss Anna M., 1923, PE, Rikkyo Koto Jo Gakko, Kugayama Takaido Mura, Tokyo Fu.
- Mohr, Rev. Jos., 1908, RC, 47 Hirosaka Dori, Kanazawa.
- Mokma, Mr. Gerald, 1922, RCA, Meiji Gakuin, Shirokane, Shiba Ku, Tokyo.
- Monk, Miss A. M., 1904, PN, Hokusei Jo Gakko, Sapporo.
- Montagu, Rev. E. L., 1902, RC, 31 Tatamiya Cho, Sendai.
- Montgomery, Rev. W. E., B.D., 1909 & W., 1910, EPM, (A), 5 Lower Crescent, Belfast, Ireland.
- Moody, Rev. Campbell N., M.A., 1895 & W., 1919, EPM. (A), St. Johns Road, Golder's Green, London, N.W. 11.
- Moon, Miss Mira B., 1911, MEFB, 9 Aoyama Gakuin, Shibuya Machi, Tokyo Fu. (Tel. Aoyama 2008).
- Moore, Rev. Boude C. & W., 1924, RCA, 26 Minami Yamate, Nagasaki.
- Moore, Mr. B. S. & W., AG, (A), 901 Raymond Ave., Long Beach, Cal., U.S.A.
- Moore, Rev. Lardner W. & W., 1924, PS, Ekimai Kita 3 Chome, Ashiya, Hyogo Ken.
- Moore, Rev. J. P., D.D., 1883, RCUS, (Retired), (A), c/o Board of Foreign Missions of the Reformed Church in the U.S., 15th & Race Sts., Philadelphia, Pa., U.S.A.
- Moore, Rev. J. W., D.D. & W., 1890, 1893, PS, Hanazono Cho, Takamatsu, Kagawa Ken.
- Moran, Rev. S. F. & W., 1916, ABCFM, Morigu, Taisha jō, Mura, Muko Gun, Hyogo Ken.
- Morgan, Miss A. E., 1889, PN, Matsuzaka, Mie Ken.
- Moss, Miss Adelaide Frances, 1918, MSCC, Naka Hatcho, Toyohashi.
- Moule, Rev. G. H., 1903 & W., 1894, CMS, 1612 Ikebukuro, Tokyo Shigai.
- Munroe, Mr. Alex & W., 1920, AG, 896 Kohara Takinogawa, Takinogawa Machi, Tokyo Fu.
- Munroe, Rev. H. H. & W., 1905, 1906, PS, Hamano Cho, Takamatsu, Kagawa Ken.
- Murray, Miss Edna B., 1921, PE, Rikkyo Koto Jo Gakko, Kugayama Takaido Mura, Tokyo Fu.
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- Myers, Rev. H. W., D.D. & W., 1897, PS, 112 Yamamoto Dori, 4 Chome, Kobe.

N

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- Nash, Miss Elizabeth, 1891, CMS, (A), c/o Mr. J. Gurney Barclay, Akayama, Matsuye.
- Neely, Miss Clara J., 1899, PE, Tera Machi, Gojo Sagaru, Kyoto.
- Nelson, Mr. Andrew N. & W., 1917, SDA, (A), 1208 Shelby St., Seattle, Washington, U.S.A.
- Newbury, Miss Georgia M., 1921, ABF, 2 Nakajima Machi, Sendai.
- Newcomb, Miss Ethel, 1913, MES, Lambuth Jo Gakuin, 529 Ishigatsuji Cho, Tennoji, Minami Ku, Osaka.
- Newell, Rev. H. B. & W., 1887, ABCFM, 34 Onari Machi, Keijo, Korea.
- Newlin, Miss Edith, 1918, AFP, 30 Koun Cho, Mita, Shiba Ku, Tokyo.
- Newman, Capt. Herbert & W., 1924, SA, c/o Salvation Army H.Q., 5 Hitotsubashi Dori, Kanda Ku, Tokyo.
- Newton, Rev. J. C. C., D.D., & W., 1888, (Retired), (A), 21 Avery Drive, Atlanta, Georgia, U.S.A.
- Nichols, Rev. Shirley H. & W., 1911, PE, Yamamichi Cho, Hirosaki.
- Nichols, Mr. Stewart B., 1922, ABCFM, Muromachi Dori, Imadegawa Agaru, Kyoto.
- Nicholson, Mr. Herbert V. & W., 1915, 1920, AFP, 816 Bizén Machi, Mito, Ibaraki Ken.
- Nicodema, Sister, 1911, RC, Sei Rei Byoin, Naga Machi, Kanazawa.
- Nicodemus, Prof. F. B. & W., 1916, RCUS, 60 Kozenji Dori, Sendai.
- Nielsen, Rev. J. P. & W., 1909, LCA, 388 Shinyashiki Machi, Kumamoto.
- Nielson, Rev. Andrew B., M.A., 1895, EPM, Shinro, Tainan, Formosa.
- Niessing, Sister, Armellina, 1908, RC, Sei Rei Byoin, 5 Naga Machi, Kanazawa.
- Nieto, Rev. Claudio, 1913, RC, Sanban Cho, Matsuyama.
- Nixon, Miss Emily E., Ind., Reizan Cho, Higashi Yama, Kyoto.
- Noll, Rev. Hugolinus, RC, Kita 1 Jo, Higashi 6 Chome, Sapporo.
- Noordhoff, Miss Jeane M., 1911, RCA, 41 Nakamura Cho, Yokohama.
- Norman, Rev. C. E. & W., 1917, LCA, 15 Gokurakuji Cho, Fukuoka.
- Norman, Rev. Daniel, D.D. & W., 1897, MCC, 12 Agata Machi, Nagano.
- Norman, Miss Lucy, 1913, MCC, Canadian Academy, Harada Mura, Kobe Shigai.

Norton, Miss E. L. B., 1900, CMS, Kita 3 Jo, Nishi, 7 Chome, Sapporo.

Noss, Rev. Christopher, D.D. & W., 1895, 1910, RCUS, 41 Uwa Cho, Komegafukuro, Sendai. (Tel. 2025, F.C. Sendai 4944) Business Address: 135 Higashi Niban Cho, Sendai. ((Tel. 1783).

Noss, Prof. George C. & W., 1921, RCUS, 15 Naga Cho, Sendai.

Nugent, Rev. W. Carl & W., 1920, RCUS, 28 Torii Machi, Aizu, Wakamatsu, Fukushima Ken.

Nunn, Mr. W. L., YMCA-T, Oita Higher Commercial School, Oita Shi, Oita Ken.

O

Obee, Rev. E. I. & W., 1904, MP, 17 Tamanoi Cho, Atsuta, Nagoya.

Odile, Sister Ste., 1903, RC, Fujii Koto Jo Gakko, Ote Machi Moto Jonai, Shizuoka.

Oertle, Rev. Earl, 1921, RC, Takata.

Ogburn, Rev. N. S. & W., 1912, MES, Kwansel Gakuin, Kobe. (Tel. Sannomiya 3608).

Oldridge, Miss Mary B., 1920, MEFB, Kwassui Jo Gakko, Nagasaki.

Olds, Rev. C. B. & W., 1903, ABCFM, 195 Kadota Yashiki, Okayama.

Oltmans, Rev. Albert, D.D. & W., 1886, RCA, 5 Meiji Gakuin, Shirokane, Shiba Ku, Tokyo. (Tel. Takanawa 820; F.C., Tokyo 29625).

Oltmans, Miss C. Janet, 1914, RCA, 41 Nakamura Cho, Yokohama.

Oltmans, Miss F. Evelyn, 1914, RCA, 45 Shimo Tatsuo Cho, Kagoshima.

Ormachea, Rev. G., 1918, RC, Tenshudo, Horai Cho, Taihoku, Formosa.

Ostrom, Rev. H. C., D.D. & W., 1911, PS, 34 Yamamoto Dori, 5 Chome, Kobe.

Ott, Miss Fina Carol, 1924, ABCFM, Morigu, Taisha Mura, Muko Gun, Hyogo Ken.

Outerbridge, Rev. H. W. & W., 1910, MCC, (A), Methodist Mission Rooms, 299 Queen St., W., Toronto, Ont., Canada.

Overmans, Mr. Jakob, 1923, RC, Joshi Daigaku, 7 Kioi Cho, Kojimachi Ku, Tokyo.

Owen, Miss Gertrude, 1924, YWCA, 104 Ota Machi, 6 Chome, Yokohama.

Oxford, Mr. J. S. & W., 1910, MES, Box 510, Nashville, Tenn., U.S.A.

P

- Page, Miss Mary, 1912, YWCA, Karasumaru Dori, Imadegawa Agaru, Kyoto.
- Paine, Miss Margaret R., 1922, PE, Muro Machi, Shimotachi Uri Sagaru, Kyoto.
- Paine, Miss Mildred A., 1920, MEFB, 143 Kajiya Cho, Kago-shima.
- Painter, Rev. S., 1896, & W., 1905, CMS, Nobeoka Machi, Miyazaki Ken.
- Palmer, Miss H. M., 1921, PN, Wilmina Jo Gakko, Tamatsukuri, Osaka.
- Palmer, Miss Jewel, 1918, UCMS, 354 Nakazato, Takinogawa, Tokyo Fu. (Tel. Koishikawa 523).
- Palmore, Rev. P. Lee & W., 1922, MES, 120 Goken Yashiki, Himeji, Hyogo Ken.
- Pamperrien, Miss Gertrude E., 1921, RCUS, 162 Higashi Sanban Cho, Sendai.
- Parkhill, Mr. W. E., YMCA-T, c/o Y.M.C.A., Nagoya.
- Parrott, Mr. F., 1899 & W., 1904, BS, 95 Yedo Machi, Kobe.
- Pascual, Rev. T., 1898, RC, Tanaka Shotaku no Tan, Inrin Gun, Taihoku Shi, Formosa.
- Patrick, Sister St., 1922, RC, Koran Jo Gakko, 83 Yamate Cho, Yokohama.
- Patrocínio del Smo. Sacramento, Sister, 1916, RC, Tenshudo, Koto Jo Gakko, Horai Cho, Taihoku Shi, Formosa.
- Patterson, Mr. G. S. & W., 1912, YMCA-A, Seinenkai Apartment House, Hakkeizaka, Omori, Tokyo Fu.
- Patton, Miss Annie V., 1900, PS, Asahi Machi, Toyohashi.
- Patton, Miss Florence D., 1895, PS, Okazaki.
- Pawley, Miss Annabelle, 1915, ABF, 3131 Kanagawa Machi, Yokohama.
- Pearce, Miss D. M., 1919, CMS, 5 Takashi Cho, Kagoshima Shi.
- Peavy, Miss Anne R., 1923, MES, 51 Kitazako Machi, Kure.
- Peckham, Miss Caroline S., 1915, MEFB, Kwassui Jo Gakko, Nagasaki.
- Pedley, Miss Florella F., 1922, ABCFM, Kobe College, Yamamoto Dori, 4 Chome, Kobe.
- Pedley, Rev. Hilton, D.D. & W., 1889, 1887, ABCFM, Karasumaru Dori, Ichijo Sagaru, Kyoto.
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- Peet, Miss Azalia E., 1916, MEFB, 37 Hamano Cho, Fukuoka.
- Perez, Rev. E., 1915, RC, Tenshudo, Taisho Machi, Tainan, Formosa.
- Perez, Rev. Modesto, 1917, RC, Yonban Cho, Takamatsu.
- Perkins, Mr. H. J. & W., 1920, SDA, Box 7, Yodobashi P.O. Tokyo Fu.
- Perrin, Rev. Henri, 1884, RC, Shimo Yamate Dori, 7 Chome Kobe.
- Perry, Miss Harriet Louise, 1922, MEFB, 2 Higashi Sanban Cho, Sendai.
- Peter, Sister St., 1917, RC, Futaba Koto Jo Gakko, 45 Shimo Rokuban Cho, Kojimachi Ku, Tokyo.
- Peters, Miss Gertrude, PN, Wilmina Jo Gakko, Tamatsukuri, Osaka.
- Peterson, Miss A. J., 1891, SAM, Chiba Shi.
- Petrie, Rev. Arthur & W., 1919, CMA, Kaitaichi Machi, Hiroshima Ken.
- Pettier, Rev. A. E., 1868, RC, (A).
- Phelps, Mr. G. S. & W., 1902, YMCA-A, 22 Fujimi Cho, 5 Chome, Kojimachi Ku, Tokyo.
- Phillips, Miss G., 1901, SPG, 108 Zoshigaya, Koishikawa Ku, Tokyo.
- Phillips, Rev. W. O. & W., 1921, MES, 23 Kitanagasa Dori, 4 Chome, Kobe.
- Pickard-Cambridge, Rev. C. O., 1906 & W., 1900, CMS, Nishi Cho, Yonago Machi, Tottori Ken.
- Pickens, Miss Lillian O., 1918, FMA, 1260 Oaza Tennoji, Tennoji Mura, Osaka.
- Pider, Miss M. Z., 1911, MEFB, Tokyo Joshi Daigakko, Oigi Mura, Nishi Ogikubo, Tokyo Fu.
- Pierre Chanel, Sister, 1920, RC, Fujii Koto Jo Gakko, Ote Machi Moto Jonai, Shizuoka.
- Pierson, Rev. G. P., D.D. & W., 1888, 1891, PN, Nokkeushi, Kitami, Hokkaido.
- Pieters, Rev. Albertus & W., 1891, RCA, (A), 141 East 10th St., Holland, Mich., U.S.A.
- Pieters, Miss Janet G., 1921, RCA, Baiko Jo Gakko, Shimonoseki.
- Pieters, Miss Jennie A., 1904, RCA, Baiko Jo Gakko, Shimonoseki. (Tel. 1196).
- Pifer, Miss B. Catherine, 1901, RCUS, 207 Kita Arai, Nagasaki Mura, Tokyo Fu.
- Pinsent, Mrs. A. M., 1905, MCC, 11 Minami Higakubo Cho, Azabu Ku, Tokyo.
- Place, Miss Paulina A., 1916, MEFB, Kwassui Jo Gakko, Nagasaki.

- Pöckstaller, Mr. Theodor, 1920, RC, 7 Kioi Cho, Kojimachi Ku, Tokyo.
- Pond, Miss Helen M., 1923, PE, St. Luke's Hospital, Tsukiji, Tokyo.
- Pooley, Miss A., 1918, SPG., Shoin Jo Gakko, 4 of 60 Nakayamate Dori, 6 Chome, Kobe.
- Porter, Miss F. E., 1882, PN, Higashi 6 Chome, Gojo Hashi, Kyoto.
- Post, Miss Vida, 1920, ABF, 50 Shimotera Machi, Himeji.
- Potts, Miss Marion E., 1921, LCA, (A), 1413-68th Ave., Oak Lane, Philadelphia, Penn., U.S.A.
- Pouget, Rev. Armand M. P., 1893, RC, Moto Tera Koji, Sendai.
- Powell, Miss Cecilia R., 1922, PE, 19 Edo Shimo Cho, Fukui.
- Powlas, Miss Annie, 1919, LCA, (A), Lenoir College, Hickory, N.C., U.S.A.
- Powlas, Miss Maude, 1918, LCA, (A), Lenoir College, Hickory, N.C., U.S.A.
- Powles, Rev. P. S. C. & W., 1916, MSCC, Shi no Tsuji Dori, Takata.
- Pratt, Miss Susan A., 1893, WU, 212 Bluff, Yokohama.
- Preston, Miss Evelyn D., 1908, CMS, (A), c/o Church Missionary Society, Salisbury Square, London, E.C.
- Price, Rev. P. G. & W., 1912, MCC, (A), Methodist Mission Rooms, 299 Queen St. W., Toronto, Canada.
- Pryka, Rev., RC, Kanazawa, Ishikawa Ken.
- Pugmire, Major E. I. & W., 1919, SA, c/o Salvation Army H.Q., 5 Hitotsubashi Dori, Kanda Ku, Tokyo.
- Puhl, Rev. Wilhelm, 1921, RC, Otarube, Kosaka, Kazuno Gun, Akita.
- Puissant, Rev. Louis J. M., 1898, RC, Kishiwada Shi, Osaka Fu.

R

- Ragan, Miss Ruth, 1914, YWCA, 13 Nishlogi Machi, Kita Ku, Osaka.
- Raguet, Rev. Emile, 1879, RC, Tenshudo, Oura, Nagasaki.
- Ranck, Miss Elmina, 1906, EC, Koriyama, Fukushima Ken.
- Ransom, Miss M. H., 1901, PN, Wakayama, Wakayama Ken.
- Raoult, Rev. G. E., 1896, RC, Tenshukokyokwai, Kurume.
- Rawlings, Rev. G. W., 1900 & W., 1903, CMS, 811 Kita Batake, Sumiyoshi Ku, Osaka.
- Ray, Rev. J. F., D.D. & W., 1904, SBC, 456 Senda Machi, Hiroshima.
- Read, Dr. Rachel, Ind., 6 Reinanzaka, Akasaka Ku, Tokyo.

- Reifsnider, Rt. Rev. C. S., L.H.D., 1901, PE, St. Paul's University, Ikebukuro, Tokyo Fu.
- Reiners, Rt. Rev. Joseph, 1909, RC, 22 Furukawahoribata Machi, Akita.
- Reinirkens, Rev. Hubert, 1921, RC, Tenshudo, Baba Cho, Tsuruoka, Yamagata Ken.
- Reischauer, Rev. A. K., D.D. & W., 1905, PN, Meiji Gakuin, Shirokané, Shiba Ku, Tokyo.
- Reiser, Miss A. I., 1920, PN, Hokuriku Jo Gakko, Kanazawa.
- Reiter, Sister Irene, 1908, RC, Sei Rei Shokugyo Gakko, Narayama, Akita.
- Relave, Rev. Jean Louis, 1885, RC, Tenshudo, Miyazu, Kyoto Fu.
- René, Sister St., 1905, RC, Fujii Koto Jo Gakko, Ote Machi Moto Jonai, Shizuoka.
- Revell, Miss Rachel, 1923, PE, Rikkyo Koto Jo Gakko, Kugayama Takaido Mura, Tokyo Fu.
- Rey, Most Rev. Jean Pierre, 1882, RC, 19 Sekiguchi Daimachi, Koishikawa Ku, Tokyo.
- Rey, Rev. Jos., 1889, RC, Nakayamate Dori, 2 Chome, Kobe.
- Reynaud, Rev. Jules, 1896, RC, Hakodate Mission.
- Rhoads, Miss Esther, 1921, AFP, 30 Koun Cho, Mita, Shiba Ku, Tokyo.
- Rhodes, Mr. E. A., Ind., Hitachi Omiya, Ibaraki Ken.
- Richards, Rev. W. A. & W., 1910, Ind. C.E., Tenge, Yamaguchi Machi.
- Richey, Miss Helen L., 1920, UCMS, 49 Shin Machi, Fukushima.
- Riddell, Miss H., 1890, Ind. C.E., 436 Furu Shinyashiki, Kumamoto.
- Riker, Miss Jessie, 1904, PN, Yamada, Mie Ken.
- Roberts, Miss A., 1897, CMS, (A), c/o Church Missionary Society, Salisbury Square, London, E.C.4.
- Roberts, Rev. Floyd L., 1921, UB, (A), Bonebrake Seminary, Dayton, Ohio, U.S.A.
- Robertson, Miss Eleanor, 1921, YWCA, 14 Kitajimbo Cho, Kanda Ku, Tokyo.
- Robertson, Miss M. A., 1891, MCC, 8 Torizaka, Azabu Ku, Tokyo.
- Robinson, Mr. Charles, 1923, RC, 7 Kioi Cho, Kojimachi Ku, Tokyo.
- Robinson, Rev. Cuthbert C. & W., 1920, MSCC, Shirakabe Cho, 1 Chome, Nagoya.
- Robinson, Rev. C. E. & W., 1907, UCMS, (A), c/o United Christian Missionary Society, St. Louis, Mo., U.S.A.
- Robinson, Miss Hilda M., Ind. C.E., Kyo Machi, 1 Chome, Gifu.

- Robinson, Rev. J. Cooper, D.D., 1888, MSCC, Kyo Machi, Gifu.
- Rodriguez, Rev. A., 1898, RC, Tenshudo, Taisho Machi, Tainan, Formosa.
- Rogers, Miss Margaret S., 1921, WU, 212 Bluff, Yokohama.
- Rorke, Miss Luella, 1919, MCC, (A), 25 Cricket Place, Peterboro, Ont., Canada.
- Rosa de los Remedios, Sister, RC, Tenshudo, Takao, Formosa.
- Rosalie, Sister Ste., 1915, RC, Futaba Koto Jo Gakko, 45 Shimo Rokuban Cho, Kojimachi Ku, Tokyo.
- Rosario de Santa Rosa, Sister, 1916, RC, Tenshudo, Reiga 8, Takao Shu, Formosa.
- Rosario de Santo Domingo, Sister, RC, 64 Moto Shintenbigai, Daitotei, Taihoku, Formosa.
- Rosenhuber, Rev. A., 1913, RC, Kemanai, Kasuno Gun, Akita Ken.
- Roskilly, Miss Frances, JRM, (Retired), 19 Richmond Ave., Headingley, Leeds, Eng.
- Ross, Rev. C. H. & W., 1910, ABF, 5 Nakajima Cho, Sendai.
- Rowe, Mrs. Alice G., 1922, UGC, 50 Takata Oimatsu Cho, Koishikawa Ku, Tokyo.
- Rowe, Rev. J. H. & W., 1906, 1915, SBC, Seinan Jo Gakuin, Itozu, Kokura Shigai.
- Rowland, Rev. G. M. & W., 1886, ABCFM, (A), c/o American Board, 14 Beacon St., Boston, Mass., U.S.A.
- Rowland, Miss M. E., 1923, MES, 51 Kitazako Machi, Kure.
- Rowlands, Rev. F. W. & W., 1894, 1897, Ind. C.E., 42 Yohano Cho, Fukuoka.
- Roy, Rev. Egide, 1923, RC, Urakami, Oshima Gun, Kagoshima Ken.
- Ruigh, Rev. D. C., 1901 & W., 1904, RCA, 16 Higashi Yamate, Nagasaki.
- Ruiz, Rev. Macario, 1920, RC, Hon Cho, Tokushima.
- Rupert, Miss Nettie L., Ind., 24 Nakayamate Dori, 2 Chome, Kobe.
- Rusch, Prof. F. X., RC, Urakami, Tera no Go, Nagasaki.
- Russell, Miss Elizabeth, MEFB, (Retired), (A), 111 Park Ave., Delaware, Ohio, U.S.A.
- Russell, Miss Lucy K., 1921, ABF, Juso, Osaka.
- Russell, Miss M. H., 1895, MEFB, Hirosaki Jo Gakko, Hirosaki.
- Rutherford, Mr. Andrew, YMCA-T, c/o Y.M.C.A., Nagoya.
- Ryan, Miss Esther L., 1913, MCC, Sogawa Cho, Toyama Shi.
- Ryan, Mr. W. S. & W., 1917, YMCA-A, Sumiyoshi, Hyogo Ken.

Ryder, Miss Gertrude E., 1908, ABF, 51 Tenma Cho, 1 Chome, Yotsuya Ku, Tokyo.

Ryder, Rev. Stephen W. & W., 1913, RCA, 143 Akamatsu Machi, Nishi Horibata, Saga. (Tel. Fukuoka 7771).

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Sandberg, Miss Minnie V., 1918, ABF, (A), 3415 Bellefontaine Ave., Kansas City, Mo., U.S.A.

Sandrock, Prof. Edouard, RC, Uragami, Tera no Go, Nagasaki.

Sauer, Rev. Valentin, 1909, RC, Kita 15 Jo, Higashi 1 Chome, Sapporo.

Saville, Miss Rose, 1925, JRM, 162 Kita Yoban Cho, Sendai.

Savolainen, Rev. V. & W., 1907, LEF, (A), Hameenlinna, Finland.

Schaeffer, Miss Mabel R., 1921, PE, Rikkyo Koto Jo Gakko, Kugayama Takaido Mura, Tokyo Fu.

Schäfer, Rev. Andreas, 1922, RC, Matsue.

Schaffner, Mrs. P. F., 1915, RCUS, 31 Torii Machi, Alzu Wakamatsu, Fukushima Ken.

Schell, Miss Naomi, 1921, SBC, Seinan Jo Gakuin, Itozu, Kokura Shiga.

Schereschewsky, Miss Caroline E., 1910, PE, 32 Dote Sanban Cho, Kojimachi Ku, Tokyo.

Schiller, Supt. Emil, D.D. & W., 1895, AEPM, Shogoin Cho, Noboribata, Kyoto.

Schillinger, Rev. Geo. W. & W., 1920, LCA, 175 Nakanohashi Koji, Saga.

Schirmer, Miss Kathryn, 1917, EC, 14 Yojodori, 2 Chome, Nishi Ku, Osaka.

Schmelz, Rev. Hilarius, 1910, RC, 5 Jo, Iwamizawa Machi, Hokkaido.

Schmitz, Sister Achatia, 1909, RC, Sei Rei Shokugyo Gakko, Narayama, Akita.

Schneder, Rev. D. B., D.D., L.L.D. & W., 1887, RCUS, 164 Higashi Sanban Cho, Sendai.

Schneder, Miss Mary E., 1918, RCUS, 164 Higashi Sanban Cho, Sendai.

Schoeppler, Rev. Ph.M., 1912, RC, 55 Higashi Machi, Yosamu, Minami Ku, Nagoya.

- Schroer, Rev. G. W. & W., 1922, RCUS, 71 Osawa Kawarajima, Morioka.
- Schwake, Rev. Bernard, 1923, RC, Joshi Daigaku, 7 Kioi Cho, Kojimachi Ku, Tokyo.
- Schweitzer, Miss Edna M., 1912, EC, 84 Sasugaya Cho, Koishikawa Ku, Tokyo. (Tel. Koishikawa 3546).
- Schwientek, Rev. Jos., 1921, RC, Asahi Machi, Niigata.
- Scott, Miss Ada C., 1916, UCMS, 354 Nakazato, Takinogawa, Tokyo Fu. (Tel. Koishikawa 523).
- Scott, Rev. F. N., D.D. & W., 1903, MEFB, (A), 5802 Maryland Ave., Chicago, Ill., U.S.A.
- Scott, Rev. J. G. & W., 1892, 1910, ABF, 228 Koyashiki, Ashiya, Hyogo Ken.
- Scott, Rev. J. J., 1910 & W., 1913, CMS, Suketo Machi, Tokushima.
- Scott, Miss Jane N., 1920, YWCA, 8 Nishiki Cho, 1 Chome, Kanda Ku, Tokyo.
- Scott, Miss Leona O., 1920, YWCA, 8 Nishiki Cho, 1 Chome, Kanda Ku, Tokyo.
- Scott, Miss Mary, 1911, MCC, Marubari Cho, Ueda, Nagano Ken.
- Scott, Miss M. D. A., 1921, EPM, (A), Westminster College, Cambridge, England.
- Searcy, Miss Mary G., 1923, MES, (A), Box 510, Nashville, Tenn., U.S.A.
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- Sells, Miss E. A. P., 1893, CMS, Nagaike Machi, Oita.
- Senior, Miss Annie, R. N., 1924, PCC, Taihoku, Formosa.
- Sergius, Rt. Rev. Archbishop, 1908, ROC, 11 Nishi Kobai Cho, Surugadai, Kanda Ku, Tokyo.
- Severson, Miss Hazel G., 1920, HFMA, (A), 104 State St., Bonne, Iowa, U.S.A.
- Shacklock, Rev. F. W. & W., 1920, MEFB, Shimo Shirokane Cho, Hirosaki.
- Shafer, Rev. Luman J. & W., 1912, RCA, 34 Nakamura Cho, Yokohama.
- Shannon, Miss Ida L., 1904, MES, Hiroshima Jo Gakko, Kami Nagarekawa Cho, Hiroshima.
- Shannon, Miss Katherine, 1908, MES, Hiroshima Jo Gakko, Kami Nagarekawa Cho, Hiroshima.
- Sharpe, Rev. A. L., M.A., 1903, SPG, (A), S. P. G. House, 15 Tufton St., London.

- Sharpless, Miss Edith F., 1910, AFP, 888 Tenno Cho, Mito, Ibaraki Ken.
- Shaver, Rev. I. L. & W., 1919, MES, Mori no Cho, Kanaya, Nakatsu, Oita Ken.
- Shaw, Rev. Mark R. & W., 1922, MEFB, 3 Aoyama Gakuin, Shibuya Machi, Tokyo Fu. (Tel. Aoyama 2008).
- Shaw, Miss L. L., B.A., 1904, C.M.S. Poole Jo Gakko, Tsuruhashi Cho, Osaka.
- Shaw, Rev. R. D. M., M.A., B.D. & W., 1907, SPG, Kaigan Dori, Hiratsuka, Kanagawa Ken.
- Shepherd, Miss E., Ind., 20-C Yamamoto Dori, 4 Chome, Kobe.
- Shepherd, Miss K., 1910, SPG, Sankawa Machi, Chiba Shi
- Shiller, Rev. Maxime, 1923, RC, Akaogi, Kagoshima Ken.
- Shirk, Miss Helen, LCA, 337 Asaharuyoshi, Sanchome, Fukuoka.
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- Sholty, Rev. Alva H. & W., 1922, UB, 1912 Shimo Shibuya, Tokyo Fu. (Tel. Shiba 5429).
- Shore, Miss Gertrude, 1921, MSCC, Naka Hatcho, Toyohashi.
- Sidonie, Sister Ste., 1903, RC, Futaba Koto Jo Gakko, 45 Shimo Rokuban Cho, Kojimachi Ku, Tokyo.
- Sincon, Miss R., 1919, SPG, (A), S. P. G. House, 15 Tufton St., Westminster W.M.I., London.
- Simpson, Miss M. E., 1920, MCC, Hyakkoku Machi, Kofu.
- Sinclair, Mr. Gregg M., YMCA-T, Hikone, Shiga Ken.
- Singleton, Mr. Leslie, B.Sc., 1921 & W., 1922, EPM, Shinro, Tainan, Formosa.
- Singley, Rev. D. F. & W., 1918, RCUS, (A), 127 Grandview Road, Ardmore, Pa., U.S.A.
- Skiles, Miss Helen, 1922, PE, Maruta Machi, Hiromichi Kado, Kyoto.
- Slate, Miss Anna B., 1902, MEFB, (A), 361 Mulberry St., Williamsport, Pa., U.S.A.
- Smith, Prof. A. D. & W., 1919, 1921, RCUS, 112 Kita Niban Cho, Sendai.
- Smith, Dr. Dansey, M.R.C.S., L.R.C.P. & W., 1923, EPM, Shinro Hospital, Tainan, Formosa.
- Smith, Miss Frederica, 1922, PE, Muro Machi, Shimotachi Uri Sagaru, Kyoto.
- Smith, Rev. F. H., D.D. & W., 1905, MEFB, Seoul, Korea.
- Smith, Miss I. W., 1917, JEB, Daimon Dori, Shin Maizuru, Kyoto Fu.
- Smith, Rev. P. A. & W., 1903, PE, Karasumaru Dori, Kyo'o.
- Smith, Rev. Roscoe C. & W., 1921, SBC, Seinan Gakuin, Ashijin Machi, Fukuoka.

- Smith, Mr. Roy & W., 1903, MES, 29 Kitano Cho, 1 Chome, Kobe.
- Smith, Miss Ruth E., 1918, ABF, (A), 95 Wilson Ave., Columbus, O., U.S.A.
- Smith, Miss S. C., 1880, PN, (Retired), Sapporo.
- Smyser, Rev. M. M. & W., 1903, Ind., Yokote, Akita Ken. (F.C. Sendai 5183).
- Smyth, Staff-Capt. Annie, 1906, SA, c/o Salvation Army H.Q., 5 Hitotsubashi Dori, Kanda Ku, Tokyo.
- Smythe, Rev. L. C. M., 1913 & W., 1916, PS, 11 Shirakabe Cho, 1 Chome, Nagoya.
- Sneyd, Mr. H. S. & W., 1913, YMCA-A, c/o Y.M.C.A., Yokohama.
- Soal, Miss A., 1916, JEB, Daimon Dori, Shin Maizuru, Kyoto Fu.
- Somervell, Miss M., 1919, SPG, Jonai, Numazu.
- Southard, Mr. Paul, CMA, 6 of 12 Yamamoto Dori, 2 Chome, Kobe.
- Southworth, Dr. J. D. & W., 1923, PE, 76 Rokumantai Cho, Tennoji, Osaka.
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- Spencer, Miss Florence, 1913, MSCC, Asahi Machi, Niigata.
- Spencer, Miss Gladys, 1921, PE, Ura Machi, Aomori.
- Spencer, Miss M. A., 1878, MEFB, (Retired), 1305 N. Mainlands Ave., Glendale, Cal., U.S.A.
- Spencer, Rev. R. S. & W., 1917, MEFB, (A), 94 Rowe St., Melrose, Mass., U.S.A.
- Spencer, Rev. V. C., 1913, MSCC, Nishi Obata Cho, Niigata.
- Sprowles, Miss A. B., 1906, MEFB, 4 Aoyama Gakuin, Tokyo.
- Stacy, Miss Martha, 1919, CC, (A), Defiance, Ohio, U.S.A.
- Stanford, Mrs. J. P., 1886, ABCFM, 59 Nakayamate Dori, 6 Chome, Kobe.
- Staples, Mr. I. B. & W., 1915, NC, (A), 2819 Idell St., Los Angeles, Cal., U.S.A.
- Staples, Miss Marie M., 1915, MCC, Edo Shimo Cho, Fukui.
- Starkey, Miss Bertha, 1910, MEFB, (A), Tiffin, Ohio, U.S.A.
- Steadman, Rev. F. W. & W., 1902, ABF, 38 Uchimaru, Morioka.
- Stegeman, Rev. H. V. E. & W., 1917, RCA, (A), 87 East 14th St., Holland, Mich., U.S.A.
- Steichen, Rev. Michel, 1886, RC, 19 Sekiguchi Dai Machi, Koishikawa Ku, Tokyo.
- Stetson, Rev. Clifford R. & W., 1922, UGC, 33 Higashi Kusabuka Cho, 2 Chome, Shizuoka.

- Stevens, Miss C. B., 1920, MES, (Associate), Hiroshima Jo Gakko, Kami Nagarekawa Cho, Hiroshima.
- Stewart, Rev. S. A. & W., 1906, MES, 36 Kamiyanagi Cho, Hiroshima.
- Stirewalt, Rev. A. J. & W., 1905, LCA, 5 Shimizugawa, Totsuka Machi, Tokyo Fu.
- St. John, Mrs. David, 1913, PE, St. Luke's Hospital, Tsukiji Tokyo.
- Stokes, Miss K., 1922, SPG, 56 Yuki no Go Sho, Hirano, Kobe.
- Stoudt, Mr. O. M. & W., 1917, RCUS, (A), 222 W. Susquehanna Road, Allentown, Pa., U.S.A.
- Stowe, Miss Grace H., 1908, ABCFM, Kobe College, Yamamoto Dori, 4 Chome, Kobe.
- Stowe, Miss Mary E., 1908, ABCFM, Kobe College, Yamamoto Dori, 4 Chome, Kobe.
- Straub, Miss Mae, 1921, AG, Nishinomiya, Kitaguchi Muko Gun, Hyogo-Ken.
- Strock, Miss Ada, 1922, EC, 14 Yojo Dori, 2 Chome, Nishi Ku, Osaka.
- Strong, Rev. Eustace M., Ind. C.E., (A).
- Strothard, Miss A. O., 1915, MCC, Eiwa Jo Gakko, Kofu.
- Sturtevant, Miss Abby L., 1921, MEFB, 12 Kita Ichijo, Higashi Rokuchome, Sapporo.
- Sutley, Mr. M. L., 1922, PE, St. Luke's Hospital, Tsukiji, Tokyo.
- Sutley, Dr. Margaret S., 1921, PE, St. Luke's Hospital, Tsukiji, Tokyo.
- Swan, Mr. G. D. & W., 1913, YMCA-A, Muro Machi, Demizu Agaru, Kyoto.

T

- Tait, Miss S. O., 1916, MCC, 14 Saibansho Dori, Kanazawa.
- Tammio, Rev. K. & W., 1913, LEF, (A), Alppikatu 3, Helsinki, Finland.
- Tanner, Miss K., SPG, Koran Jo Gakko, Sanko Cho, Shiba Ku, Tokyo.
- Taylor, Mrs. Mary, 1905, AG, P.O. Box 328, Sannomiya, Kobe.
- Teague, Miss Carolyn M., 1912, MEFB, 596 Kuhonji, Oemura, Kumamoto.
- Teets, Miss Edith V., 1921, RCA, (A), 50 Sawyer St., Hornell, New York, U.S.A.
- Tench, Rev. G. R. & W., 1920, MCC, Canadian Academy, Kwansei Gakuin, Kobe.
- Tenny, Rev. Charles B., D.D., 1900 & W., 1913, ABF, (A), Walker, New York, U.S.A.

- Terborg, Rev. John & W., 1922, RCA, 45 Shimo Tatsuo Cho, Kagoshima.
- Teresa de Jesus, Sister, 1916, RC, Tenshudo, Koto Jo Gakko, Horai Cho, Taihoku Shi, Formosa.
- Teresa, Suarez, Sister, 1925, RC, Bijutsu Gakko, Kubo Cho, Matsuyama.
- Tetlow, Miss Helen L., 1915, PE, 7 Ishibiki Cho, Kanazawa.
- Teusler, Dr. R. B. & W., 1899, PE, (A), Church Missions House, 281 Fourth Ave., New York City, U.S.A.
- Tharp, Miss Elma R., 1918, ABF, 72 Myogadani, Koishikawa Ku, Tokyo.
- Thede, Rev. Harvey & W., 1923, EC, 7 Yamamoto Dori, 2 Chome, Kobe.
- Théophane, Sister Ste., 1903, RC, Futaba Koto Jo Gakko, 45 Shimo Rokuban Cho, Kojimachi Ku, Tokyo.
- Thérèse, Reverend Mother Ste., 1903, RC, Futaba Koto Jo Gakko, 45 Shimo Rokuban Cho, Kojimachi Ku, Tokyo.
- Thérèse, Sister, 1920, RC, Futaba Koto Jo Gakko, 45 Shimo Rokuban Cho, Kojimachi Ku, Tokyo.
- Thiry, Rev. Fernand, 1907, RC, Tenshudo, Oura, Nagasaki.
- Thompson, Mrs. David, 1873, PN, (Retired), 22 Fujimi Cho, 5 Chome, Kojimachi Ku, Tokyo.
- Thompson, Rev. Elmer T. & W., 1918, ABF, (A), 609 Kap-pock St., New York City, U.S.A.
- Thompson, Miss F. L., 1905, CMS, 5 Takashi Cho, Kago-shima.
- Thomson, Rev. R. A., D.D., F.R.G.S. & W., 1888, 1889, ABF, 39 Kitano Cho, 2 Chome, Kobe.
- Thorlaksson, Rev. S. O. & W., 1916, LCA, Arato Machi, Yoban Cho, Fukuoka.
- Thornton, Rev. J. B. & W., 1908, JEB, Kaibara, Hikami Gun, Hyogo Ken.
- Thurston, Miss E. V., 1920, MEFB, Iai Jo Gakko, Hakodate.
- Tobar, Rev. T., 1898, RC, Tenshudo, Horai Cho, Taihoku, Formosa.
- Topping, Miss Helen, 1918, YWCA, (A), 600 Lexington Ave., New York City, U.S.A.
- Topping, Rev. Henry & W., 1895, ABF, 1327 Minami Machi, Yokohama.
- Topping, Mr. Willard F., YMCA-T, Kwanto Gakuin, Yokohama.
- Towson, Miss Manie, 1917, MES, (A), Hiroshima Jo Gakko, Kami Nagarekawa Cho, Hiroshima.
- Towson, Rev. W. E. & W., 1890, MES, (A), Niomon Dori, Hiromichi, Nishi Iru, Kyoto.
- Tracy, Miss Mary E., 1903, WU, (A), 67 Bible House, New York City, U.S.A.

- Tremain, Mr. Martel A., YMCA-T, 2189 Fukiai Cho, Kobe Shi, Hyogo Ken.
Trent, Miss E. M., 1894, MSCC, Takajo Machi, Nagoya.
Tristram, Miss K. A. S., 1888, CMS, Poole Jo Gakko, Tsuruhashi Cho, Osaka.
Trout, Miss Jessie M., 1921, UCMS, 16 Naka Naga Machi, Akita.
Trueman, Mr. G. E. & W., 1910, 1911, YMCA-A, 84 Gokiso Cho, Naka Ku, Nagoya.
Tsuchihashi, Rev. Paul, RC, Joshi Daigaku, 7 Kioi Cho, Kojimachi Ku, Tokyo.
Tulpin, Rev. E. A., 1877, RC, 21 Kasumi Cho, Azabu Ku, Tokyo.
Tumlin, Miss Mozelle, 1923, MES, 55 Niage Machi, Oita.
Tweedie, Miss E. Gertrude, 1903, MCC, Sogawa Cho, Toyama Shi.

U

- Ulrich, Sister St., 1891, RC, Futaba Koto Jo Gakko, 45 Shimo Rokuban Cho, Kojimachi Ku, Tokyo.
Ulrich, Mr. A., 1920, RC, 16 Esashi Cho, Higashi Ku, Osaka.
Umbreit, Rev. S. J., D.D. & W. (A), 1905, EC, 84 Sasugaya Cho, Koishikawa Ku, Tokyo. (Tel. Koishikawa 3546).
Upton, Miss Elizabeth F., 1916, PE, Omiya, Saitama Ken.
Utsch, Rev. August, 1923, RC, Shimonoseki.
Uusitalo, Miss S., 1903, LEF, 2362 Miyanaka, Nishi Sugamo Machi, Tokyo Fu.

V

- Vagner, Rev. Adolph, 1890, RC, Uchiawaji Machi, 2 Chome, Higashi Ku, Osaka.
Valerie, Sister Ste., 1891, RC, Fujii Koto Jo Gakko, Ote Machi, Moto Jonai, Shizuoka.
Van Bronkhorst, Rev. Alexander & W., 1916, RCA, 429 Minami Shinchu, Oita.
Van Dyke, Rev. P. S. & W., 1921, PS, Kabuto Yama, Okazaki.
Van Horn, Rev. G. W., D.D. & W., 1888, PN, (Retired), (A), 1915 Hudson St., Pasadena, Calif., U.S.A.
Van Kirk, Miss Anna S., PE, (A).
Vecqueray, Rev. Karl, 1922, RC, Yamaguchi.
Veillon, Rev. J. B., 1906, RC, Hisagajima Mura, Hamawaki, Minami Matsuura Gun, Nagasaki Ken.
Vergott, Rev. Franz, 1909, RC, 5 Ryotoku Cho, Otaru.

- Vernier, Mr. Joseph, RC, 25 Iida Machi, 3 Chome, Kojimachi Ku, Tokyo.
- Verry, Miss Hazel, 1918, YWCA, 104 Ota Machi, 6 Chome, Yokohama.
- Villarrubia, Rev. F., 1902, RC, Tenshukokyokwai, Torokugai, Yoshigi Gun, Formosa.
- Villegas, Rev. J., 1921, RC, Tenshudo, Jushi Kyaku, Taihoku Shu, Formosa.
- Villion, Rev. Aime, 1866, RC, Kobe.
- Vion, Rev., 1923, RC, Nishinomiya.
- Vonderscher, Mr. Germain, 1920, RC, 16 Esashi Cho, Higashi Ku, Osaka.
- Vories, Mrs. Julia E., 1914, OMJ, Omi Hachiman, Shiga Ken.
- Vories, Mr. W. M. & W., 1905, OMJ, Omi Hachiman.
- Voules, Miss Jessie E., 1913, SPG, 6 Goban Cho, Okayama.

W

- Wagner, Miss Dora, 1913, MEFB, Tokyo Joshi Daigakko, Iogimura, Nishi Ogikubo, Tokyo Fu.
- Wagner, Rev. H. H. & W., 1918, FMA, Baba Cho, Sumoto Machi, Awaji.
- Wainright, Rev. S. H., D.D. & W., 1888, MES, 33 Onden, Aoyama, Tokyo.
- Walker, Mr. F. B. & W., 1903, 1906, SPG, 5 Nakayamate Dori, 3 Chome, Kobe.
- Waller, Rev. J. G. & W., 1890, MSCC, Nishi Nagano Machi, Nagano.
- Walne, Rev. E. N., D.D. & W., 1892, SBC, Kami Tanaka Machi, Shimonoseki.
- Walne, Miss Florence, 1919, SBC, Kami Tanaka Machi, Shimonoseki.
- Walser, Rev. T. D. & W., 1916, PN, Meiji Gaku-in, Sanko Cho, Shiba Ku, Tokyo.
- Walsh, Rev. G. J., M.A. & W., 1913, CMS, 5 Jo Dori, 10 Chome, Asahigawa, Hokkaido.
- Walters, Miss Mary, 1923, SBC, Kami Tanaka Machi, Shimonoseki.
- Walton, Rev. W. H. M. & W., 1915, CMS, 25 Iwato Machi, Ushigome Ku, Tokyo.
- Walvoord, Miss Florence, 1922, RCA, Baiko Jo Gakko, Shimonoseki.
- Ward, Miss Ruth C., 1919, ABF, (A), c/o W.A.B.F.M.S., 276 Fifth Ave., New York City, U.S.A.
- Warner, Rev. Paul F., 1924, MP, 3 Aoyama Gakuin, Shibuya Machi, Tokyo Fu.

- Warren, Rev. Charles McL. & W., 1899, ABCFM, Kami Beppu, Miyazaki Ken.
- Wassereau, Rev. Eugene, 1911, RC, 19 Sekiguchi Dai Machi, Koishikawa Ku, Tokyo.
- Waters, Rev. George L., 1922, MES, Kwansei Gakuin, Kobe.
- Weakley, Rev. W. R. & W., 1895, MES, Hon Cho, Tokuyama, Yamaguchi Ken.
- Weed, Miss Helen I., 1921, RCUS, c/o Dr. C. P. Lippard, Hirabayashi, Suma, Kobe.
- Weidner, Miss Sadie L., 1900, Ind., Ogaki, Gifu Ken.
- Weiss, Miss Ruth, 1920, MEFB, 4 Aoyama Gakuin, Tokyo.
- Weiz, Sister Hildaberta, RC, Sei Rei Shokugyo Gakko, Narayama, Akita.
- Welbourn, Rev. J. A., 1899 & W., 1915, PE, Kawara Machi, Bukkoji Agarui, Kyoto.
- Welch, Bishop Herbert & W., 1916, MEFB, Seoul, Korea.
- Wells, Miss L. A., 1900, PN, Noda, Yamaguchi, Yamaguchi Ken.
- Welte, Miss Jane M., 1923, PE, Kamikyoku, Bishamon Cho, Kyoto.
- Wengler, Miss Jessie, 1919, AG, (A), 126 N. Meramac St., Clayton, Mo., U.S.A.
- West, Miss A. B., 1883, PN, (Retired), (A), 156 Fifth Ave., New York City, U.S.A.
- West, Rev. R. E., 1922, MEFB, Chinzei Gakuin, Nagasaki.
- Weston, Rev. F. & W., 1916, SPG, 16 Ike no Uchi, Suma, Kobe.
- Whent, Miss Ruth M., 1923, PE, 76 Rokuhantai Cho, Tennoji, Osaka.
- White, Miss Anna Laura, 1911, MEFB, Kwassui Jo Gakko, Nagasaki.
- Whitehead, Miss Mabel, 1917, MES, 51 Kitazako Machi, Kure.
- Whiteman, Miss Mary, 1920, JRM, (A), "Sendai House", 16 Alexandra Road, Birkenhead, Cheshire, England.
- Whiting, Rev. M. M. & W., 1912., MCC, Kwansei Gakuin, Kobe. (Tel. Sannomiya 6308).
- Whitney, Mrs. Mary C., 1886, Ind., 5 Hikawa Cho, Akasaka Ku, Tokyo.
- Wilcox, Miss Edith F., 1904, ABF, 50 Shimo Tera Machi, Himeji.
- Wilkes, Mr. A. Paget & W., 1899, JEB, 56 Kumano Cho, 1 Chome, Kobe.
- Wilkinson, Rev. A. T. & W., 1905, MCC, Nishi Kusabuka Cho, Shizuoka.
- Wilkinson, Mr. C. S. & W., 1912, JEB, Koriyama, Fukushima Ken.

- Wilkinson, Miss Jessie M. G., 1919, ABF, (A), 5 Ardmore Road, West Roxbury, Boston, Mass., U.S.A.
- Williams, Miss A. B., 1910, MES, (A), Box 510, Nashville, Tenn., U.S.A.
- Williams, Miss A. S., 1916, CMS, Poole Jo Gakko, Tsuruhashi Cho, Osaka.
- Williams, Rev. G. A. & W., 1919, PCC, (A), c/o Dr. R. P. MacKay, 439 Confed. Life Bldgs., Toronto, Canada.
- Williams, Miss Hallie R., 1916, PE, Muromachi, Shimotachi Uri, Sagaru, Kyoto.
- Williams, Miss Mary E., 1897, MP, 105 Tamanoi Cho, Atsuta, Nagoya.
- Williams, Miss T., 1913, SPG, Koran Jo Gakko, Sanko Cho, Shiba Ku, Tokyo.
- Williamson, Rev. E. & W., 1924, EC, 500 Ochiai Machi, Tokyo Fu.
- Willmes, Rev. Bernhard, 1908, RC, Chikara Machi, Higashi Ku, Nagoya.
- Wilson, Rev. Jesse R. & W., 1921, ABF, 371-5 Aza Saruko, Sumiyoshi Mura, Tokyo Fu.
- Wilson, Brigadier T. W. & W., 1906, SA, c/o Salvation Army H.Q., 5 Hitotsubashi Dori, Kanda Ku, Tokyo.
- Wilson, Rev. W. A. & W., 1890, MES, (W. Absent), 113 Kunitome, Okayama.
- Winefred, Sister St., 1919, RC, Fujii Koto Jo Gakko, Ote Machi Moto Jonai, Shizuoka.
- Winn, Rev. M. C. & W., 1916, PN, Tobiume Cho, Kanazawa.
- Winn, Miss M. L., 1881, Ind., 180 Takajo Machi, Kochi.
- Winn, Rev. T. C., D.D. & W., 1877, 1908, PN, (Retired), (A), 156 Fifth Ave., New York City, U.S.A.
- Wiser, Miss Edna, 1920, YWCA, Karasumaru Dori, Imadegawa Agaru, Kyoto.
- Wolfe, Miss Evelyn M., 1920, MP, Eiwa Jo Gakko, Maita Machi, Yokohama. (Tel. Chojamachi 2405).
- Woodard, Rev. W. P. & W., 1921, ABCFM, 10 Kita Ichijo, Higashi 6 Chome, Sapporo.
- Woodbridge, Mr. W. F., 1914, Ind., Kaibara, Hikami Gun, Hyogo Ken.
- Woodsworth, Rev. H. F. & W., 1911, MCC, Kwansei Gakuin, Kobe. (Tel. Sannomiya 6308).
- Woodworth, Rev. A. D. & W., 1892, CC, 26 Kasumi Cho, Azabu Ku, Tokyo.
- Woolley, Miss K., 1915, SPG, 4 Kasumi Cho, Azabu Ku, Tokyo.
- Wordsworth, Miss SPG, Juji Machi, Odawara, Kanagawa Ken.

- Worth, Miss Ida M., 1895, MES, Lambuth Jo Gakuin, 529
Ishigatsuji Cho, Tennoji, Minami Ku, Osaka.
Worthington, Miss H. J., 1899, CMS, (A), c/o Church Mis-
sionary Society, Salisbury Square, London, E.C.4.
Wright, Miss Ada H., 1897, Ind. C.E., 436 Furu Shinyashiki,
Kumamoto.
Wyllie, Miss M. L., 1905, CMA, Futami Gun, Kisa Machi,
Hiroshima Ken.
Wynd, Rev. Wm. O., 1891 & W., 1894, ABF, 257 Nakazato,
Takinogawa, Tokyo Fu.
Wythe, Miss K. Grace, 1909, MEFB, 37 Hamano Cho,
Fukuoka.

X

- Xavier, Sister St. Francois, 1874, RC, Futaba Koto Jo
Gakko, 45 Shimo Rokuban Cho, Kojimachi Ku, Tokyo.
Xavier, Sister St. F., 1907, RC, Futaba Koto Jo
Gakko, 45 Shimo Rokuban Cho, Kojimachi Ku, Tokyo.

Y

- Yarnell, Dr. D. E. & W., 1921, YMCA-A, 135 Kitano Cho,
4 Chome, Kobe.
Young, Miss Mariana, 1897, MEFB, Oura, Nagasaki.
Young, Rev. T. A., 1912 & W., 1905, UCMS, 355 Nakazato,
Takinogawa, Tokyo Fu. (Tel. Koishikawa 523).

Z

- Zaugg, Rev. E. H., Ph.D. & W., 1903, RCUS, 69 Kata Hira
Cho, Sendai.
Zehntgraf, Rev. Emmanuel, 1923, RC, 5 Jo Dori, 11 Chome,
Asahigawa.
Ziegler, Rev. Titus, 1923, RC, Kita 15 Jo, Sapporo.
Ziemann, Rev. P. P. W., 1920 & W., 1921, ABF, 6 Naka
Cho, Yotsuya Ku, Tokyo.
Zimmermann, Rev. John, 1910, RC, 22 Furukawahoribata
Machi, Akita.
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LIST BY TOWNS

Akaogi, Kagoshima Ken.

Shiller, Rev. Maxime, RC.

Akita Shi, Akita Ken.

Adelindis, Sister, RC.
Andrews, Rev. E. L. & W.,
PE.

Edeltruda, Sister, RC.
Finger, Rev. Fr., RC.
Gabriel, Rev. Th., RC.
Helmgartner, Sister Pia,
RC.

Humphreys, Miss Marian,
PE.

Hunter, Rev. J. B. & W.,
UCMS.

Kunigunde, Sister, RC.
Lehman, Miss Lois, UCMS.
McCall, Rev. C. F. & W.,
UCMS.

Nace, Rev. I. G. & W.,
RCUS.

Reiners, Rt. Rev. Mons.
J., RC.

Reiter, Sister Irene, RC.
Schmitz, Sister, RC.

Trout, Miss J. M., UCMS.
Welz, Sister, RC.

Zimmermann, Rev. J.,
RC.

Amagasaki, Hyogo Ken.

Cox, Miss A. M., CMS.

Aomori Shi, Aomori Ken.

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W., RCUS.

Cornier, Rev. A., RC.

Spencer, Miss G., PE.

Asahigawa, Hokkaido.

Chapman, Rev. G. K. &
W., PN.

Hipp, Rev. Alexis, RC.

Walsh, Rev. J. G. & W.,
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Zehntgraf, Rev. E., RC.

Ashiya Machi, Hyogo Ken.

Dievendorf, Mrs., CMA.

Hepner, Rev. C. W. & W.,
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Hilliard, Rev. F. & W.,
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Lane, Miss E. A., CMS.

Moore, Rev. L. W. & W.,
PS.

Scott, Rev. J. H. & W.,
ABF.

Beppu, Oita Ken.

Floyd, Rev. A. C. & W.,
MES.

Chiba Shi, Chiba Ken.

Harrison, Rev. E. R. &
W., AuBM.

Peterson, Miss A. J., SAM.
Shepherd, Miss K., SPG.

Fukui Shi, Fukui Ken.

Cannell, Miss M. C., PE.

Hambly, Miss O. P., MCC.

Holmes, Rev. C. P. & W.,
MCC.

Powell, Miss C. R., PE.

Staples, Miss M. M., MCC.

Fukuoka Shi, Fukuoka Ken.

Allbrecht, Miss H. R.,
MEFB.

Baker, Miss Effie, SBC.

Bouldin, Rev. G. W. & W.,
SBC.

Conrad, Miss Florence,
SBC.

Cunningham, Rev. C. &
W., SBC.

Davis, Miss L. L., MEFB.

Dozier, Rev. C. K. & W.,
SBC.

Faucette, Mr. Thomas,
YMCA-T.

Howey, Miss H. M., MEFB.

Joly, Rev. E. C., RC.

Lea, Bishop Arthur & W.,
CMS.

Norman, Rev. C. E. & W.,
LCA.

Peet, Miss A. E., MEFB.

Rowlands, Rev. F. W. &
W., Ind.

Shirk, Miss Helen, LCA.

Smith, Rev. R. C. & W.,
SBC.

Thorlaksson, Rev. S. O. &
W., LCA.

Wythe, Miss K. G., MEFB.

Fukushima Shi, Fukushima

Ken.

Defrennes, Rev. J. B. J.,
RC.

Garst, Miss Gretchen,
UCMS.

Hendricks, Rev. K. C. &
W., UCMS.

Richey, Miss H. L., UCMS.

Fukuyama Shi, Hiroshima

Ken.

Francis, Miss R. M., CMA.

Gifu Shi, Gifu Ken.

Buchanan, Miss E. O.,
PS.

Robinson, Miss H. M., Ind
Robinson, Rev. J. C.
MSCC.

Gotenba, Shizuoka Ken.

Drouart de Lezey, Rev. L.
F., RC.

Hachiman Shi, Shiga Ken.

Vories, Mrs. Julia E., OMJ.
Vories, Mr. W. H. & W.,
OMJ.

Buchanan, Rev. Wm. C.,
PS.

Hachioji Shi, Kanagawa

Ken.

Mayrand, Rev. P. A., RC.

Hakodate Shi, Hokkaido.

Anchen, Rev. P. H., RC.
Cheney, Miss Alice, MEFB.
Dickerson, Miss A., MEFB.
Goodwin, Miss L. C.,
MEFB.

Hervé, Rev. F. J., RC.

Hütt, Rev. A. J., RC.

Réynaud, Rev. Jules, RC.
Thurston, Miss E. V.,
MEFB.

Hamamatsu Shi, Shizuoka

Ken.

Coates, Miss A. L., MP.
Coates, Rev. H. H., MCC.

Hibarigaoka, Hyogo Ken.

McGill, Miss M. B., Ind.

Hikone, Shiga Ken.

Sinclair, Mr. G. M.,
YMCA-T.

Himeiji Shi, Hyogo Ken.

Acock, Miss A. A., ABF.
Bixby, Miss A. C., ABF.
Charron, Rev. I. A., RC.
Derwacter, Rev. E. M. &
W., ABF.

- Foxley, Rev. C. & W.,
 SPG.
 Lawyer, Mr. K. C.,
 YMCA-T.
 Palmore, Rev. P. L. & W.,
 MES.
 Post, Miss Vida, ABF.
 Wilcox, Miss E. F., ABF.
- Hiratsuka, Kanagawa Ken.**
- Shaw, Rev. R. D. M. &
 W., SPG.
- Hirosaki Shi, Aomori Ken.**
- Curtice, Miss L. K., MEFB.
 Favier, Rev. J. E., RC.
 Gard, Miss B. A., MEFB.
 Hittle, Miss Dorothy, PE.
 Nichols, Rev. S. H. & W.,
 PE.
 Russell, Miss M. H.,
 MEFB.
 Shacklock, Rev. F. W. &
 W., MEFB.
- Hiroshima Shi, Hiroshima Ken.**
- Barber, Rev. W. A. & W.,
 CMA.
 Bennett, Miss Nellie, MES.
 Clarke, Miss S. F., PN.
 Collins, Mr. H. H., YMCA-
 T.
 Farrar, Miss Virginia,
 MES.
 Gaines, Miss N. B., MES.
 Gaines, Miss Rachel, MES.
 Gardiner, Miss F. E.,
 CMS.
 Green, Rev. C. P. & W.,
 CMA.
 Hereford, Rev. W. F. &
 W., PN.
 Hilburn, Rev. S. M. & W.,
 MES.
 Johnson, Miss K., MES.
 Kircher, Rev. Emil, RC.
- Ray, Rev. J. F. & W.,
 SBC.
 Shannon, Miss I. L., MES.
 Shannon, Miss Katherina,
 MES.
 Stevens, Miss C. B., MES.
 Stewart, Rev. S. A. & W.,
 MES.
 Towson, Miss Manie, MES.
- Hisagajima, Nagasaki Ken.**
- Veillon, Rev. J. B., RC.
- Hitachi Omiya, Ibaraki Ken.**
- Rhodes, Mr. E. A. & W.,
 Ind.
- Hojo, Boshu.**
- Colborne, Mrs. W. W., Ind.
- Ichinomiya, Owari, Aichi Ken.**
- Archer, Miss A. L., MSOC.
- Ichinoseki, Iwate Ken.**
- Biannic, Rev. Jean, RC.
- Iida Machi, Nagano Ken.**
- Minkinen, Rev. T., LEF.
- Ishibetsu Mura, Hokkaido.**
- Augustin, Rev., RC.
 Augustin, Rev., RC.
 Corgier, Rev. F. F., RC.
- Iwamizawa, Hokkaido.**
- Schmeltz, Rev. H., RC.
- Kado, Kagoshima Ken.**
- Lachapelle, Rev. F., RC.
- Kagoshima Shi, Kagoshima Ken.**
- Boulay, Rev. H., RC.
 Bull, Rev. E. R. & W.,
 MEFB.

Cloutier, Rev. Urbain, RC.
Oltmans, Miss F. E., RCA.
Paine, Miss Mildred,
MEFB.

Pearce, Miss D. M., CMS.
Terborg, Rev. J. & W.,
RCA.

Thompson, Miss F. L.,
CMS.

Walvoord, Miss Florence,
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Kami Suwa, Nagano Ken.

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Nicodema, Sister, RC.

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Cowl, Rev. J. & W., CMS.

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Kowitz, Rev. A., RC.

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Naze, Kagoshima Ken.

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Saga Sha, Saga Ken.
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- Gerhard, Miss M. E.,
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Walters, Miss Mary, SBC.

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Sumoto, Awaji.

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FMA.

Susaki Machi, Kochi Ken.

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W., PS.

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Berta del Espirito Santo,
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Teresa, Sister, RC.

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 Rosario de Santa Rosa, Sister, RC.
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 Villegas, Rev. J., RC.

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guchi Ken.Weakley, Rev. W. R. &
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 Thérèse, Sister, RC.
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 W., CMS.
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 Xavier, Sister Francois,
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Ken.
- Nugent, Rev. C. W. & W.,
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- Wakayama Shi, Wakayama
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W., PN.
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3. Allgemeiner Evangelisch- Protestantischer Missions- verein (General Evangelical Protestant Missionary Society)

Gundert, Prof. W., Mito

Schiller, Supt. E. & W.,
Kyoto

4. Foreign Missionary As- sociation of Friends, Philadelphia

Binford, Mr. G. & W.,

Shimotsuma, Ibaraki Ken
Bowles, Mr. G. & W., Tokyo
Braithwaite, Mr. G. B.,
Tokyo

Jones, Mr. T. E. & W., (A)
Newlin, Miss Edith, Tokyo
Nicholson, Mr. H. V. & W.,
Mito

Rhoads, Miss Esther, Tokyo
Sharpless, Miss Edith F.,
Mito

5. Australian Board of Mis- sions (Anglican)

Harrison, Rev. E. R. & W.,
Chiba

6. Assembly of God

Barton, Miss Nellie, Nishi-
nomiya

Bernauer, Mrs. Estella,
Tokyo

Bruch, Miss Anita, Tokyo
Fu

Dithridge, Miss Harriet,
Tokyo Fu

Juergensen, Miss Agnes,
Tokyo Fu

Jaergensen, Mr. C. F. & W.,
Tokyo Fu

Juergensen, Mr. J. W. & W.,
Tokyo

Juergensen, Miss Marie,
Tokyo Fu

Moore, Mr. B. S. & W., (A)

Munroe, Mr. Alex. & W.,
Tokyo

Straub, Miss Mae, Kobe

Taylor, Mrs. W. J., Kobe

Wengler, Miss Jessie, (A)

7. Bible Societies

Aurell, Rev. K. E. & W.,
Tokyo

Parrott, Mr. F. & W., Kobe

8. Mission Board of the Christian Church (Amer- ican Christian Conven- tion)

Crew, Miss A., Tokyo

Fry, Rev. E. C. & W.,
Utsunomiya

Garman, Rev. C. P. & W.,
Tokyo

McKnight, Rev. W. Q. & W.,
Sendai

Stacy, Miss M. R., (A)

Woodworth, Rev. A. D. &
W., Tokyo

9. Church of God Mission

Belltho, Miss A. A., Tokyo

Miller, Mr. A. W. & W.,
Tokyo

11. Christian and Missionary Alliance

Barber, Rev. W. A. & W.,
Hiroshima

DeMiller, Miss V., Kisa
Machi

Dievendorf, Mrs., Ashiya
Machi

Francis, Miss R. M., Matsu-
yama

Green, Rev. C. P. & W.,
Hiroshima

Lindstrom, Rev. H. & W.,
Kobe

Patrie, Rev. Arthur & W.,
Kaitachi

Southard, Mr. Paul, Kobe

Wyllie, Miss M. L., Kisa
Machi

12. Church Missionary So- ciety

Baker, Miss E. M., Osaka

Barclay, Mr. J. G. & W.,
Matsuy

Batchelor, Archdeacon J. &
W. (Retired), Sapporo

Bosanquet, Miss A. C., Tokyo
 Boydell, Miss K. M., Osaka
 Buncombe, Rev. W. P. & W., (Retired), Tokyo
 Bushe, Miss S. L. K., Kure
 Cockram, Miss H. S., Kurume
 Cowl, Rev. J. & W., Kanoya
 Machi
 Cox, Miss A. M., Amagasaki
 Forester, Rev. Hon. O. St. M. & W., (A)
 Freeth, Miss S. M., Miyaji
 Galgey, Miss L. A., (A)
 Gardener, Miss F. E., Hiroshima
 Hamilton, Miss K., Kure
 Hutchinson, Rev. A. C. & W., Tokyo
 Henty, Miss A. M., (A)
 Hind, Rev. J. & W., Kokura
 Horne, Miss A. C. J., Nogata
 Machi
 Howard, Miss R. D., Osaka
 Hughes, Miss A. M., (A)
 Hutchison, Rev. A. C. & W., Kurume
 Hutchinson, Rev. E. G., Tokyo
 Keen, Miss E. M., Ashiya
 Lane, Miss E. A., Ashiya
 Lawrence, Miss F. H., Kure
 Lea, Bishop Arthur & W., Fukuoka
 Mann, Rev. J. C. & W., (A)
 Moule, Rev. G. H. & W., Tokyo
 Nash, Miss E., (A)
 Norton, Miss E. L. B., Sapporo
 Painter, Rev. S. & W., Nobeoka
 Pearce, Miss D. M., Kagoshima
 Pickard-Cambridge, Rev. O. C. & W., Yonagi Machi
 Preston, Miss E. D., (A)

Rawlings, Rev. G. W. & W., Osaka
 Roberts, Miss A., (A)
 Scott, Rev. J. J. & W., Tokushima
 Sells, Miss E. A. P., Oita
 Thompson, Miss F. L., Kagoshima
 Tristram, Miss K. A. S., Osaka
 Walsh, Rev. G. J. & W., Asashigawa
 Walton, Rev. W. H. M. & W., Tokyo
 Williams, Miss A. S., Osaka
 Worthington, Miss H. J., (A)

14. Evangelical Church

Bauernfeind, Miss S. M., Tokyo
 Erffmeyer, Miss F., (A)
 Gamertsfelder, Miss Ina, Tokyo
 Hammel, Miss Esther, Tokyo
 Kramer, Miss L. F., Tokyo
 Kramer, Miss S. C., (A)
 Kuecklich, Miss Gertrude, Tokyo
 Leininger, Rev. A. A. & W., Tokyo
 Mauk, Miss Laura, Tokyo
 Mayer, Rev. P. S. & W., (A)
 Ranck, Miss Elmina, Koriyama
 Schirmer, Miss Kathryn, Osaka
 Schweitzer, Miss E. M., Tokyo
 Strock, Miss Ada, Osaka
 Thede, Rev. Harvey & W., Kobe
 Umbreit, Rev. S. J. & W., (A), Tokyo
 Williamson, Rev. E. & W., Tokyo

**15. General Missionary Board
of the Free Methodist
Church in North Amer-
ica**

Aylard, Miss G. D., Osaka
Millican, Rev. R. W. & W.,
Kobe
Pickenis, Miss L. O., Osaka
Wagner, Rev. H. H. & W.,
Sumoto

**16. Hephzibah Faith Mis-
sionary Association**

Adams, Mr. Roy P. & W.,
(A)
Beers, Miss S. E., Sakura
Byler, Miss Getrude, Sakura
Glenn, Miss Agnes, (A)
Kludas, Mrs. Evangeline,
(A)
Mintle, Miss Rosa, (A)
Severson, Miss H. C., (A)

17. Independent Workers

Andrews, Miss Sarah, Shizu-
oka
Baker, Miss M. C., Tokyo
Bixler, Mr. O. D. & W.,
Shioda Mura
Brane, Mr. Dennis, Kyoto
Cate, Mrs. E. S., Tokyo
Cribb, Miss E. R., Osaka
Cypert, Miss L., Tokyo
Ellis, Mr. Charles & W.,
Kochi
Gillett, Miss E. R., Tokyo
Macdonald, Miss A. C.,
Tokyo
Madden, Miss M. W., Osaka
Madden, Mr. W. B. & W.,
Osaka
McCaleb, Mr. J. M. & W.,
Tokyo
Metcalf, Rev. D. F., Kai-
bara
Miller, Miss A., Tokyo
Nixon, Miss E., Kyoto

Read, Dr. Rachel, Tokyo
Rhodes, Mr. E. A. & W.,
Hitachi Omiya
Rupert, Miss Nettie L.,
Kobe
Shepherd, Miss E., Kobe
Smyser, Rev. M. M. & W.,
Yokote
Weidner, Miss S. L., Ogaki
Whitney, Mrs. M. C., Tokyo
Winn, Miss M. L., Kochi
Woodbridge, Mr. W. F.,
Kaibara

Anglican

Austin, Mrs. T., Karuizawa
Colborne, Mrs. W. W., Hojo
Holland, Miss J. M., (A)
McGill, Miss M. B., Hibari-
gaoka
Richards, Rev. W. A. & W.,
Yamaguchi
Riddell, Miss H., Kumamoto
Robinson, Miss H. M., Gifu
Rowlands, Rev. F. W. & W.,
Fukuoka
Strong, Rev. E. M., (A)
Wright, Miss A. H., Kuma-
moto
Branch House of the Com-
munity of the Epiphany,
Diocese of S. Tokyo
Dorothy, Sister, Tokyo
Eleanor Frances, Sister,
Tokyo
Edith Constance, Sister,
Tokyo
Etheldreda, Sister, Tokyo
Mary Katharine, Sister, (A)
18. Japan Evangelistic Band
Bazley, Miss M., Kobe
Boden, Miss M. K., Kobe
Braithwaite, Mrs. G., Tokyo
Burnet, Miss M., Ota Machi
Clark, Miss A., Kobe
Coles, Miss A. M. M., Kobe
Cuthbertson, Mr. J. & W.,
(A)

Dyer, Mr. A. L. & W.,
Mikage
Garrard, Capt. M., Kobe
Gillespy, Miss J., (A)
Harris, Mr. R. W. & W.,
Tokyo
Hoare, Miss D., (A)
Jones, Miss L. G., Tokyo
Jones, Mr. T. J., Tokyo
Kerr, Mr. J. T. H. & W.,
Kobe
Smith, Miss I. W., Kyoto
Soal, Miss A., Kyoto
Thornton, Rev. J. B. & W.,
Kaibara
Wilkes, Mr. A. P. & W.,
Kobe
Wilkinson, Mr. C. S. & W.,
Koriyama

19. Japan Book and Tract Society

Braithwaite, Mr. George,
Tokyo

21. Japan Rescue Mission

Butler, Miss B., Sendai
Hesketh, Miss E., Sendai
Kirkaldy, Miss M., Sendai
McInnes, Miss B., Sendai
Roskilly, Miss Frances,
(Retired), (A)
Saville, Miss Rose,
Whiteman, Miss Mary, (A)

23. United Lutheran Church in America

Akard, Miss M. B., (A)
Bach, Rev. D. G. M. & W.,
Shimonoseki
Gray, Rev. L. G. & W.,
Kumamoto
Heins, Rev. F. W. & W.,
Tokyo
Hendrickson, Miss R. M.,
Kobe
Hepner, Rev. C. W. & W.,
Ashiya

Horn, Rev. E. T. & W.,
Kumamoto
Knudsen, Rev. A. C. & W.,
Nagoya
Linn, Rev. J. A. & W., Moji
Linn, Rev. J. K. & W.,
Kumamoto
Lippard, Rev. C. K. & W.,
Kobe
Miller, Rev. L. S. G. & W.,
Kumamoto
Nielsen, Rev. J. P. & W.,
Kumamoto
Norman, Rev. C. E. & W.,
Fukuoka
Potts, Miss M. E., (A)
Powlas, Miss Annie, (A)
Powlas, Miss Maude, (A)
Schillinger, Rev. G. W. &
W., Saga
Shirk, Miss Helen, Fukuoka
Stirewalt, Rev. A. J. & W.,
Tokyo
Thorlaksson, Rev. S. O. &
W., Fukuoka

24. Lutheran Gospel Association of Finland

Airo, Miss J., (A)
Karen, Rev. A. & W., Kami-
suwa
Lindgren, Rev. R. & W., (A)
Minkinen, Rev. T. & W.,
Nagano
Salonen, Rev. K. & W.,
Tokyo
Savolainen, Rev. V. & W.,
(A)
Tammio, Rev. K. & W., (A)
Uusitalo, Miss S., Tokyo

25. Methodist Church of Canada

(a) General Board of
Missions
Ainsworth, Rev. F. & W.,
Toyama

Armstrong, Rev. R. C. & W.,
Tokyo
Bates, Rev. C. J. L. & W.,
Kobe
Bott, Rev. G. E. & W.,
Tokyo
Coates, Rev. H. H., D.D. &
E., Hamamatsu
Cragg, Rev. W. J. M. & W.,
Kobe
Hennigar, Rev. E. C. & W.,
Matsumoto
Hilliard, Rev. F. & W.,
Ashiya
Holmes, Rev. C. P. & W.,
Fukui
McKenzie, Rev. A. P. & W.,
Nagoya
McKenzie, Rev. D. R. & W.,
Tokyo
McWilliams, Rev. W. R. &
W., Kanazawa, Kaga
Norman, Rev. Daniel, D.D.
& W., Nagano
Norman, Miss Lucy, Kobe
Outerbridge, Rev. H. W. &
W., (A)
Price, Rev. P. G. & W., (A)
Tench, Rev. G. R. & W.,
Kobe
Whiting, Rev. M. M. & W.,
Kobe
Wilkinson, Rev. A. T. & W.,
Shizuoka
Woodsworth, Rev. H. F. &
W., Kobe

(b) Woman's Missionary
Society

Allen, Miss A. W., Tokyo
Armstrong, Miss M. E.,
Toyama
Barr, Miss L. M., Kofu
Bates, Miss E. L., Kanazawa
Blackmore, Miss L. S., Tokyo
Bishop, Miss A. B., Kofu
Callbeck, Miss Louise, Na-
gano

Chappell, Miss Constance,
Tokyo
Clark, Miss L. M., (A)
Courtice, Miss S. R., Shizu-
oka
Drake, Miss K. I., Tokyo
Fulleton, Miss M., Tokyo
Govenlock, Miss I., Shizuoka
Greenbank, Miss K. M.,
Shizuoka
Hambly, Miss O. P., Fukui
Hamilton, Miss F. G., Tokyo
Harper, Miss Ruth, Ueda
Hart, Miss E. C., (A)
Hurd, Miss H. R., Tokyo
Jost, Miss H. J., Tokyo
Keagey, Miss M. D., Kofu
Killam, Miss Ada, (A)
Lackner, Miss E. A., Tokyo
Lediard, Miss Ella, Kana-
zawa
Lindsay, Miss O. C., (A)
McArthur, Miss K. W., (A)
McLachlin, Miss A. M.,
Tokyo
McLean, Miss A. E., Kofu
Shi
McLeod, Miss A. O., Nagano
Megaffin, Miss B. I., Tokyo
Pinsent, Mrs. A. M., Tokyo
Robertson, Miss M. A.,
Tokyo
Rorke, Miss Luella, (A)
Ryan, Miss Esther L.,
Toyama
Scott, Miss M. C., Ueda
Simpson, Miss M. E., Kofu
Staples, Miss M. M., Fukui
Strothard, Miss A. O., Kofu
Tait, Miss S. O., Kanazawa
Tweedie, Miss E. G., Toyama

26. Methodist Episcopal
Church

(a) Japan Mission Coun-
cil

Alexander, Rev. R. P. & W.,
Tokyo

Berry, Rev. A. D., Tokyo
 Bishop, Rev. Chas. & W.,
 Tokyo
 Brumbaugh, Rev. T. T. &
 W., Tokyo
 Bruner, Mr. G. W. & W.,
 Nagasaki
 Bull, Rev. E. R. & W.,
 Kagoshima
 Coe, Miss Orpha M., Tokyo
 Davis, Miss L. L., Fukuoka
 Draper, Rev. G. F. & W.,
 Yokohama
 Fairclo, Miss Nellie, Tokyo
 Gealy, Rev. F. G. & W.,
 Tokyo
 Goodman, Miss Z. E., Tokyo
 Heckelman, Rev. F. W. &
 W., Tokyo
 Iglehart, Rev. C. W. & W.,
 (A)
 Iglehart, Rev. E. T. & W.,
 Tokyo
 Ihde, Rev. W. A. & W.,
 Sapporo
 Johns, Mr. H. W. & W.,
 Tokyo
 Krider, Rev. W. W. & W.,
 (A)
 Luthy, Rev. S. R. & W.,
 Sendai
 Martin, Prof. J. F. & W.,
 Tokyo
 Moon, Miss M. B., Tokyo
 Scott, Rev. F. N. & W., (A)
 Shacklock, Rev. F. W. &
 W., Hirosaki
 Shaw, Rev. M. R. & W.,
 Tokyo
 Smith, Rev. F. H. & W.,
 Seoul, Korea
 Spencer, Rev. D. S. & W.,
 Kumamoto
 Spencer, Rev. R. S. & W.,
 (A)
 Welch, Bishop Herbert &
 W., (A)

West, Rev. R. E., Nagasaki

(b) East Japan Woman's
 Conference

Alexander, Miss V. E., Sapporo
 Atkinson, Miss A. P., Tokyo
 Bailey, Miss B. M., (A)
 Bangs, Miss L., Tokyo
 Bassett, Miss B. C., (A)
 Bodley, Miss E. W., Sendai
 Chappell, Miss M. H., Tokyo
 Chase, Miss Laura, Tokyo
 Cheney, Miss Alice, Hakodate
 Couch, Miss Helen, Nagasaki
 Curtice, Miss L. K., Hirosaki
 Daniel, Miss N. M., Tokyo
 Dickerson, Miss A., Hakodate
 Draper, Miss M., Yokohama
 Draper, Miss W., Yokohama
 Gard, Miss B. A., Hirosaki
 Goodwin, Miss L. C., Hakodate
 Heaton, Miss C. A., Sendai
 Kilheffer, Miss Marie, (A)
 Perry, Miss H. L., Sendai
 Pider, Miss M. Z., Tokyo
 Russell, Miss M. H., Hirosaki
 Seeds, Miss L. M., (A)
 Slate, Miss Anna B., (A)
 Sprowles, Miss A. B., Tokyo
 Sturtevant, Miss Abby, Sapporo
 Thurston, Miss E. V., Hakodate
 Wagner, Miss Dora, Tokyo
 Weiss, Miss Ruth, Tokyo
 (c) West Japan Woman's
 Conference
 Allbrecht, Miss H. R., Fukuoka
 Ashbaugh, Miss Adella M., Nagasaki
 Fehr, Miss V. J., (A)
 Finlay, Miss A. L., (A)

Hagen, Miss O., (A)
 Howey, Miss H. M., Fukuoka
 Kilburn, Miss E. H., (A)
 Lee, Miss E. M., (A)
 Lee, Miss Mabel, Kumamoto
 May, Miss Pauline, Nagasaki
 Oldridge, Miss M. B., Nagasaki
 Paine, Miss M. A., Kagoshima
 Peckham, Miss C. S., Nagasaki
 Peet, Miss A. E., Fukuoka
 Place, Miss P. A., Nagasaki
 Starkey, Miss Bertha, (A)
 Teague, Miss C. M., Kumamoto
 White, Miss A. L., Nagasaki
 Wythe, Miss K. G., Fukuoka
 Young, Miss Mariana, Nagasaki
 (Retired)
 Griffiths, Miss M. B., (A)
 Hampton, Miss M. S., (A)
 Hewett, Miss E. J., (A)
 Imhof, Miss L., (A)
 Kidwell, Miss L. M., (A)
 Russell, Miss E., (A)

27. Methodist Episcopal Church, South

Anderson, Miss M. P., Kobe
 Bennett, Miss Nellie, Hiroshima
 Callahan, Rev. W. J. & W., Matsuyama
 Cobb, Rev. J. B. & W., Kobe
 Cook, Miss M. M., Osaka
 Demaree, Rev. T. W. B. & W., Oita
 Farrar, Miss Virginia, Hiroshima
 Fisher, Mr. Sterling & W., Matsuyama
 Floyd, Rev. A. C. & W., Kobe

Frank, Rev. J. W. & W., Uwajima
 Gaines, Miss N. B., Hiroshima
 Gaines, Miss Rachel, Hiroshima
 Gist, Miss Annette, Oita
 Haden, Rev. T. H., Kobe
 Hager, Miss B. D., Osaka
 Hager, Rev. S. W. & W., Ashiya
 Hilburn, Rev. S. M. & W., Hiroshima
 Holland, Miss C. G., Kobe
 Johnson, Miss Katherine, Hiroshima
 Jones, Rev. H. P. & W., Kobe
 Maddux, Miss Lois, Kure
 Matthews, Rev. W. K. & W., Kobe
 Meyers, Rev. J. T., (A)
 Mickle, Mr. J. J. & W., Kobe
 Newcomb, Miss Ethel, Osaka
 Newton, Rev. J. C. C. & W., (Retired), (A)
 Ogburn, Rev. N. S. & W., Kobe
 Oxford, Mr. J. S. & W., (A)
 Palmore, Rev. P. L. & W., Himeji
 Peavy, Miss Anne, Kure
 Phillips, Rev. W. O. & W., Kobe
 Rowland, Miss M. E., Kure
 Searcy, Miss Mary G., (A)
 Shannon, Miss I. L., Hiroshima
 Shannon, Miss Katharine, Hiroshima
 Shaver, Rev. I. L. & W., Nakatsu
 Smith, Mr. Roy & W., Kobe
 Stevens, Miss C. B., Hiroshima
 Stewart, Rev. S. A. & W., Hiroshima
 Towson, Miss M., Hiroshima

Towson, Rev. W. E. & W.,
Kyoto
Tumlin, Miss Mozelle, Hiro-
shima
Wainright, Rev. S. H. & W.,
Tokyo
Waters, Rev. G. L., Kobe
Weakley, Rev. W. R. & W.,
Tokuyama Machi
Whitehead, Miss Mabel,
Kure
Williams, Miss A. B., (A)
Wilson, Rev. W. A. & W.,
Okayama
Worth, Miss I. M., Osaka

28. Methodist Protestant Church

Auman, Rev. J. C. & W.,
Nagoya
Barns, Miss H. V., Yoko-
hama
Coates, Miss Alice L., Hama-
matsu
Dawson, Miss Elizabeth,
Yokohama
Hempstead, Miss E. L.,
Nagoya
Hodges, Miss O. L., Yoko-
hama
Layman, Rev. H. L. & W.,
Nagoya
Obee, Rev. E. I. & W.,
Nagoya
Warner, Rev. P. F., Tokyo
Williams, Miss M. E.,
Nagoya
Wolfe, Miss E. M., Yoko-
hama

29. Missionary Society of the Church of England in Canada

Archer, Miss A. L., Ichino-
miya
Bowman, Miss N. F. J.,
Nagoya

Clench, Miss M., Matsumoto
Cooke, Miss M. S., Nagoya
Corey, Rev. H. H. & W.,
Shimo Suwa
Gale, Rev. W. H. & W., (A)
Hamilton, Miss F., Matsu-
moto
Hamilton, Bishop H. J. &
W., Nagoya
Hawkins, Miss Frances,
Nagoya
Horobin, Miss H. M., Matsu-
moto
Isaac, Miss I. L., Takata
Makeham, Miss S. E.,
Nagano
Millman, Rev. R. M. & W.,
Toyohashi
Moss, Miss A. F., Toyohashi
Powles, Rev. P. S. C. & W.,
Takata
Robinson, Rev. C. C. & W.,
Nagoya
Robinson, Rev. J. C., Gifu
Shore, Miss G., Toyohashi
Spencer, Miss F., Niigata
Spencer, Rev. V. C., Niigata
Trent, Miss E. M., Nagoya
Waller, Rev. J. G. & W.,
Nagano

30. Nazarene Church

Eckel, Mr. W. A. & W., (A)
Karns, Miss B., (A)
Staples, Rev. I. B. & W., (A)

34. Omi Mission

Vories, Mrs. Julia E., Omi
Hachiman
Vories, Mr. W. M. & W.,
Omi Hachiman

35. The Oriental Missionary Society

Adams, Rev. R. P. & W.,
Tokyo
Hitchcock, Mr. F. & W.,
Tokyo

36. Pentecostal Bands of the World

Abel, Rev. Fred. & W., (A)

37. Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America**(a) Missionary District of Kyoto**Ambler, Miss Marietta, Otsu
Cannell, Miss M. C., Fukui
Chapman, Rev. J. J. & W.,
TsuCorrell, Rev. I. H. & W.,
Tokyo

Denton, Miss A. G., (A)

Disbrow, Miss H. J., Kyoto

Foote, Miss E. L., Kyoto

Laning, Miss Mary, Nara

Lloyd, Rev. J. H. & W., (A)

McGrath, Miss E. S., Kyoto

Paine, Miss M. R., Kyoto

Powell, Miss C. R., Fukui

Neely, Miss C. J., Kyoto

Skiles, Miss Helen, Kyoto

Smith, Miss Frederica,
KyotoSmith, Rev. P. A. & W.,
KyotoSouthworth, Dr. J. D. & W.,
OsakaTetlow, Miss H. L. Kana-
zawa

VanKirk, Miss A. S., (A)

Welburn, Rev. J. A. & W.,
Kyoto

Welte, Miss J. M., Kyoto

Whent, Miss R. M., Osaka

Williams, Miss H. R., Kyoto

(b) Missionary District of KyotoAndrews, Rev. E. L. & W.,
AkitaAndrews, Rev. R. W. & W.,
(A)Andrews, Miss R. W., Sen-
daiBinsted, Rev. N. S. & W.,
Tokyo

Boyd, Miss L. H., Tokyo

Branstad, Mr. K. E., Tokyo

Burnside, Miss Ruth, Tokyo

Caldwell, Mr. H. L., Tokyo

Carlsen, Deaconess V. D.,
SendaiChappell, Rev. James & W.,
Maebashi

Coates, Miss M. V., Omiya

Cornwall-Legh, Miss M. H.,
KusatsuEvans, Rev. C. H. & W.,
Mito

Fauntleroy, Miss G. D., (A)

Foote, Mr. E. W., Tokyo

Gardiner, Mr. J. McD. & W.,
Tokyo (Retired)

Gray, Miss G. V., Sendai

Heywood, Miss C. G., Tokyo

Hittle, Miss Dorothy, Hiro-
sakiHumphreys, Miss Marian,
Akita

Kellam, Mrs. L. C., Tokyo

Kibby, Dr. S. V., Tokyo

Knapp, Deaconess S. T.,
Tokyo

Lade, Miss H. R., Tokyo

Madeley, Rev. W. F., Sen-
dai

Mann, Miss I. P., Nikko

McKechnie, Mr. A. R. & W.,
TokyoMcKim, Miss Bessie, Mae-
bashiMcKim, Rev. J. C. & W.,
Koriyama

McKim, Bishop John, Tokyo

McKim, Miss Nellie, (A)

Mead, Miss Bessie, (A)

Mohler, Miss A. M., Tokyo

Murray, Miss E. B., Tokyo

Nichols, Rev. S. H. & W.,
Hirosaki
Pond, Miss H. M., Tokyo
Reifsnider, Bishop C. S. &
W., Tokyo
Revell, Miss R., Tokyo
Schaeffer, Miss M. R., Tokyo
Schereschewsky, Miss C. E.,
Tokyo
Spackman, Rev. H. C. & W.,
Tokyo
Spencer, Miss Gladys,
Aomori
St. John, Mrs. David, Tokyo
Sutley, Dr. M. S., Tokyo
Sutley, Mr. M. L., Tokyo
Teusler, Dr. R. B. & W., (A)
Upton, Miss E. F., Omiya

**38. Board of Foreign Mis-
sions of the Presbyterian
Church in the United
States of America**

Alexander, Miss Sallie,
Osaka
Ayres, Rev. J. B. & W.,
Osaka
Bigelow, Miss G. S., Shimo-
noseki
Brokaw, Rev. H. & W.,
Kyoto
Buchanan, Rev. D. C. & W.,
Wakayama
Chapin, Miss Louise, Kana-
zawa
Chapman, Rev. E. N. & W.,
Shingu
Chapman, Rev. G. K. & W.,
Asashigawa, Hokkaido
Clark, Rev. E. M. & W.,
Osaka
Clarke, Miss S. F., Hiro-
shima
Curtis, Rev. F. S. & W.,
Shimonoseki
Curtis, Miss G. P., (A)

Daugherty, Miss L. G.,
Tokyo
Davidson, Miss F. E., Sap-
poro
Dosker, Rev. R. J. & W.,
Matsuyama
Dunlop, Rev. J. G. & W.,
Tsu
Eaton, Miss A. G., Kana-
zawa
Evans, Miss E. M., Sapporo
Fulton, Rev. G. W. & W.,
Osaka
Garvin, Miss A. E., (Retir-
ed), Seoul
Gillilan, Miss B. E., Tokyo
Gorbold, Mrs. R. P., Osaka
Hail, Rev. J. B. & W.,
(Retired), Wakayama
Halsey, Miss L. S., Tokyo
Hannaford, Rev. H. D. &
W., Tokyo
Hereford, Rev. W. F. & W.,
Hiroshima
Imbrie, Rev. Wm. & W.,
(Retired), (A)
Johnstone, Miss J. M.,
Shimonoseki
Kerr, Rev. Wm. C. & W.,
Seoul
Lake, Rev. L. C. & W., Sap-
poro
Lamott, Rev. W. C. & W.,
Tokyo
Landis, Mrs. H. M., Tokyo
Leavitt, Miss Julia, Taniabe
London, Miss M. H., Tokyo
MacDuff, Miss Esther, Tokyo
Mackenzie, Miss V. M.,
Osaka
MacNair, Mrs. T. M., (Re-
tired), (A)
Martin, Rev. D. P., Yama-
guchi
McCauley, Mr. J. K., (A)
McCrory, Miss C. H., Otaru
McDonald, Miss M. D., Tokyo
Miles, Miss Mary, Kanazawa

- Milliken, Miss E. P., (A)
 Monk, Miss A. M., Sapporo
 Morgan, Miss A. E., Matsuzaka
 Palmer, Miss H. M., Osaka
 Peters, Miss Gertrude, Osaka
 Pierson, Rev. G. P. & W., Nokkeushi
 Porter, Miss F. E., Kyoto
 Ransom, Miss M. H., Wakayama
 Reischauer, Rev. A. K. & W., Tokyo
 Relser, Miss A. L., Kanazawa
 Riker, Miss Jessie, Yamada
 Smith, Miss S. C., (Retired), Sapporo
 Thompson, Mrs. David, (Retired), Tokyo
 VanHorn, Rev. G. W. & W., (Retired), (A)
 Wells, Miss L. A., Yamaguchi
 West, Miss A. B., (Retired), (A)
 Winn, Rev. M. C. & W., Kanazawa
 Winn, Rev. T. C. & W., (Retired), (A)
- 39. Executive Committee of Foreign Missions of the Presbyterian Church in the United States (Southern Presbyterian)**
- Atkinson, Miss M. J., Takamatsu
 Blakeney, Miss B. M., (A)
 Brady, Rev. J. H. & W., Kochi
 Buckland, Miss E. R., Kobe
 Buchanan, Miss E. O., Gifu
 Buchanan, Rev. Wm., C., Gifu
 Buchanan, Rev. W. McS. & W., Kobe
- Cousar, Rev. J. E. & W., (A)
 Cumming, Rev. C. K. & W., Toyohashi
 Currell, Miss S. McD., Kochi
 Dowd, Miss A. H., (A)
 Erickson, Rev. S. M. & W., Takamatsu
 Fulton, Rev. C. D. & W., Tokushima
 Fulton, Rev. S. P. & W., Kobe
 Gardner, Miss E. E., Nagoya
 Hassell, Rev. A. P. W., (A)
 Hassell, Rev. J. W. & W., (Marugame)
 Jenkins, Rev. C. R. & W., Kobe
 Kirtland, Miss L. G., Nagoya
 Logan, Rev. C. A. & W., Tokushima
 Lumpkin, Miss E., Tokushima
 McAlpine, Rev. R. E. & W., Susaki
 McElroy, Rev. I. S. & W., (A)
 McIlwaine, Rev. W. A. & W., Nagoya
 McIlwaine, Rev. W. B. & W., (A)
 Martin, Miss M. F., Nagoya
 Moore, Rev. J. W. & W., Takamatsu
 Moore, Rev. L. W. & W., Ashiya
 Muroe, Rev. H. H. & W., Takamatsu
 Myers, Rev. H. W. & W., Kobe
 Ostrom, Rev. H. C. & W., Kobe
 Patton, Miss A. V., Toyohashi
 Patton, Miss F. D., Okazaki
 Smythe, Rev. L. C. M. & W., Nagoya

Van Dyke, Rev. P. S. & W.,
Okazaki

40. Reformed Church in America

Booth, Rev. E. S. & D.
(Retired); (A)

Buss, Miss F. V., Yokohama
Couch, Miss S. M., Nagasaki

Darrow, Miss Flora, Nagasaki

Eringa, Miss Dora, Yokohama

Hoekje, Rev. W. G. & W.,
(A)

Hospers, Miss H. E., Saga

Kuyper, Rev. Hubert & W.,
Oita

Lansing, Miss H. M., Tokyo

Mokma, Mr. Gerald, Tokyo

Moore, Rev. B. C. & W.,
Nagasaki

Noordhoff, Miss J. M., Yokohama

Oltmans, Rev. A. & W.,
Tokyo

Oltmans, Miss C. J., Yokohama

Oltmans, Miss F. E., Kagoshima

Peeke, Rev. H. V. S. & W.,
Tokyo

Pieters, Rev. A. & W., (A)

Pieters, Miss J. G., Shimonoseki

Pieters, Miss Jennie A.,
Shimonoseki

Ruigh, Rev. D. C. & W.,
Nagasaki

Ryder, Rev. S. W. & W.,
Saga

Shafer, Rev. L. J. & W.,
Yokohama

Stegeman, Rev. H. V. E. &
W., (A)

Teets, Miss E. V., (A)

TerBorg, Rev. John & W.,
Kagoshima

Van Bronkhorst, Rev. Alex.
& W., Oita

Walvoord, Miss Florence,
Kagoshima

41. Reformed Church in the United States

Ankeney, Rev. Alfred & W.,
Aomori

Baker, Mr. D. D. & W., Sendai

Bolliger, Miss Aurelia, Sendai

DeChant, Miss K. B., Sendai

Faust, Rev. A. K. & W., (A)

Fesperman, Rev. F. L. & W.,
Yamagata

Gerhard, Miss M. E., Sendai

Gerhard, Rev. P. L. & W.,
Sendai

Guinther, Rev. E. H. & W.,
Sendai

Hansen, Miss Kate I., Sendai

Hoffheins, Miss M. V., Sendai

Huesing, Miss E. H., Kobe

Kriete, Rev. C. D. & W.,
Yamagata

Lindsey, Miss L. A., Sendai

Miller, Rev. H. K. & W.,
Tokyo

Moore, Rev. J. P., (A)

Nacé, Rev. I. G. & W., Akita

Nicodemus, Prof. F. B. &
W., Sendai

Noss, Rev. C. & W., Sendai

Noss, Prof. G. S. & W.,
Sendai

Nugent, Rev. W. C. & W.,
Aizu Wakamatsu

Pamperrien, Miss G. E.,
Sendai

Pifer, Miss B. C., Tokyo

Schaffner, Mrs. P. F., Aizu
Wakamatsu

Schneder, Rev. D. B. & W.,
Sendai

Schneder, Miss M. E., Sendai

Schroer, Rev. G. W. & W.,
Morioka
Seiple, Rev. W. G. & W.,
Sendai
Singley, Rev. D. F. & W.,
(A)
Smith, Prof. A. D. & W.,
Sendai
Stoudt, Prof. O. M. & W.,
(A)
Weed, Miss Helen I., Kobe
Zaugg, Rev. E. H. & W.,
Sendai

42. Roman Catholic Church

Abromitis, Mr. W., Osaka
Adamez, Rev. I., Uwajima
Adelindis, Sister, Akita
Agnes, Sister, Shizuoka
Aidan, Sister, Tokyo
Albert, Sister, Tokyo
Alvarez, Rt. Rev. J. M.,
Tokushima
Anchen, Rev. P. H., Hako-
date
Andonia, Sister, Yokohama
Andrieu, Rev. M. J., (A)
Antoni, Mr. X., Osaka
Appolinaria, Sister Sup.,
Sapporo
Asuncion del Nino Jesu,
Sister, Matsuyama
Augustin, Rev., Ishibetsu
Augustine, Sister, Tokyo
Barthelmé, Rev. J., Sapporo
Baumann, Prof. L., Tokyo
Becker, Rev., Yamaguchi
Berges, Rev., Kobe
Berlioz, Bishop Alexandre,
Sendai
Berning, Rev. Lucas, Sap-
poro
Bertin, Rev. M., Naze
Bertrand, Rev. F. X., Kokura
Bertrand, Mr. X., Osaka
Beuf, Prof. J. B., Tokyo
Beuve, Rev. A. P., Tokyo

Biannic, Rev. Jean, Ichino-
seki
Billing, Rev. A. L., (A)
Birraux, Rev. Jos., Osaka
Bois, Rev. J., Kumisa
Boiseau, Rev. Leopold, Seki-
rube
Bonnet, Rev. M. J. C.,
Kumisa
Boulay, Rev. H., Kagoshima
Bousquet, Rev. M. J. S.,
Nishinomiya
Brehler, Rev. Peter, Tokyo
Breitung, Rev. Eusebius,
Muroran
Brenguier, Rev. F. X., Oita
Bretón, Rev. M. J., Kurosaki
Bulteau, Rev., Kumamoto
Cadilhac, Rev. H. L.,
Utsunomiya
Caloin, Rev. Edmond, Yoko-
hama
Calvo, Rev. J., Kochi
Candelaria de Santa Teresa,
Sister, Matsuyama
Candida, Sister Sup., Sap-
poro
Candan, Rev., Tokyo
Carpentier, Sister Ange,
Sendai
Castannier, Rt. Rev. Bishop,
Osaka
Ceska, Rev. Anton, Niigata
Cesselin, Rev. G. J. B.,
Matsumoto
Cettour, Rev. J., Osaka
Charron, Rev. I. A., Himeji
Chérel, Rev. J. M. F., Tokyo
Cloutier, Rev. Urbain, Kago-
shima
Combaz, Rt. Rev. J. C.,
Nagasaki
Corgier, Rev. F. F., Ishibetsu
Corneir, Rev. A., Aomori
Cotrel, Rev. P. L. M., Kuro-
shima
Coutret, Prof. Charles,
Nagasaki

Croix, Sister, Tokyo
 Dahlmann, Mr. J., Tokyo
 Dalibert, Rev. P. D., Shirakawa
 Debolsey, Sister Aimée, Sendai
 Deffrennes, Rev. J. B. J., Fukushima
 Delber, Prof. A., Osaka
 Delahaye, Rev. L. A., Shizuoka
 Demangelle, Rev. H. A., Kamakura
 Denis, Sister St., Shizuoka
 Derny, Rev. G., Osaka
 Deruy, Rev. Georges, Tsu
 Dietrich, Rev. Jos., Niigata
 Dominguez, Rev. M., Kochi
 Dominique, Sister, Tokyo
 Döring, Rt. Rev. Bishop, Okayama
 Dossier, Rev. R. F. F., Morioka
 Drouet, Rev. F. P., Nagasaki
 Drouart de Lezy, Rev. L. F., Koyama Mura
 Duthu, Rev. J. B., Kyoto
 Edeltruda, Sister, Akita
 Edmund, Sister, Tokyo
 Enda, Sister, Yokohama
 Eugene, Sister, Yokohama
 Eylenbosch, Mr. J., Tokyo
 Fage, Rev. Pierre, Kobe
 Favier, Rev. J. E., Hirosaki
 Fernande, Reverend Mother, Shizuoka
 Fernandez, Rev. C., Kochi
 Finger, Rev. Fr., Akita
 Flaujac, Rev. J. M., Tokyo
 Francis, Rev. Mother St., Yokohama
 Francis, Sister, Tokyo
 Francois-Regis, Rev. Mother St., Tokyo
 Fressenon, Rev. J. L. M., Nagasaki
 Friese, Rev. F., Yamagata
 Shi

Gabriel, Rev. Th., Akita
 Gaessler, Mr. J., Osaka
 Gallerey, Prof. J., Nagasaki
 Galonnier, Mr. J. B., Osaka
 Garcia, Mr. Jos., Osaka
 Garnier, Rev. L. F., Toyotsu
 Gaschy, Prof. J. B., Osaka
 Geley, Rev. J. B., Osaka
 Gelinas, Rev. Calixte, Naze
 Germaine, Sister, Shizuoka
 Giraudias, Rev. J. M., Tokyo
 Golla, Rev. D., Odori, Karafuto
 Goyer, Prof. H., Tokyo
 Gracy, Rev. L., Nagasaki
 Grinand, Rev. A. M. G., Wakayama
 Grote, Mr. John, Osaka
 Gausch, Mr. A., Tokyo
 Guénette, Rev. Pie, Okasari
 Guenin, Rev. L. J., (A)
 Halbont, Rev. A., Kurosaki
 Harnois, Rev. F. J., (A)
 Heck, Prof. E., Tokyo
 Heim, Rev. L., Sapporo
 Heimgartner, Sister, Pia, Akita
 Heinrich, Rev. A., Tokyo
 Henri, Sister, Tokyo
 Henvers, Rev., Okayama
 Herner, Mr. F., Osaka
 Herrmann, Rev. Paul, Kanazawa
 Hervé, Rev. F. J., Hakodate
 Heuvers, Mr. H., Tokyo
 Heuzet, Rev. A. E., Nagasaki
 Higli, Mr. A., Osaka
 Hipp, Rev. Alexis, Asahigawa
 Hoffmann, Mr. H., Tokyo
 Houtin, Rev. M. F., Tokyo
 Hutt, Rev. A. J., Hakodate
 Imhoff, Mr. Ch., Osaka
 Jacquet, Rev. Claude, Sendai
 Jakobs, Rev. T., Sapporo
 James, Sister, Tokyo

Janning, Mr. J., Osaka
 Joseph, Sister, Tokyo
 Josephine, Sister, Tokyo
 Joannes, Prof. L., Nagasaki
 Joly, Rev. E. C., Fukuoka
 Jordan, Rev. D., Sapporo
 Jubillac, Rev., Kyoto
 Keel, Mr. Robert, Tokyo
 Keller, Rev. Josef, Okayama
 Kinold, Rev. W., Sapporo
 Kircher, Rev. Emil, Hiroshima
 Knappstein, Rev. Max, Tokyo
 Koehl, Mr. Jos., Osaka
 Koehl, Mr. L., Osaka
 Kowitz, Rev. A., Odori, Karafuto
 Krischer, Rev., Tamashima
 Kunigunde, Sister, Akita
 Lachapelle, Rev. F., Kado
 Lafon, Rev. J. H., Koriyama
 Lang, Rev. W., Sapporo
 Larbolette, Rev. F. X., Okayama
 Lefert, Rev., Tottori
 Lehmann, Prof. E., Nagasaki
 Lelia, Sister, Yokohama
 Lemarie, Rev. F. P., Yatsuhiro
 Lemoine, Rev. C. J., Yokohama
 Lissarrague, Rev. J. B., Tokyo
 Louise, Reverend Mother, Yokohama
 Lucida, Sister, Kanazawa
 Marguerite, Sister, Shizuoka
 Maria, Sister, Tokyo
 Maria Anna, Sister, Tokyo
 Marmonier, Rev. P., Kyoto
 Marthe, Sister, Yokohama
 Martin, Sister, Shizuoka
 Martin, Rev. J. M., Moji
 Mathon, Rev. R. L., Sendai
 Mayet, Rev. Gustave, Tokyo
 Mayrand, Rev. P. A., Hachioji

McNeal, Mr. M., Tokyo
 Meinzinger, Mr. G., Osaka
 Méry, Sister, Yokohama
 Miebach, Rev. David, Kutchan
 Migdalek, Rev., A., Toyama
 Mohr, Rev. Jos., Kanazawa
 Montagu, Rev. E. L., Sendai
 Mutschler, Mr. J., Osaka
 Nicodema, Sister, Kanazawa
 Niessing, Sister Armellina, Kanazawa
 Nieto, Rev. C., Matsuyama
 Noll, Rev. H., Sapporo
 Odile, Sister, Shizuoka
 Oertle, Rev. Earl, Takada
 Overmans, Mr. J., Tokyo
 Patrick, Sister, Yokohama
 Perez, Rev. M., Takamatsu
 Perrin, Rev. H., Kobe
 Peter, Sister, Tokyo
 Pettier, Rev. A. E., (A)
 Pierre Chanel, Sister, Shizuoka
 Pockstaller, Mr. T., Tokyo
 Pouget, Rev. A. M. P., Sendai
 Pryka, Rev., Kanazawa
 Puhl, Rev. W., Kosaka
 Puissant, Rev. L. J. M., Kishiwada
 Raguet, Rev. E., Nagasaki
 Raoult, Rev. G. E., Kurume
 Reiners, Rt. Rev. Mons., Akita
 Reinrkens, Rev. H., Tsuruoka
 Reiter, Sister Irene, Akita
 Relave, Rev. J. L., Kyoto
 René, Sister, Shizuoka
 Rey, Rev. Jos., Kobe
 Rey, Most Rev. Archbishop J. P., Tokyo
 Reynaud, Rev. Jules, Hakodate
 Robinson, Mr. C., Tokyo
 Rosalie, Sister, Tokyo

Rosenhuber, Rev. A., Kema-
nai
Roy, Rev. Egide, Urakami
Ruiz, Rev. M., Tokushima
Rusch, Prof. F. X., Naga-
saki
Sandrock, Prof. E., Naga-
saki
Sauer, Rev. V., Sapporo
Schafer, Rev. Andreas,
Matsue
Schmeltz, Rev. H., Iwami-
zawa
Schmitz, Sister Achatia,
Akita
Schoeppler, Rev. Ph.M.,
Nagoya
Schwake, Rev. Bernard,
Tokyo
Schwientek, Rev. Jos.,
Niigata
Shiller, Rev. Maxime, Aka-
ogi
Sidonie, Sister, Tokyo
Steichen, Rev. Michel, Tokyo
Teresa Suarez, Sister,
Matsuyama
Théophane, Sister, Tokyo
Thérèse, Reverend Mother
Ste., Tokyo
Thérèse, Sister, Tokyo
Thiry, Rev. F., Nagasaki
Tsuchihashi, Rev. Paul,
Tokyo
Tulpin, Rev. E. A., Tokyo
Ulrich, Sister St., Tokyo
Ulrich, Mr. A., Osaka
Utsch, Rev. A., Shimonoseki
Vagner, Rev. A., Osaka
Valerie, Sister, Shizuoka
Vecqueray, Rev. Karl,
Yamaguchi
Veillon, Rev. J. B., Hisaga-
jima
Vergott, Rev. Franz, Otaru
Vernier, Mr. Joseph, Tokyo
Villion, Rev. A., Kobe
Vion, Rev., Nishinomiya

Vonderscher, Mr. G., Osaka
Wassereau, Rev. E., Tokyo
Weiz, Sister Hildeberta,
Akita
Willmes, Rev. B., Nagoya
Winefred, Sister, Shizuoka
Xavier, Sister Fr., Tokyo
Xavier, Sister Francois,
Tokyo
Zehntgraf, Rev. E., Asahi-
gawa
Ziegler, Rev. T., Sapporo
Zimmermann, Rev. J., Akita
(See also under Heading,
Formosa)

43. Russian Orthodox Church

Sergius, Rt. Rev. Arch-
bishop, Tokyo

44. Salvation Army

Barr, Capt. Kenneth, Tokyo
Bigwood, Staff-Capt. E. W.
& W., Tokyo
Climpson, Staff-Capt. H. A.
& W., Tokyo
Eadie, Comm. William &
W., Tokyo
Newman, Capt. Herbert &
W., Tokyo
Pugmire, Major E. I. & W.,
Tokyo
Smyth, Staff-Capt. Annie,
Tokyo
Wilson, Brig. T. W. & W.,
Tokyo

45. Scandinavian Alliance Mission

Anderson, Rev. Joel (W.
Absent), Tokyo
Begstrom, Rev. F. O. (W.
Absent), Tokyo
Carlson, Rev. C. E. & W.,
Tokyo
Peterson, Miss A. J., Chiba

46. Southern Baptist Convention

Baker, Miss Effie, Fukuoka
 Bouldin, Rev. G. W. & W.,
 Fukuoka

Chapman, Rev. J. G. & W.,
 Nagasaki

Clarke, Rev. W. H. & W.,
 (A)

Conrad, Miss Florence,
 Fukuoka

Cunningham, Rev. C. & W.,
 Fukuoka

Cull, Miss Hilda A., Kobe

Dozier, Rev. C. K. & W.,
 Fukuoka

Fulghum, Miss S. F., (A)

Lancaster, Miss Cecile,
 Kokura

Lawton, Miss Phoebe,
 Kokura

Mills, Mr. E. O. & W., (A)

Ray, Rev. J. F. & W., Hiro-
 shima

Rowe, Rev. J. H. & W.,
 Kokura

Schell, Miss Naomi, Kokura

Smith, Rev. R. C. & W.,
 Fukuoka

Walne, Rev. E. N. & W.,
 Shimonoseki

Walne, Miss Florence,
 Shimonoseki

Walters, Miss Mary, Shimo-
 noseki

47. Seventh Day Adventists

Anderson, Pastor N. & W.,
 Tokyo

Armstrong, Pastor V. T. &
 W., Tokyo

Benson, Mr. H. F. & W.,
 Tokyo

Cole, Mr. A. B. & W., Tokyo

Dietrich, Mr. G. & W.,
 Tokyo

Koch, Mr. Alfred & W.,
 Tokyo

Kraft, Mr. E. J. & W.,
 Tokyo

Nelson, Mr. A. N. & W., (A)

Perkins, Mr. H. J. & W.,
 Tokyo

48. Society for the Propagation of the Gospel in Foreign Parts

(a) Osaka Diocese

Case, Miss D., Kobe

Foxley, Rev. C. & W.,
 Mimeji

Holmes, Miss Mary, Oka-
 yama

Kennion, Miss O., Kobe

Kettlewell, Rev. F., Kobe

Pooley, Miss A., Kobe

Stokes, Miss K., Kobe

Voules, Miss F. E., Okayama

Walker, Mr. F. B. & W.,
 Kobe

Weston, Rev. Frank & W.,
 Kobe

(b) South Tokyo Diocese

Ballard, Miss S., Tokyo

Bickersteth, Mrs. E., (A)

Boyd, Miss H., (A)

Chope, Miss D. M., Tokyo

France, Rev. W. F. & W.,
 (A)

Gemmill, Rev. Wm. D.,
 Tokyo

Hailstone, Miss M., (A)

Heaslett, Bishop S. & W.,
 Tokyo

Hewlett, Rev. A. S., Yoko-
 hama

Philipps, Miss G., Tokyo

Sharpe, Rev. A. L., (A)

Shaw, Rev. R. D. M. & W.,
 Hiratsuka

Shepherd, Miss K., Chiba

Simeon, Miss R., (A)

Somervell, Miss M., Numazu

Tanner, Miss K., Tokyo

Williams, Miss T., Tokyo

Woolley, Miss K., Tokyo

Wordsworth, Miss, Odawara

50. Church of the United Brethren in Christ

Knipp, Rev. J. E. & W.,
Otsu

Menke, Mr. Howard E.,
Otsu

Roberts, Rev. F. L., (A)

Shively, Rev. B. F. & W.,
Kyoto

Sholty, Rev. A. H. & W.,
Tokyo

51. United Christian Missionary Society

Armbruster, Miss R. T., (A)

Asbury, Miss J. J., Osaka

Clawson, Miss B. F., Osaka

Crewdson, Rev. I. D. & W.,
Osaka

Douglas, Miss Bertha, Osaka

Erschine, Rev. W. H. & W.,
Mikage

Garst, Miss Gretchen, Fuku-
shima

Gibson, Miss Martha, Tokyo

Harker, Miss Hazel, Tokyo

Hendricks, Rev. K. C. & W.,
Fukushima

Hunter, Rev. J. B. & W.,
Akita

Lehman, Miss Lois, Akita

McCall, Rev. C. F. & W.,
Akita

McCoy, Rev. R. D. & W.,
Tokyo

Palmer, Miss Jewel, Tokyo

Richey, Miss H. L., Fuku-
shima

Robinson, Rev. C. E. & W.,
(A)

Scott, Miss Ada C., Tokyo

Trout, Miss J. M., Akita

Young, Rev. T. A. & W.,
Tokyo

52. Universalist General Convention

Cary, Rev. Henry & W.,
Tokyo

Hathaway, Miss M. A., (A)

Kent, Miss B. M., Tokyo

Rowe, Mrs. A. G., Tokyo

Stetson, Rev. C. R. & W.,
Shizuoka

53. Wesleyan Methodist Convention of America

Gibbs, Rev. M. A. & W.,
Tokyo

54. Woman's Union Missionary Society of America

Loomis, Miss C. D., Yoko-
hama

Lynn, Mrs. H. B., Yokohama

Pratt, Miss Susan A., Yoko-
hama

Rogers, Miss M. S., Yoko-
hama

Tracy, Miss M. E., (A)

55. Yotsuya Mission

Beatty, Rev. H. E. & W.,
Tokyo

Cunningham, Rev. W. D. &
W., Tokyo

Isaacson, Rev. R. W. & W.,
Tokyo

56. Young Men's Christian Association

(a) American Inter-
national Committee

Brown, Mr. F. H. & W.,
Tokyo

Converse, Mr. G. C. & W.,
(A)

Durgin, Mr. R. L. & W., (A)

Jackson, Mr. Ivor, Yoko-
hama

Jorgensen, Mr. A. & W., (A)

Patterson, Mr. G. S. & W.,
Tokyo

Phelps, Mr. G. S. & W.,
Tokyo

Ryan, Mr. W. S. & W.,
Sumiyoshi

Sneyd, Mr. H. S. & W.,
Yokohama

Swan, Mr. G. D. & W.,
Kyoto

Trueman, Mr. G. E. & W.,
Nagoya

Yarnell, Dr. D. E. & W.,
Kobe

(b) YMCA Teachers Af-
filiated

Brown, Mr. F. W. & W.,
Sapporo

Collins, Mr. H. H., Hiro-
shima

Davidson, Mr. Ronald, Yoko-
hama

Faucette, Mr. Thomas,
Fukuoka

Grant, Mr. J. P., Tokyo

Heineman, Mr. L. E., Naga-
saki

Heinselman, Mr. Robert,
Sumiyoshi

Lawyer, Mr. K. C., Himeji

Minnis, Mr. G. F. & W.,
Yamaguchi

Nunn, Mr. W. L., Oita

Parkhill, Mr. W. E., Nagoya

Rutherford, Mr. A., Nagoya

Sinclair, Mr. G. M., Hikone

Topping, Mr. W. F., Yoko-
hama

Tremain, Mr. M. A., Kobe

57. Young Women's Chris- tian Association

Allen, Miss Carolyn, (A)

Armstrong, Miss Clare, Kobe

Best, Miss Blanche, (A)

Chappell, Miss Jean, Kobe

Duncan, Miss Constance,
Kyoto

Eddy, Mrs. K. W., Tokyo

Helmer, Miss Edith, Tokyo

Kaufman, Miss E. R., Tokyo

Marsh, Miss Carolyn, Osaka

McGregor, Miss Grace, Kobe

McIntosh, Miss Elsie, Osaka

McKinnon, Miss C., Tokyo

McNaughton, Miss Maragret,
Tokyo

Owen, Miss Gertrude, Yoko-
hama

Page, Miss Mary, Kyoto

Ragan, Miss Ruth, Osaka

Robertson, Miss Eleanor,
Tokyo

Scott, Miss J. N., Tokyo

Scott, Miss L. O., Tokyo

Verry, Miss Hazel, Yoko-
hama

Wiser, Miss Edna, Kyoto

58. World's Sunday School Association

Coleman, Mr. H. E. & W.,
Tokyo

FORMOSA

59. Foreign Missions Com- mittee of the Presbyte- rian Church of England

Band, Mrs. Agnes D., (A)

Barclay, Rev. Thomas, Tai-
nan

Barnett, Miss Margaret,
Tainan

Butler, Miss A. E., (A)

Cheal, Dr. P. & W., (A)

Ferguson, Mrs. C. M. V.,
Tainan

Galt, Miss Jessie, Tokyo

Landsborough, Mr. D. & W.,
(A)

Livingston, Miss A. A.,
Shoka

Lloyd, Miss Jeannie, Tainan

Mackintosh, Miss S. E., Tai-
nan

Montgomery, Rev. W. E. &
W., (A)

Moody, Rev. C. N. & W.,
(A)

Nielson, Rev. A. B., Tainan

Scott, Miss M. D. A., (A)

Singleton, Mr. L. & W.,
Tainan

Smith, Mr. Dansey & W.,
Tainan

**60. Board of Foreign Mis-
sions, Presbyterian
Church in Canada**

Ackison, Miss W. M., (A)

Adair, Miss Lily, (A)

Black, Dr. D. M., Taihoku

Clazie, Miss M. G., Tansui

Coates, Rev. W. G. & W.,
Tansui

Connell, Miss Hannah, Tan-
sui

Elliott, Miss Isabel, Taihoku

Gauld, Dr. Flora, Taihoku

Gauld, Miss Greta, Taihoku

Gauld, Mrs. William, Tai-
hoku

Gushie-Taylor, Dr. G. & W.,
Taihoku

Haig, Miss M. T., Tansui

Hotson, Miss J. L., (A)

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MacKay, Mr. G. W. & W.,
Tansui

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W., Taihoku

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W., Tansui

Marshall, Rev. D. F., Tansui

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Williams, Rev. G. A. & W.,
Tansui

**49. Roman Catholic Church
(Dominican)**

Amada de Jesus, Sister,
Taihoku

Barbara de Santo Domingo,
Sister, Takao

Beobide, Rev. J., Takao

Berta del Espirito Santo,
Sister, Taihoku

Candelaria de Santa Teresa,
Sister, Taihoku

Clemencia Mas, Sister,
Takao

Fernandez, Rev. E., Taihoku

Giner, Rev. F., Taihoku

Gordaliza, Rev. B., Tonangai

Hoz, Rt. Rev. T., Taihoku

Mercedes de la Cruz, Sister,
Taihoku

Modesta Arguello, Sister,
Takao

Ormaechea, Rev. G., Taihoku

Pascual, Rev. T., Taihoku

Patrocinio del Smo. Sacra-
mento, Sister, Taihoku

Perez, Rev. E., Tainan

Rodriguez, Rev. A., Tainan

Rosa de los Remedios, Sis-
ter, Takao

Rosario de Santo Domingo,
Sister, Takao

Rosario de Santa Rosa, Sis-
ter, Taihoku

Sanchez, Rev. F., Taihoku

Teresa de Jesus, Sister, Tai-
hoku

Tobar, Rev. T., Taihoku

Villarrubia, Rev., F. Toroku

Villegas, Rev. J., Taihoku

Korean Missionary Directory

Compiled by GERALD BONWICK

Korean Missionary Literature

by J. H. J. VAN DER KAM

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COMPILED BY GERALD BONWICK

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- CLS —Christian Literature Society of Korea. Rev. D. A. Bunker, Seoul.
- CP —Canadian Presbyterian Church, Mr. J. G. McCaul, Wonsan.
- ECM —English Church Mission, (S.P.G.) Rev. C. Hunt, Seoul.
- MEFB—Methodist Episcopal Church. Rev. W. E. Shaw, Pyengyang.
- MES —Methodist Episcopal Church, South. Rev. W. A. Wasson, Seoul.
- OMS —Oriental Missionary Society, Rev. E. L. Kilbourne, Seoul.
- PN —Presbyterian Church in U.S.A. Mr. J. F. Genso, Seoul.
- PS —Presbyterian Church in U.S. Mr. M. L. Swinehart, Kwangju.
- RC —Roman Catholic. Pere M. P. B. Villemot, Seoul.
- ROC —Russian Orthodox. Rev. Father Feodosi, Seoul.
- SA —Salvation Army. Lieut.-Colonel W. Twilley, Seoul.
- SDA —Seventh Day Adventist. Mr. L. I. Bowers, Seoul.
- YMCA—Young Men's Christian Association. Mr. F. M. Brockman, Seoul.

ALPHABETICAL LIST

The order is as follows:—Name; year of arrival in Korea; initials of Missionary Society; Address in Korean and Japanese; A—Absent.

A

- Adams, Rev. B. N. & W., 1923, PN, Taiku, Taikyu. (A)
 Adams, Rev. Edward & W., 1921, PN., Taiku, Taikyu.
 Akerholm, Mrs. Adjutant E., 1914, SA., Seoul, Keijo.
 Alexander, Miss M. L., 1911, Au P., Fusanchin, Fusanchin.
 Allen, Rev. A. W., 1913, AuP., Chinju, Shinsu.
 Amendt, Rev. C. C. & W., 1919, MEFB., Kongju, Kosu.
 Anderson, A. G., M.D. & W., 1914, MEFB., Pyengyang, Heijo. (A)
 Anderson, E. W., M.D. & W., 1914, MES., Wonsan, Gensan.
 Anderson, Rev. G. & W., 1922, Au P., Fusanchin, Fusanchin.
 Anderson, Rev. L. P. & W., 1914, MES., Songdo, Kaijo.
 Anderson, Miss N., 1911, MEFB., Pyengyang, Heijo.
 Anderson, Miss P., 1923, CP., Wonsan, Gensan.
 Anderson, Rev. W. J. & W., 1917, PN., Seoul, Keijo.
 Appenzeller, Miss A. R., 1915, MEFB., Seoul, Keijo.
 Appenzeller, Rev. H. D. & W., 1917, MEFB., Seoul, Keijo.
 Anntrobus, Mrs. M. R., 1925, PN., Pyengyang, Heijo.
 Armstrong, Miss L., 1925, CP., Yongjung, Ryusei.
 Arndt, Captain G., 1924, SA., Chunju, Zenshu.
 Arnold, Rev. E. H., 1915, ECM., Seoul, Keijo.
 Ashe, Mrs. A. S., 1923, PN., Pyengyang, Heijo.
 Auer, Bro. G., RC., Wonsan, Gensan.
 Austin, Miss L., 1912, PS., Chunju, Zenshu. (A)
 Avison, Douglas B., M.D. & W., 1920, PN., Seoul, Keijo.
 Avison, O. R., M.D. & W., 1893, PN., Seoul, Keijo. (A)

B

- Bafrau, Bro. I., 1924, RC., Yengyu, Elyu.
 Bain, Miss Mary, 1921, PS., Mokpo, Mokuho.
 Bainger, Rev. M., RC., Phalji, Hattoku.
 Bair, Miss B. R., 1913, MEFB., Seoul, Keijo.
 Baird, Rev. R. H. & W., 1923, PN., Kangkei, Kokai.
 Baird, Rev. W. M., D.D. & W., 1890, PN., Pyengyang, Heijo.
 Baird, Rev. W. M. Jr., 1923, PN., Chairyung, Sainei

- Barbara, Lay-sister, 1911, ECM., Suwon, Suikén.
 Barker, Rev. A. H. & W., 1911, CP., Yongjung, Ryusei. (A)
 Barlow, Miss J., 1912, MEFB., Haiju, Kaishu.
 Barnhart, Mr. B. P. & W., 1916, YMCA, Seoul, Keijo. (A)
 Bass, Mr. H. J. & W., SDA, Kyengsan, Keizan.
 Battersby, Adjutant (Miss), 1920, SA., Hongsong, Kojo.
 Bauer, Bro. C., RC., Seoul, Keijo.
 Beck, Miss A., 1924, MN., Seoul, Keijo.
 Becker, Rev. A. L., Ph.D. & W., 1903, MEFB, Seoul, Keijo.
 Bell, Rev. E., D.D. & W., 1896, PS., Kwangju, Kosu.
 Berchovitz, Z., M.D. & W., 1924, PN., Andong, Ando.
 Bergman, Miss A. L., 1921, PN., Pyengyang, Heijo.
 Bergman, Miss G. O., 1915, PN., Taiku, Taikyu.
 Bermond, Pere J. M., RC., Masampo, Basanho.
 Bernheisel, Rev. C. F., D.D. & W., 1900, PN., Pyengyang, Heijo.
 Bernsten, Adjutant A. & W., 1915, SA., Chunju, Zenshu.
 Best, Miss M., 1897, PN., Pyengyang, Heijo.
 Biggar, Miss M. L., 1910, PS., Soonchun, Juntén. (A)
 Bigger, J. D., M.D. & W., 1911, PN, Pyengyang, Heijo. (A)
 Boggs, L. K., M.D. & W., 1925, PS., Chunju, Zenshu.
 Billings, Rev. B. W., D.D. & W., 1908, MEFB., Seoul, Keijo.
 Black, Miss E., 1919, OMS., Milyang, Mitsuyo. (A)
 Black, Miss N., 1924, MS., Seoul, Keijo.
 Blair, Rev. H. E. & W., 1904, PN., Taiku, Taikyu.
 Blair, Rev. W. N., D.D. & W., 1901, PN, Pyengyang, Heijo.
 (A)
 Boaz, Rev Bishop H. A., D.D. & W., 1922, MES., Seoul, Keijo.
 Bonwick, Mr. G. & W., 1908, CLS., Seoul, Keijo.
 Boots, J. L., D.D. & W., 1921, PN., Seoul, Keijo.
 Bording, Miss M P., 1922, MEFB, Kongju, Kosu.
 Borrow, Dr. Nancy, ECM., Yaju, Yosu.
 Bouillon, Pere C., RC., Eum Chook, Inchuku.
 Bowers, Mr. L. I. & W., 1917, SDA., Seoul, Keijo.
 Boyer, Rev. E. T., 1921, PS., Chunju, Zenshu.
 Bradshaw, Miss M., 1924, CP., Yongjung, Ryusei (Kando, Manchuria).
 Brannan, Rev. L. C. & W., 1910, MES, Choonchun, Shunsen. (A)
 Breher, Rev. Dr. T., RC., Kukchakga, Kyokukokal.
 Briggs, Rev. J. C. & W., 1921, OMS., Seoul, Keijo.
 Brockman, Mr. F. M. & W., 1905, YMCA, Seoul, Keijo.
 Brownlee, Miss C., 1913, MEFB., Seoul, Keijo.
 Bruen, Rev. H. M. & W., 1899, PN., Taiku, Taikyu.
 Buckland, Miss S., 1908, PS., Chunju, Zenshu.
 Buie, Miss H., 1909, MES., Seoul, Keijo.
 Bull, Rev. W. F. & W., 1899, PS., Kunsan, Kunsan. (A)

Bunker, Rev. D. A. & W., 1886, MEFB., Seoul, Keijo.
 Burdick, Rev. G. M., 1903, MEFB., Seoul, Keijo.
 Butts, Miss A. M., 1907, PN., Pyengyang, Heijo.
 Butts, Miss E., 1921, MEFB., Pyengyang, Heijo. (A)
 Byram, R. M., M.D. & W., 1921, PN., Kangkei, Kokai.
 Byrne, Very Rev. P. Y., 1923, RC., Wiju, Gishu.

C

Cable, Rev. E. M., D.D. & W., 1899, MEFB., Seoul, Keijo.
 Cadars, Pere J. F., RC., Chunju, Zenshu.
 Campbell, Rev. A. & W., 1916, PN., Kangkei, Kokai. (A)
 Campbell, Mr. E. L. & W., 1913, PN., Syenchun, Sensen.
 Cardwell, Miss V., 1923, CP., Hamheung, Kanko.
 Carlson, Rev. C. F. & W., 1922, MEFB., Wonju, Genshu.
 Cass, Miss G. L., 1916, CP., Yongjung, Ryusei. (Kando, Manchuria).
 Cassidy, Rev. J. H., 1923, RC., Wiju, Gishu.
 Cate, W. R., M.D. & W., 1921, MES, Seoul, Keijo.
 Chabot, Pere J. F. G., RC., Yongsan, Ryusan.
 Chaffin, Mrs. A., 1913, MEFB., Seoul, Keijo.
 Cherry, Miss M., 1923, MES., Wonsan, Gensan.
 Chisholm, W. H., M.D. & W., 1923, PN., Syenchun, Sensen.
 Chizallet, Pere P., RC., Wonju, Genshu.
 Church, Miss M., 1915, MEFB., Seoul, Keijo.
 Clark, Rev. C. A., D.D. & W., 1902, PN., Pyengyang, Heijo.
 Clark, Rev. W. M., D.D., 1909, PS., Seoul, Keijo.
 Cleary, Rev. P. H., 1923, RC., Wiju, Gishu.
 Clerke, Miss F. L., 1910, Au P., Chinju, Shinshu.
 Coen, Rev. R. C. & W., 1918, PN., Seoul, Keijo.
 Coit, Rev. R. T. & W., 1909, PS., Soonchun, Juntan.
 Colton, Miss S. A., 1911, PS., Chunju, Zenshu. (A)
 Conrow, Miss M., 1922, MEFB., Seoul, Keijo.
 Cook, Rev. W. T. & W., 1908, PN., Hingking, Kokei. (A)
 Cooper, Rev. A. C., 1908, ECM., Pyengyang, Heijo.
 Cooper, Adjutant H. & W., 1921, SA., Songdo, Kaijo.
 Cooper, Miss Kate, 1908, MES., Wonsan, Gensan.
 Covington, Miss H., 1917, PN., Syenchun, Sensen. (A)
 Crane, Miss Janet, 1919, PS., Chunju, Zenshu. (A)
 Crane, Rev. J. C. & W., 1913, PS., Soonchun, Juntan.
 Crothers, Rev. J. Y. & W., 1909, PN., Andong, Ando.
 Cumming, Rev. D. J., 1918, PS., Mokpo, Mokuho. (A)
 Cunningham, Rev. F. W. & W., 1913, Au P., Chinju, Shinshu.
 Cullier, Pere J. J. L., RC., Anak, Ankaku.
 Currie, Miss C., 1921, CP., Wonsan, Gensan.
 Cutler, Miss M. M., M.D., 1892, MEFB., Pyengyang, Heijo.

D

- D'Avernas, Rev. Count I., RC., Seoul, Keijo.
 D'Avernas, Rev. K., RC., Wonsan, Gensan.
 Davies, Miss E. J., M.B., 1918, Au P., Chinju, Shinshu. (A)
 Davies, Miss M. S., 1911, Au P., Fusanchin, Fusanchin.
 Davis, Miss M. V., 1921, PS., Soonchun, Juntun.
 Deal, Mr. C. H. & W., 1915, MES., Songdo, Kaijo.
 Dean, Miss L., 1916, PN., Chungju, Seishu.
 DeCamp, Rev. A. F. & W., 1910, PN., Seoul, Keijo.
 DeHass, Miss M., 1921, PS., Kwangju, Kosshu. (A)
 Delmarter, Miss J., 1920, PN., Seoul, Keijo. (A)
 Demange, Rt. Rev. Bishop F., RC., Taiku, Taikyu.
 Deming, Rev. C. S., S.T.D. & W., 1905, MEFB., Seoul, Keijo.
 Deneux, Pere S. A. J., RC., Chemulpo, Jinsen.
 Devred, Rt. Rev. Bishop E. J., RC., Seoul, Keijo.
 Dicken, Miss E. M., 1920, MEFB., Pyengyang, Heijo. (A)
 Dillingham, Miss G. L., 1911, MEFB., Pyengyang, Heijo. (A)
 Dixon, Miss E. V., 1913, Au P., Kuchang, Kyosho.
 Dodson, Miss M. L., 1912, PS., Kwangju, Kosshu.
 Dodson, Rev. S. K., 1912, PS., Kwangju, Kosshu.
 Doriss, Miss A. S., 1908, PN., Pyengyang, Heijo.
 Drake, Rev. H. J., S.S.M., 1897, ECM., Suwon, Suigen.
 Duffy, Rev. P. J., 1924, RC., Wiju, Gishu.
 Dunn, Miss E., 1923, Au P., Tongyeng, Toei.
 Dupuy, Miss L., 1912, PS., Kunsan, Kunsan. (A)

E

- Ebert, Rev. P. H., RC., Seoul, Keijo.
 Eckhardt, Rev. A., RC., Seoul, Keijo.
 Edith, Helena, Sister, 1907, ECM., Seoul, Keijo.
 Edwards, Miss L., 1909, MES., Seoul, Keijo.
 Emmerling, Rev. P., RC., Seoul, Keijo.
 Engel, Rev. G., D.D. & W., 1900, Au P., Pyengyang, Heijo.
 (A)
 English, Miss M., 1922, MEFB., Pyengyang, Heijo.
 Erdman, Rev. W. C. & W., 1906, PN., Pyengyang, Heijo.
 Eriksson, Adjutant (Miss) I., 1914, SA., Seoul, Keijo.
 Erwin, Miss C., 1905, MES., Chulwon, Tesken.
 Esteb, Miss K. M., 1915, PN., Chungju, Seishu.
 Eurelle, Staff-Capt. J. & W., SA., Seoul, Keijo.
 Eversole, Rev. F. M. & W., 1912, PS., Chunju, Zenshu.

F

- Faith, Sister, 1920, ECM., Suwon, Suiken.

Fangauer, Bro. P. B., RC., Wonsan, Gensan.
 Feodosi, Rev. Father, ROC., Seoul, Keijo.
 Ferrand, Pere P. C., RC., Taiku, Taikyu.
 Field, Miss H., 1921, PN., Taiku, Taikyu.
 Fisher, Mr. J. E. & W., 1919, MES., Seoul, Keijo. (A)
 Fitch, Rev. W. R. & W., OMS., Seoul, Keijo.
 Fletcher, A. G., M.D. & W., 1909, PN., Taiku, Taikyu.
 Flotzinger, Bro. I., RC., Wonsan, Gensan.
 Fontaine, Miss L., 1923, PS., Chunju, Zenshu.
 Foote, Miss J. N., 1922, PN., Pyengyang, Heijo.
 Foote, Rev. W. R., D.D. & W., 1898, CP., Wonsan, Gensan.
 Found, Norman, M.D. & W., 1922, MEFB, Kongju, Kosu.
 Francis, Miss A., 1924, Au P., Kyumasan, Kyumasan.
 Fraser, Rev. E. J. O. & W., 1914, CP., Yongjung, Ryusei.
 (Kando, Manchuria).
 Furry, Miss A., 1921, MES., Choonchun, Shunsen.

G

Gale, Rev. J. S., D.D. & W., 1888, PN., Seoul, Keijo.
 Gamble, Rev. F. K. & W., 1908, MES., Seoul, Keijo.
 Garvin, Miss A. E., 1923, PN., Seoul, Keijo.
 Gay, Staff-Capt. H. J. & W., 1910, SA., Hongsong, Kojo.
 Gaylord, Miss E. F., 1924, MEFB., Pyengyang, Heijo.
 Genso, Mr. J. F. & W., 1908, PN., Seoul, Keijo.
 Gerdine, Rev. J. L. & W., 1902, MES., Songdo, Kaijo.
 Gernet, Bro. P., RC., Seoul, Keijo.
 Gibson, Miss N., 1924, PN., Pyengyang, Heijo.
 Gilmer, Wm. P., M.D. & W., 1923, PS., Mokpo, Mokuho.
 Gombert, Pere A., RC., An Song, Anjo.
 Gombert, Pere J. M. E., RC., Pooyu, Huyo.
 Goodlett, Mrs. M. E., 1921, MES., Songdo, Kaijo.
 Goodwin, Miss M., 1923, MES., Songdo, Kaijo.
 Graham, Miss A., 1913, MES., Songdo, Kaijo. (A)
 Graham, Miss E. I., 1907, PS., Kwangju, Kosu.
 Grahamer, Bro. J., RC., Seoul, Keijo.
 Gray, Miss A. I., 1921, PS., Kunsan, Kunsan. (A)
 Greene, Miss W. B., 1919, PS., Kunsan, Kunsan.
 Greer, Miss A. L., 1912, PS., Soonchun, Junten.
 Gregg, Mr. G. A., 1906, YMCA., Seoul, Keijo.
 Grierson, Rev. R., M.D. & W., 1898, CP., Songjin, Joshin.
 Grimes, Miss E. B., 1919, PN., Taiku, Taikyu. (A)
 Grosjean, Miss V. C., 1907, ECM., Pyengyang, Heijo.
 Guinand, Pere P. J., RC., Yongsan, Ryusan.

H

Hafner, Rev. P. A., RC., Seoul, Keijo.

- Haines, Rev. P. & W., 1920, OMS., Taiden, Taiden.
Hall, Miss A. B., 1921, MEFB., Seoul, Keijo.
Hall, Miss F., 1924, CP., Hamyeung, Kanko.
Hall, Mrs. R. S., M.D., 1890, MEFB., Seoul, Keijo.
Hall, Sherwood, M.D. & W., 1925, MEFB., Haiju, Kaishu.
Hamilton, Rev. F. E. & W., 1919, PN., Pyengyang, Heijo. (A)
Hankins, Miss L., 1911, MES., Songdo, Kaijo.
Hanson, Miss A. J., 1921, MES., Choonchun, Junten. (A)
Hanson, Miss M. L., 1918, PN., Andong, Ando. (A)
Hardie, Rev. R. A., M.D. & W., 1898, MES., Seoul, Keijo.
Harrison, Rev. W. B. & W., 1896, PS., Kunsan, Kunsan.
Hartmann, Bro. G., RC., Seoul, Keijo.
Hartness, Miss M., 1918, PN., Seoul, Keijo.
Harvey, Mrs. A. S., 1917, PN., Chairyung, Sainei. (A)
Hatch, Miss H., 1920, MEFB., Kongju, Kosu. (A)
Hauser, Bro., B., RC., Seoul, Keijo.
Hauser, Miss B., 1923, MES., Wonsan, Gensan.
Hayes, Miss L. B., 1922, PN., Pyengyang, Heijo.
Haynes, Miss E. I., 1906, MEFB., Pyengyang, Heijo. (A)
Hedberg, Miss C., 1923, PN., Taiku, Taikyu.
Helen Constance, Sister, 1920, ECM., Seoul, Keijo.
Helstrom, Miss H., 1909, Kangkei, Kokai.
Henderson, Rev. H. H. & W., 1918, PN., Taiku, Taikyu.
Henderson, Miss L. E., 1923, PN., Seoul, Keijo.
Henderson, Rev. L. P. & W., 1920, PN., Hingking, Kokel.
Hess, Miss M. I., 1913, MEFB., Chemulpo, Jinsen.
Hewlett, Rev. G. E., 1909, ECM., Eumsong, Injo.
Hewson, Miss G., 1920, PS., Kwangju, Kosu.
Hiemer, Rev. C., RC., Seoul, Keijo.
Hill, Major A. W. & W., 1910, SA, Seoul, Keijo.
Hill, Rev. H. J. & W., 1917, PN., Pyengyang, Heijo.
Hill, P. L., M.D. & W., 1917, MES., Choonchun, Junten.
Hillman, Miss M. R., 1900, MEFB., Wonju, Gensu.
Hirst, J. W., M.D. & W., 1904, PN, Seoul, Keijo.
Hitch, Rev. J. W. & W., 1907, MES., Seoul, Keijo.
Hobbs, Mr. Thos. & W., 1910, BFBS, Seoul, Keijo. (A)
Hocking, Miss D., 1916, Au P., Fusanchin, Fusanchin. (A)
Hoffman, Rev. C. S. & W., 1910, PN., Syenchun, Sensen.
Hoiss, Bro. H., RC., Yongjung, Ryusei.
Holdcroft, Rev. J. G., D.D. & W., 1909, PN., Pyengyang, Heijo.
Hopper, Rev. J. & W., 1920, PS., Mokpo, Mokuho.
Hopper, Miss M., 1924, PS., Mokpo, Mokuho.
Howard, Miss C., 1923, MES., Songdo, Kaijo.
Hoyt, H. S., M.D. & W., 1923, PN., Taiku, Taikyu.
Hughes, Miss F., 1921, PS., Soonchun, Junten.
Hulbert, Miss E., 1924, MEFB., Pyengyang, Heijo.

Hulbert, Miss J. C., 1914, MEFB., Seoul, Keijo.
 Hunt, Rev. C., 1915, ECM., Seoul, Keijo.
 Hunt, Rev. W. B. & W., 1897, PN., Chairyung, Sainel.

I

Ingerson, Miss V. F., 1916, PN., Syenchun, Sensen.
 Isabel, Sister, 1901, ECM., Suwon, Suigen.

J

Jackson, Miss C. U., 1911, MES., Choonchun, Junten.
 Jaugey, Pere J. M. A., RC., Wonju, Genshu.
 Johnson, Miss O. C., 1921, PN., Chungju, Seishu.
 Jones, Miss Kate, 1922, OMS., Taiden, Taiden.
 Julien, Pere M. C., RC., Taiku, Talkyu.

K

Kerr, Miss E., 1921, Au P., Kyumasan, Kyumasan.
 Kerr, Rev. W. C. & W., 1907, PN., Seoul, Keijo.
 Kestler, Miss E. E., 1905, PS., Chunju. (A)
 Kilbourne, Rev. E. L. & W., OMS, Seoul, Keijo.
 Kinsler, Miss H. C., 1923, PN., Taiku, Talkyu.
 Kinsler, Miss M., 1922, PN, Seoul, Keijo.
 Kiose, Mr. J. C. & W., 1918, SDA., Seoul., Keijo. (A)
 Knox, Rev. R. D. D. & W., 1907, PS., Kwangju, Koshu.
 Koons, Rev. E. W. & W., 1903, PN., Seoul, Keijo.
 Kostrupp, Miss B. A., 1922, MEFB., Chemulpo, Jinsen.
 Krempff, Pere H. J. M., RC., Seoul, Keijo.
 Kugelgen, Rev. C., RC., Phalji, Hattoku.

L

Lacrouts, Pere M., RC., Chunju, Zenshu.
 Lacy, Rev. J. V. & W., 1919, MEFB, Chemulpo, Jinsen. (A)
 Laing, Miss C. J., 1913, Au P., Chinju, Shinshu.
 Lampe, Rev. H. W., D.D. & W., 1908, PN., Syenchun, Sensen. (A)
 Larribeau, Pere A. J., RC., Seoul, Keijo.
 Lassen, Rev. L., OMS., Taiden, Taiden.
 Lathrop, Miss L. O., 1912, PS., Kunsan, Kunsan. (A)
 Lawrence, Miss E. M., 1920, PN., Seoul, Keijo.
 Laws, A. F., M.D. & W., 1897, ECM., Chinchun, Shinsen.
 Leary, Captain (Miss) N., 1921, SA., Hongsong, Kojo.
 Lee, Rev. A., 1921, ECM., Chinchun, Shinsen.

Lee, Pastor C. W. & W., 1922, SDA, Keizan, Keizan.
 Lee, Miss Ruby, 1922, MES., Seoul, Keijo.
 Le Gendre, Pere L. G., RC., Seoul, Keijo. (A)
 Le Merre, Pere L. B., RC., Pyengyang, Heijo.
 Lenz, Rev. P., RC., Kukchakga, Koksiga.
 Levie, J. K., D.D.S. & W., 1924, PS., Kwangju, Kosshu.
 Lewis, Miss M. L., 1910, PN., Seoul, Keijo.
 Lingquist, Adjutant (Miss) E., 1914, SA., Seoul, Keijo.
 Linton, Mr. W. A. & W., 1912, PS., Kunsan, Kunsan.
 Livesay, Rev. J. B., 1923, PN., Chairyung, Saine.
 Lord, Staff-Capt. H. A. & W., 1910, SA., Seoul, Keijo.
 Lowder, Miss R., 1916, MES, Songdo, Kaijo.
 Lucas, Pere F., RC., Chinnampo, Shinnanhu.
 Lucas, Pere L. M. B., RC., Kimjei, Kindei.
 Ludlow, A. L., M.D. & W., 1911, PN., Seoul, Keijo.
 Lund, Miss Pearl, 1922, MEFB., Haiju, Kaishu.
 Lutz, Mr. D. N. & W., 1920, PN., Pyengyang, Heijo.
 Lyon, Mr. Wm. B. & W., 1923, PN., Taiku, Taikyu.

M

MacDonald, Rev. D. A. & W., 1912, CP., Wonsan, Gensan.
 MacEachern, Rev. J. & W., 1912, PS., Kunsan, Kunsan.
 Mackenzie, Rev. J. N. & W., 1910, AP., Fusan-chin, Fusan-chin.
 Macomber, Miss T., 1923, PN., Taiku, Taikyu.
 Macrae, Rev. F. J. L. & W., 1910, AP., Kyumasan, Kyumasan. (A)
 Malcolmson, O. K., M.D. & W., 1921, PN., Pyengyang, Heijo.
 Mansfield, T. D., M.D. & W., 1910, CP., Seoul, Keijo. (A)
 Marker, Miss J. B., 1905, MN., Seoul, Keijo. (A)
 Martin, Miss J. A., 1908, PS., Mokpo, Mokuho. (A)
 Martin, Miss M., 1921, PS., Kwangju, Kosshu.
 Martin, S. H., M.D. & W., 1915, CP., Yongjung, Ryusei.
 (Kando, Manchuria)
 Mary Clare, Sister, ECM., Seoul, Keijo.
 Matthews, Miss E., 1916, PS., Chunju, Zenshu.
 Mauk, Miss M. V., 1921, MS., Songdo, Kaijo.
 Mayben, Miss A., 1923, Seoul, Keijo.
 Maynor, Mrs. V. H., 1921, MS., Seoul, Keijo.
 McAnlis, J. A., D.D.S. & W., 1921, PN., Seoul, Keijo.
 McCague, Miss J. E., 1918, Au P., Tongyeng, Toei.
 McCallie, Rev. H. D. & W., 1907, PS., Mokpo, Mokuho.
 McCaul, Mr. J. G., 1920, CP., Wonsan, Gensan.
 McCully, Miss E. A., 1909, CP., Wonsan, Gensan.
 McCully, Miss L. H., 1900, CP., Wonsan, Gensan.

- McCune, Miss K., 1908, PN., Chafryung, Sainel. (A)
- McCutchen, Rev. L. O., & W., 1902, PS., Chunju, Zenshu.
- McDonald, Rev. A., 1922, ECM., Paikchun, Hyakusen.
- McEachern, Miss E., 1913, CP., Hamheung, Kanko.
- McFarland, Rev. E. F., 1904, PN., Taiku, Taikyu.
- McKee, Miss A. M., 1909, PN., Chairyung, Sainel. (A)
- McKenzie, Miss R. J., 1920, PN., Andong, Ando.
- McLaren, Rev. C. I., M.D. & W., 1911, Au P., Seoul, Keijo
(A)
- McLellan, Miss E. A., 1913, CP., Hoiryung, Kainel.
- McMakin, Miss A., 1923, MS., Songdo, Kaijo.
- McManis, S. E., M.D. & W., 1924, MN., Wonju, Genshu.
- McMullin, Rev. R. M. & W., 1920, CP., Hoiryung, Kainel.
- McMurphy, Miss A., 1912, PS., Mokpo, Mokuho. (A)
- McMurtrie, Mr. R., 1907, PN., Pyengyang, Heijo.
- McPhee, Miss I., 1911, Au P., Kyumasan, Kyumasan.
- McQueen, Miss A., 1909, PS., Kwangju, Kosu.
- McQueen, Miss F., 1924, PS., Kwangju, Kosu.
- McQuie, Miss Ada, 1922, MN., Yengbyen, Neihen.
- McRae, Rev. D. M. & W., 1898, CP., Hamheung, Kanko.
- Melizan, Pere P. M. D., RC., Chairyung, Sainel.
- Metzger, Bro. M., RC., Seoul, Keijo.
- Mialon, Pere J. L., RC., Suwon, Sulgen.
- Miller, Miss Ethel, 1918, MEFB., Yengbyen, Neihen.
- Miller, Rev. E. H. & W., 1901, PN., Seoul, Keijo.
- Miller, Rev. F. S. & W., 1892, PN., Chungju, Seishu.
- Miller, Mr. Hugh & W., 1899, BFBS, Seoul, Keijo.
- Miller, Miss Lisette, 1920, PN., Kangkei, Kokai. (A)
- Miller, Miss Louise, 1920, PS., Soonchun, Juntun.
- Miller, Miss Lula A., 1901, MEFB., Chemulpo, Jinsen.
- Miller, Miss R., 1925, PS., Kwangju, Kosu.
- Mingledorff, Rev. O. C. & W., 1919, MES., Choonchun,
Shunsun. (A)
- Moffett, Rev. S. A., D.D. & W., 1889, PN., Pyengyang, Heijo.
- Moore, Rev. J. Z., D.D. & W., 1903, MEFB., Pyengyang,
Heijo.
- Moore, Miss S. M., 1924, MES., Wonsan, Gensan.
- Morley, Rev. G. H., 1922, ECM., Taiku, Taikyu.
- Morris, Rev. C. D. & W., 1900, MEFB., Wonju, Genshu.
- Morris, Miss H., 1921, MEFB., Seoul, Keijo.
- Morris, Rev. J. E., 1923, RC., Yengyu, Eiyu.
- Morse, Rev. W. P., 1922, ECM., Paikchun, Hyakusen.
- Mousset, Pere J. F. G., RC., Taiku, Taikyu.
- Mowry, Rev. E. M. & W., 1909, PN., Pyengyang, Heijo. (A)
- Moyer, Miss P. Y., 1922, OMS., Seoul, Keijo.
- Murphy, Rev. Thos. D. & W., 1921, PS., Mokpo, Mokuho.

Murray, Miss F. J., M.D., 1921, CP., Hamheung, Kanko.
 Mutel, Rt. Rev. Bishop G. C., RC., Seoul, Keijo.
 Myers, Miss M. D., 1906, MES., Choonchun, Shunsen.

N

Napier, Miss G., 1912, Au P., Chinju, Shinshu.
 Nash, Mr. W. L. & W., 1921, YMCA., Seoul, Keijo.
 Newell, Rev. H. B., D.D. & W., 1887, ABCFM, Seoul, Keijo.
 Newland, Rev. L. T. & W., 1911, PS., Kwangju, Koshu. (A)
 Nichols, Miss L. E., 1906, MES., Songdo, Kaijo.
 Nisbet, Rev. J. S., D.D. & W., 1907, PS., Mokpo, Mokuho.
 Noble, Mr. Alden & W., 1925, MEFB., Seoul, Keijo.
 Noble, Rev. W. A., Ph.D. & W., 1892, MEFB., Seoul, Keijo.
 Norton, Rev. A. H., M.D. & W., 1908, MEFB., Seoul, Keijo.

O

Oberg, Pastor H. A. & W., 1910, SDA., Seoul, Keijo. (A)
 Oldfather, Miss J., 1924, MEFB., Chemulpo, Jinsen.
 Oliver, Miss Bessie, 1912, MES., Wonsan, Gensan.
 Olsson, Adjutant (Miss) V., 1911, SA., Yongdong, Eido.
 Orr, Miss E. B., 1924, MN., Seoul, Keijo.
 Ostermeier, Bro. E., RC., Seoul, Keijo.
 Overman, Miss B., 1917, MEFB., Haiju, Kaishu.
 Owens, Mr. H. T. & W., 1918, PN., Seoul, Keijo.

P

Paisley, Rev. J. I. & W., 1921, PS., Kwangju, Koshu.
 Palethorpe, Miss E. M., 1916, CP., Yongjung, Ryusei.
 (Kando, Manchuria)
 Palstra, Liéut.-Commissioner W. & W., 1924, SA., Seoul,
 Keijo.
 Parker, Mr. W. P. & W., 1912, PS., Pyengyang, Heijo.
 Parks, Miss A. M., OMS., Seoul, Keijo.
 Parthenay, Pere T., RC., Iksan, Ekisan.
 Payne, Miss Zola, 1920, MEFB., Seoul, Keijo. (A)
 Perrin, Pere P. F. L., RC., Tangtjin, Toshin.
 Peschel, Pere R. F. G., RC., Fusanchin, Fusanchin.
 Poynet, Pere J. C., RC., Taiku, Taikyu.
 Phillips, Rev. C. L. & W., 1910, PN., Pyengyang, Heijo.
 Pichon, Pere L., RC., Ichun, Risen.
 Pieters, Rev. A. A. & W., 1895, PN., Syenchun, Sensen.
 Poisnel, Pere V. L., RC., Seoul, Keijo.
 Pollard, Miss H. E., 1911, PN., Taiku, Taikyu.

- Polly, Pere D. J. B. M., RC., Yongsan, Ryusan.
 Poyand, Pere G. C., RC., Seoul, Keijo.
 Preston, Rev. J. F. & W., 1903, PS., Soonchun, Junten. (A)
 Proctor, Rev. S. J. & W., 1913, Songjin, Joshin.
 Purdy, Rev. J. G. & W., 1923, PN., Chungju, Seishu.
 Pye, Miss O. F., 1911, MEFB., Seoul, Keijo. (A)

R

- Rehrer, Miss J. M., 1917, PN., Kangkei, Kokai.
 Reid, W. T., M.D. & W., 1907, MES., Songdo, Kaijo.
 Reiner, Mr. R. O. & W., 1908, PN., Pyengyang, Heijo.
 Reynolds, Mr. J. B. & W., 1918, PS., Soonchun, Junten.
 Reynolds, Rev. W. D., D.D. & W., 1892, PS., Chunju, Zenshu.
 Rhodes, Rev. H. A. & W., 1908, PN., Seoul, Keijo (A)
 Riffel, Mr. J. E. & W., 1920, SDA., Soonan, Junan.
 Robb, Rev. A. F. & W., 1901, CP., Hoiryung, Kainel. (A)
 Robb, Miss J. B., 1903, CP., Hamheung, Kanko.
 Robbins, Miss H. P., 1902, MEFB., Pyengyang, Heijo.
 Roberts, Miss E., 1917, MEFB., Seoul, Keijo.
 Roberts, Rev. S. L., D.D. & W., 1907, PN., Pyengyang, Heijo.
 Rogers, J. McL., M.D. & W., 1917, PS., Soonchun, Junten.
 Rogers, Miss Mayme, 1921, MEFB., Seoul, Keijo.
 Rogers, Miss M. M., 1909, CP., Songjin, Joshin.
 Romer, Rev. A., RC., Seoul, Keijo.
 Rose, Miss A., 1921, CP., Songjin, Joshin.
 Rosenberger, Miss E. F., 1921, MEFB., Seoul, Keijo.
 Ross, Rev. A. R. & W., 1907, CP., Songjin, Joshin.
 Ross, Rev. Cyril, Ph.D. & W., 1897, PN., Syenchun, Sensen.
 Ross, J. B., M.D. & W., 1901, MES., Wonsan, Gensan.
 Rosser, Miss H., 1924, MES., Songdo, Kaijo.
 Rouvelet, Pere H. P., RC., Taichun, Taiden.
 Royce, Miss Edith, 1920, MEFB., Seoul, Keijo. (A)

S

- Salisbury, Staff-Capt. H. J. & W., 1913, SA., Taiku, Taikyu.
 Salling, Adjutant (Miss) M., 1914, SA., Seoul, Keijo.
 Samuel, Miss J., 1902, PN., Syenchun, Sensen.
 Sauer, Rt. Rev. Bishop B., RC., Seoul, Keijo.
 Sauer, Mr. C. A. & W., 1921, MEFB., Yengbyen, Neihen.
 Scharpff, Miss H., 1911, MEFB., Seoul, Keijo.
 Schmid, Rev. S., RC., Wonsan, Gensan.
 Schnell, Rev. S., RC., Wonsan, Gensan.
 Schrottter, Rev. S., RC., Seoul, Keijo.
 Scoles, H. E., M.D. & W., SDA., Soonan, Junan.

- Scott, Miss H. M., 1908, SDA., Soonan, Junan.
 Scott, Miss S. M., 1916, AP., Kuchang, Kyosho.
 Scott, Rev. W. & W., 1914, CP., Yongjung, Ryusei. (Kando, Manchuria)
 Scruton, Miss E. J., 1923, CP., Hoiryung, Kainei.
 Sharp, Mrs. Alice, 1900, MEFB., Kongju, Kosu.
 Shaw, Rev. W. E. & W., 1921, MEFB., Pyengyang, Heijo.
 Shearouse, Rev. C. F. & W., 1921, MES., Choonchun, Shunsen.
 Shepping, Miss E. J., 1912, PS., Kwangju, Kosu.
 Shields, Miss E. L., 1897, PN., Seoul, Keijo.
 Skinner, Miss A. G. M., 1914, Au P., Tongyeng, Toei.
 Smith, Miss A., 1910, MES., Songdo, Kaijo.
 Smith, Rev. F. H., D.D. & W., 1905, MEFB., Seoul, Keijo.
 Smith, Miss I. L., OMS., Taiden, Taiden.
 Smith, Captain (Miss) R., SA., Yongdong, Eido.
 Smith, R. K., M.D. & W., 1911, PN., Chairyung, Sainei. (A)
 Smith, Pastor W. R. & W., 1905, SDA., Soonan, Junan.
 Snavelly, Miss G., 1906, MEFB., Seoul, Keijo.
 Snook, Miss V. L., 1900, PN., Pyengyang, Heijo.
 Snyder, Mr. L. H. & W., 1907, MES., Songdo, Kaijo.
 Soltau, Mr. D. L. & W., 1921, PN., Pyengyang, Heijo.
 Soltau, Rev. T. S. & W., 1914, PN., Chungju, Seishu.
 Southwell, Captain (Miss) L., SA., Seoul, Keijo.
 Stevens, Miss B. I., 1911, PN., Syenchun, Sensen.
 Stewart, Mrs. M. S., M.D., 1911, MEFB., Seoul, Keijo. (A)
 Stokes, Rev. M. B. & W., 1907, MES., Seoul, Keijo.
 Swallen, Miss O. R., 1922, PN., Syenchun, Sensen.
 Swallen, Rev. W. L., D.D., 1892, PN., Pyengyang, Heijo.
 Sweeney, Rev. J. A., 1924, RC., Wiju, Gishu.
 Swicord, Rev. D. A., 1921, PS., Chunju, Zenshu.
 Swinehart, Mr. M. L. & W., 1911, PS., Kwangju, Kosu.
 Switzer, Miss M., 1911, PN., Taiku, Taikyu.
 Sylvester, Staff-Capt. C. & W., 1910, SA., Seoul, Keijo.

T

- Tait, Miss Masie, 1919, Au P., Kyumasan, Kyumasan.
 Talmage, Rev. J. V. N. & W., 1910, PS., Kwangju, Kosu.
 (A)
 Taquet, Pere E. J., RC., Mokpo, Mokuho.
 Tate, Miss Ida A., 1921, OMS., Seoul, Keijo.
 Tate, Rev. L. B. & W., 1892, PS., Chunju, Zenshu. (A)
 Tate, Miss M. S., 1892, PS., Chunju, Zenshu.
 Taylor, Mr. J. O. Rex & W., 1923, PN., Seoul, Keijo.
 Taylor, Rev. W., M.D. & W., 1913, Au P., Chinju, Shinshu.

- Thiele, Rev. W. & W., 1919, OMS., Taiden, Taiden. (A)
 Thomas, Mrs. J. C., 1923, PN., Pyengyang, Heijo.
 Thomas, Miss M., 1916, CP., Songjin, Joshin.
 Tinsley, Miss H., 1911, MES., Seoul, Keijo. (A)
 Tipton, S. P., M.D. & W., 1914, PN., Syenchun. (A)
 Tourneux, Pere V. L., RC., Chilkok.
 Trissel, Miss M. V., 1914, MEFB., Wonju, Genshu.
 Trollope, Rt. Rev. Bishop M. N., D.D., 1891, ECM., Seoul, Keijo.
 Trudinger, Rev. M. & W., 1923, Au P., Kyumasan, Kyumasan.
 Tucker, Miss B., 1911, MES., Seoul, Keijo. (A)
 Turner, Rev. V. R. & W., 1912, MES., Wonsan, Gensan.
 Twilley, Lieut.-Col. W. E. & W., 1910, SA., Seoul, Keijo.

U

- Underwood, Mr. H. H. & W., 1912, PN., Seoul, Keijo. (A)
 Unger, Rev. J. K. & W., 1921, PS., Kwangju, Koshu.
 Urquhart, Pastor E. & W., 1910, SDA., Seoul, Keijo.

V

- Van Buskirk, Rev. J. D., M.D. & W., 1908, MEFB., Seoul, Keijo.
 Van Fleet, Miss E. M., 1918, MEFB., Seoul, Keijo.
 Vermorel, Pere J., RC., Taiku, Taikyu.
 Vesey, Rev. F. G. & W., 1908, CP., Hamheung, Kanko.
 Vierhaus, Rev. C., RC., Seoul, Keijo.
 Villemot, Pere M. P. P., RC., Seoul, Keijo.

W

- Wachs, Rev. V. H. & W., 1911, MEFB., Haiju, Kaishu.
 Wagner, Miss E., 1904, MES., Songdo, Kaijo.
 Walter, Miss A. J., 1911, MEFB., Pyengyang, Heijo.
 Wambold, Miss K., 1896, PN., Seoul, Keijo.
 Ward, Field-Major (Miss) 1908, SA., Seoul, Keijo. (A)
 Wasson, Rev. A. W. & W., 1905, MES., Seoul, Keijo.
 Watson, Rev. R. D. & W., 1910, Au P., Tongyeng, Toei. (A)
 Weber, Rev. L., RC., Yongjung, Ryusel.
 Weems, Rev. C. N. & W., 1909, MES., Songdo, Kaijo. (A)
 Weinberger, Rev. M., RC., Kukchakga, Koksiga.
 Welbon, Rev. A. G. & W., 1900, PN., Andong, Ando.
 Welbourn, Capt. B. & W., SA., Kosan, Kosan.
 Welch, Rev. Bishop H., D.D., LL.D. & W., 1916, MEFB.,

Seoul, Keijo.

- Whitelaw, Miss G. D., 1919, CP., Yongjung, Ryusei. (A)
 Whittemore, Rev. N. C. & W., 1896, PN., Syenchun, Sensen.
 (A)
 Williams, Rev. F. E. C. & W., 1906, MEFB., Kongju, Kosu.
 Wilson, Mr. C. W., 1923, PS., Kwangju, Kosu.
 Wilson, R. M., M.D. & W., 1908, PS., Kwangju, Kosu.
 Winn, Miss E. A., 1912, PS., Chunju, Zenshu.
 Winn, Rev. G. H. & W., 1908, PN., Taiku, Taikyū. (A)
 Winn, Mrs. R. E., 1909, PN., Pyengyang, Heijo. (A)
 Winn, Rev. S. D., 1912, PS., Chunju, Zenshu.
 Withers, Miss M., 1918, Au P., Fusanchin, Fusanchin.
 Woods, Mr. E. L. & W., SDA., Seoul, Keijo.
 Woods, Rev. H. F. & W., 1918, OMS., Seoul, Keijo.
 Wright, Rev. A. C. & W., 1912, AP., Fusanchin, Fusanchin.

Y

- Young, Rev. L. L. & W., 1906, CP., Hamheung, Kanko.
 Young, Miss M. B., 1920, CP., Seoul, Keijo. (A)
 Young, Miss M. E., 1920, MN., Seoul, Keijo.

Z

- Zeiles, Rev. V., RC., Yongjung, Ryusei.
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STATISTICS FOR 1924

JAPAN AND KOREA

STATISTICS FOR 1954

JAVIN AND KORI /

JAPAN CHRISTIAN STATISTICS—1924

1. PERSONNEL

FOREIGN STAFF

NATIVE STAFF

	Total Foreign Staff	Ordained men	Unordain- ed men	Wives	Foreign Unmar. women	Physicians men	Physicians women	Nurses	Foreign short term workers	Total Native Staff	Ordained men	Unordain- ed men	Women Workers	Professing Christians in 11, 12, 13
1. ABCFM (1)														
2. ABF	69	16	4	20	29	0	0	0	0	250	25	99	126	110
3. AEPM	4	2	0	2	0	0	0	0	0	7	4	0	3	7
4. AFP	13	0	5	5	3	0	0	0	0	8	0	6	2	8
6. AG (*)														
7. BS.	4	1	1	2	0	0	0	0	0	47	0	43	4	47
8. CC	10	4	0	4	2	0	0	0	0	14	11	2	1	14
9. CG (2)	5	1	1	1	3	0	0	0	0	4	1	2	1	4
10. CLS (2)	5	1	1	2	1	0	0	0	0	1	0	0	1	1
11. CMA	15	5	1	5	4	0	0	0	0	28	4	16	8	28
14. EC	22	5	0	5	12	0	0	0	0	83	24	9	50	83
15. FMA	7	2	0	2	3	0	0	0	0	31	12	9	10	19
16. HFMA	5	0	0	0	5	0	0	0	0	7	4	1	2	7
17. Ind (†)	17	1	5	4	7	0	0	0	0	58	5	32	21	55
18. JEB (3)	28	1	8	8	11	0	0	0	0	30	2	25	3	28
19. JBTS	2	0	1	1	0	0	0	0	0	2	0	2	0	5
21. JRM	6	0	0	0	6	0	0	0	0	6	1	1	4	1
22. KK	74	19	4	21	30	0	0	0	0	135	85	39	11	135
23. LCA	36	15	0	15	6	0	0	0	0	76	16	40	20	45
24. LEF	14	6	0	6	2	0	0	0	0	8	4	2	2	8
25. MCC (4)	89	19	0	19	51	0	0	0	0					
26. MEFB (4)	92	18	4	20	50	0	0	0	0					

C. EVANGELISTIC WORK

STATISTICS

789

	Organized Churches	Self-sup. Churches	Koresh. Not in 15	Communit's Add. in Yr.	Total Cols. 20, 21	Communit-cants	Baptized Non-Com.	Sunday Schools	S. S. Teachers	Teachers and Pupils	Contribu-tions Church Work
	15	16	17	18	19	20	21	22	23	24	25
2. ABF	36	9	44	436	4389	4389	0	125	395	9149	38126
3. AEPM	4	1	2	5	573	553	10	4	5	157	3988
4. AFP	8	0	0	0	700	700	0	8	40	500	3000
8. CC	14	0	6	113	1706	1706	0	35	96	2487	7250
9. CG (2)	1	0	2	30	140	100	40	3	20	250	—
11. CMA	7	2	8	68	309	0	0	14	38	760	4120
14. EC	11	2	23	281	1739	1739	0	57	165	4047	26406
15. FMA	11	1	5	120	1443	697	746	26	110	1957	10726
16. HFM	5	0	1	8	73	67	6	11	9	409	1000
21. JRM	0	0	1	0	0	0	0	1	2	120	0
22. KK	160	81	0	2066	25491	25491	0	222	1443	22260	366534
23. LCA	14	0	40	117	1478	1336	142	50	151	2803	8258
24. LEF	6	0	9	93	678	613	65	17	22	632	3912
28. MP	19	2	53	207	2209	1849	360	55	160	3670	14669
30. NC (10)	5	0	0	0	535	535	0	27	21	1041	2920
31. NKK	230	99	81	3440	38344	38344	0	451	1480	20475	505103
32. NMK	209	47	149	2633	27934	27934	0	764	1901	43397	487884
33. NSK	241	32	0	1162	20446	11655	8791	342	700	20498	157004

34.	OMJ	..	..	..	0	0	0	8	0	0	0	0	0	0	12	12	396	—
35.	OMS	..	..	..	88	33	14	579	2987	2987	2987	0	111	300	5529	83000		
36.	PBW	..	..	..	3	0	1	7	110	40	70	9	5	405	1102			
38.	PM ..	..	..	..	42	0	98	519	4562	4562	0	124	0	7893	43871			
39.	PS ..	..	..	..	86	11	86	122	3049	2876	173	136	217	4809	13125			
40.	RCA	..	..	..	17	0	11	112	1092	950	142	39	81	1360	6145			
41.	RCUS	..	..	..	57	7	27	454	4852	4571	281	97	316	7517	34772			
42.	RC (9)	..	..	..	233	0	0	1244	75251	0	0	0	0	0	0	0	0	0
43.	ROC (10)	..	..	..	79	39	136	496	37340	14447	0	0	0	0	0	0	937	39340
44.	SA ..	..	..	..	110	15	0	0	0	0	0	96	157	6214	40075			
45.	SAM (10)	..	..	..	8	1	7	55	580	574	59	16	38	1012	3235			
46.	SBC	..	..	..	16	6	9	250	1511	1511	0	32	200	2175	17195			
47.	SDA	..	..	..	10	0	6	77	425	425	0	14	42	475	16010			
50.	UB ..	..	..	..	19	1	1	117	1688	1584	104	28	130	2137	19191			
51.	UCMS	..	..	..	19	4	23	136	1668	1668	0	32	130	2009	12232			
52.	UGC	..	..	..	3	0	1	22	323	299	24	4	23	321	1050			
53.	WM	..	..	..	2	0	1	29	62	62	0	3	18	240	962			
54.	WU..	..	..	..	2	1	3	27	152	0	0	18	26	976	—			
55.	YMJ	..	..	..	6	1	15	108	343	343	0	21	36	1150	3126			
59.	EMP	..	..	..	108	18	0	374	12786	6221	6565	76	631	5698	59124			
60.	PCC	..	..	..	19	8	45	163	4370	2535	1835	50	270	2309	27788			
Totals		..	..	..	1910	421	912	15785	281391	163363	19413	3130	9390	186174	2062243			

C. EASTERN HALL MOET

D. EDUCATIONAL WORK

STATISTICS

791

	26	27	28	29	30	31	32	33	34	35	36	37
	Kindergartens	No. Pupils	Primary Schs.	No. Pupils	Middle Schs. Men	Enrollment	Middle Schs. Women	Enrollment	Theological Schools-Men	Enrollment	Bib. Tr. Schs. Women	Enrollment
1. ABCFM (1)	18	1162	0	0	1	450	3	755	1	9	1	25
2. ABF..	1	43	0	0	0	0	0	0	0	0	0	0
3. AEPM	3	140	0	0	0	0	1	200	0	0	0	0
4. AEP..	6	297	0	0	0	0	1	36	0	a. 7	0	0
8. CC ..	0	0	0	0	0	0	0	0	1	13	0	0
11. CMA	10	582	0	0	0	0	0	0	0	a. 8	0	0
14. FC ..	0	0	0	0	0	0	0	0	1	14	0	42
15. FMA	0	0	0	0	0	0	0	0	0	0	0	0
17. Ind. ..	0	0	0	0	0	0	0	0	0	0	1	6
22. KK ..	20	1091	1	52	2	1003	7	2552	3	38	1	23
23. LCA..	6	241	0	0	1	645	0	0	1	7	0	0
24. LEF..	1	46	0	0	0	0	0	0	1	8	0	0
25. MCC..	32	1433	3	448	0	0	3	637	0	0	0	0
26. MEFB	16	759	0	0	3	1806	5	2124	1	d. 100	1	c. 22
27. MES..	27	1154	1	235	1	e. 832	1	366	1	e. 61	1	20

[illegible]

E. MEDICAL WORK

PHYSICIANS

	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67
53. Native Men.	1	1	0	2	0	0	0	2	0	0	0	0	1950	15400	433
54. Native Physicians, women.	2	0	1	3	1	70	70	2	2128	2198	0	50	170	300	78000
55. Trained Assistants Men.	2	3	1	6	1	30	171	1	730	149	0	76	901	5969	5752
56. Trained Assistants Women.	0	0	0	0	0	0	0	1	0	0	0	0	1038	0	0
57. No. Hospitals and Sanitoriums.	1	0	0	4	0	0	0	1	2000	250	0	00	2250	0	1255
58. Total No. Beds.	25	1	6	3	2	208	20171	2	73563	76	108	11	6521	73797	
59. No. In-patients treated.	3	0	1	0	1	45	82	0	0	419	0	0	14537	0	6000
60. No. Dispensaries.	2	1	2	5	2	150	240	1	0	0	0	535	4987	0	0
61. No. Dispensary Treatments.	0	0	0	0	0	0	0	1	258	0	0	0	0	0	38
62. No. Outside visits.	1	0	1	0	1	145	2668	0	0	300	892	348	4076	17752	25285
63. No. Major Operations.	37	6	12	23	8	648	23402	11	78679	3392	1000	1020	36430	113218	116763
64. No. Minor Operations.															
65. Total No. Patients.															
66. Total No. Treatments.															
67. Medical Fees, Yen.															
Totals	37	6	12	23	8	648	23402	11	78679	3392	1000	1020	36430	113218	116763

F. PHILANTHROPIC WORK

	68.	69.	70.	71.	72.	73.	74.	75.	76.	77.	78.
68. No. Orphanages.	1	0	1	142	258	271	408	71	408	1442	3781
69. Total Inmates.	0	0	0	0	0	0	0	0	0	0	0
70. No. Leper Asylums.	2	7	7	100	24	100	4	100	4	100	3003
71. Total Inmates.	1	0	1	40	41	20	11	101	11	202	102
72. Christians in Col. 71.	1	1	1	20	114	114	1	101	1	101	102
73. No. Institutions for the Blind.	68	69	70	71	72	73	74	75	76	77	78
14. EA	1	34	0	0	0	0	0	0	0	0	0
17. Ind (i)	0	0	2	130	100	0	0	1	20	0	0
21. JRM	0	0	0	0	0	0	0	1	288	0	0
22. KK	2	172	0	0	0	0	0	4	163	3	168
23. LCA	1	15	0	0	0	0	0	4	107	0	0
25. MCC	3	122	0	0	0	0	0	0	0	3	118
26. MEFB	0	0	0	0	0	1	20	0	0	1	12
28. MP	0	0	0	0	0	1	38	0	0	0	0
33. NSK	3	160	0	0	0	1	64	0	0	1	6
44. SA	0	0	0	0	0	0	0	2	162	4	2905
51. UCMS	1	70	0	0	0	0	0	0	0	0	0
Totals	11	573	2	130	100	3	122	12	740	12	3209

F. PHILANTHROPIC WORK

G. LITERATURE PRODUCTION

						79	80	81	82	83
79.	No. Christian Books Published this year.									
80.	Total No. Books Sold this year.									
81.	No. Portions or Tracts published this year.									
82.	Total No. Sold this year.									
83.	Amt. in Yen received for Sales this year.									
						79	80	81	82	83
7.	BS (a)	..	..	..	..	1,037,367	771,774	0	0	92,205
7.	BS (b)	..	..	..	..	231,619	204,942	0	0	
10.	CLS ..	..	..	..	..	63,000	63,000	874,550		21,275
19.	JBTS ..	..	..	..	..	30,913	47,621	298,000	323,233	45,826
26.	MEFB	..	..	..	..	60,000	55,000	0	0	360,000
34.	OMJ ..	..	..	..	..	1,607	1,442	27,000	10,200	2,430
35.	OMS ..	..	..	..	..	10,300	18,754	60,000	45,000	6,602
44.	SA ..	..	..	..	..	53,876	27,713	692,000	275,017	9,188
46.	SBC ..	..	..	..	..	10,000	8,575	20,000	136,889	6,668
47.	SDA ..	..	..	..	..	0	10,283	0	84,000	37,404
50.	UB ..	..	..	..	..	0	0	15,600	0	0
44.	SA ..	..	..	..	..	53,876	27,713	692,000	275,017	9,188
53.	NSK ..	..	..	..	..	60,200	9,307	60,000	6,511	5,573
59.	EPM ..	..	..	..	..	2,000	17,027	4,320	3,900	6,890
Totals		..	..	..	..	1,560,882	1,235,438	2,051,470	884,750	594,061

STATISTICS OF FEDERAL COUNCIL FOR 1924

MISSIONS.	1						TOTAL 1924	TOTAL 1923
	Southern Presbyterian	Australian Presbyterian	Canadian Presbyterian	Northern Presbyterian	Southern Methodist	Northern Methodist		
MISSIONARIES.								
Men, Total.	34	11	+ 17	61	20	23	166	165
Evangelistic.	25	9	10	29	9	8	90	87
Educational.	3		3	15	7	8	36	37
Medical.	6	2	3	14	4	5	34	32
Others.			1	3		2	6	9
Women, Married, Total.	29	10	16	59	20	22	156	154
Women, Unmarried, Total.	29	16	17	38	20	45	165	160
Evangelistic.	13		8	20	5	11	65	72
Educational.	6	5	5	9	10	24	59	57
Medical.	7	3	4	6	5	9	34	31
Others.	3			3		1	7	
Total Missionaries.	92	37	50	158	60	90	487	479
KOREAN WORKERS-SALARIED.								
(Regardless of Source of Salary)								
Ordained Pastors.	32	12	23	178	29	96	370	359
Unordained Helpers.	127	28	75	265	74	327	896	858
Bible Colporters.	19	7	22	40	12	18	118	134
Bible Women.	42	15	65	158	88	89	460	457
Total Paid Workers	220	65	185	641	203	530	1,844	1,808

+ = Last Year's Figures.

STATISTICS OF FEDERAL COUNCIL FOR 1924

II

MISSIONS		Southern Presbyterian	Australian Presbyterian	Canadian Presbyterian	Northern Presbyterian	Southern Methodist	Northern Methodist	TOTAL 1924	TOTAL 1923
CHURCH STATISTICS									
Churches, or Groups.									
(Places of regular Sunday Service). —		600	237	298	2,447	433	600	4,615	3,382
Church Buildings. —		454	233	222	1,303	387	507	3,112	2,806
a. Communicants, or Full Members. —		10,109	4,744	6,615	64,476	9,121	13,614	108,679	103,957
b. Catechumens, or Probationers. —		5,053	1,917	2,749	16,197	2,754	6,530	35,200	37,033
c. Baptized Children. —		2,019	892	1,664	11,101	2,654	4,242	22,571	22,266
d. Other Adherents. —		9,981	3,861	7,357	38,092	8,493	20,300	88,084	96,720
Total Adherents. —									
(Total of a. b. c. and d. above).		27,162	11,414	18,335	129,865	23,022	44,686	254,534	266,164
Adults Baptized this year. —		1,412	600	799	5,574	1,196	1,216	12,435	13,577
Net Gain or Loss this year									
Communicants. —		\$ 67	* 154	\$ 445	* 4,458	* 767	\$ 145	* 4,722	* 6,491
Net Gain or Loss this year.									
Total Adherents. —		\$ 1,933	\$ 1,039	\$ 4,990	\$ 3,600	* 1,247	\$ 1,235	\$ 11,630	1,618
Sunday Schools. —		465	190	350	1,838	400	615	3,859	4,023
Membership. —		24,396	11,000	21,037	134,792	15,331	32,405	238,961	232,656
Teachers in Sunday Schools. —		1,543	760	1,767	9,655	1,105	2,575	17,405	16,819
Christian Endeavor Societies, or Epworth Leagues. —		+	10	22	63	48	64	219	196
Membership. —		635	400	733	1,351	1,350	3,245	7,689	6,741
Bible Classes.—Four days or longer. —		+	50	350	1,887	155	249	2,982	2,281
Attendance.—Men. —		6,731	870	4,919	30,489	3,122	6,297	52,478	46,759
Attendance.—Women. —		4,635	1,441	4,905	37,736	2,019	6,973	57,762	45,217

\$ = Loss
* = Gain

+ = Last Year's Figures
 • = Incomplete Returns

STATISTICS OF FEDERAL COUNCIL FOR 1924

III

MISSIONS		Southern Presby- terian	Australian Presby- terian	(Canadian Presby- terian	Northern Presby- terian	Southern Methodist	Northern Methodist	TOTAL 1924	TOTAL 1923
EDUCATIONAL STATISTICS.									
Schools—Boys.		31							
(Including first six grades).		4,393	2	53	429	16	96	627	624
Enrollment.			460	3,082	15,594	2,641	8,729	34,899	34,064
Teachers.			10	143		64	266	483	1,343
Schools—Girls.									
(Including first six grades).		58	4	28	83	10	56	239	273
Enrollment.		2,577	627	2,126	6,807	1,501	4,682	18,324	18,973
Teachers.			18	59		54	179	316	497
Schools—Boys. (Above sixth grade).		5	1	6	8	1	4	25	29
Enrollment.		596	105	897	1,663	587	1,803	5,651	6,238
Teachers.			5	34		26	62	127	249
Schools—Girls. (Above sixth grade).		5	1	3	7	3	3	22	24
Enrollment.		189	96	240	680	398	396	1,999	1,622
Teachers.			5	12		34	31	82	195
Bible Schools.									
(Three months or more).				2	1	2		5	5
Enrollment.				110	18	114		242	262
Teachers.				7		15		22	13
Bible Institutes.									
(One month or more).			2	10	17	2		31	30
Enrollment.			72	515	1,070	63		1,720	89
Teachers.			10	46		16		72	407
Other Schools			24	117	24	160		325	
Enrollment.			1,000	3,051	1,187	5,509		10,747	18,372
Teachers			40	195		218		453	417

• = Incomplete Returns

STATISTICS OF FEDERAL COUNCIL FOR 1924

IV

MISSIONS							TOTAL 1923	
	Southern Presbyterian	Australian Presbyterian	Canadian Presbyterian	Northern Presbyterian	Southern Methodist	Northern Methodist	TOTAL 1924	TOTAL 1923
MEDICAL STATISTICS.								
Hospitals.	5	1	3	8	3	3	23	19
Beds, or Equivalent		40	62	339		94	535	681
Inpatients.	3,265	348	274	5,158	1,324	1,032	11,401	• 10,809
Total Inpatient Days.		5,937		62,552		10,024	• 78,513	• 55,864
Dispensaries.	4	1	3	8	3	4	23	21
Dispensary Patients—New.	15,216	5,119	20,606	52,755	12,712	11,875	118,283	123,464
Returns.	28,768	10,629		104,435	23,275	23,899	• 191,006	97,787
Outcalls.		118	403	69,188	747	798	• 71,254	5,925
Total Expenses. (Not including Missionaries' Salaries).	¥ 115,772	21,896	20,780	220,116	50,265	44,258	• 473,087	509,776
Total Receipts. (Not including Board Grants or Foreign Gifts).	¥ 115,288	6,694	14,553	220,467	76,286	23,592	456,880	393,186

+ = Last Year's Figures

• = Incomplete Returns

STATISTICS OF FEDERAL COUNCIL FOR 1924

MISSIONS								TOTAL 1924	TOTAL 1923
	Southern Presbyterian	Australian Presbyterian	Canadian Presbyterian	Northern Presbyterian	Southern Methodist	Northern Methodist			
NATIVE CONTRIBUTIONS.									
Congregational Expenses, or Support of the Ministry.	£ 40,234	18,750	36,407	205,306	32,855	52,177	385,729	464,262	
Building and Repairing Churches.	32,124	9,200	21,631	165,333	19,854	85,144	333,286	351,035	
Home and Foreign Missions.	4,920	1,450	2,656	30,744	8,298	3,390	51,458	96,905	
Education.	+ 54,132	8,640	66,050	226,830	30,573	69,923	456,148	432,170	
Other Objects not including Medical Receipts, Total.	---	4,436	5,188	131,550	5,192	56,345	202,711	243,167	
Total Native Contribution, last year.	131,410	42,476	131,932	759,763	66,772	266,979	1,429,332	1,543,631	
BOARD GRANTS FOR NATIVE WORK.	131,410	62,121	157,093	890,117	106,877	196,020	1,543,638	1,419,753	
Grant for Current Work, Total	£ 171,104	94,300	132,650	119,547	145,530	294,407	957,538	955,315	
For Evangelistic Work.	57,319	33,000	52,260	27,308	41,200	65,754	276,841	275,213	
" Educational	57,370	33,900	58,880	44,942	70,270	179,430	444,792	433,686	
" Medical	33,310	16,000	18,110	9,327	23,640	28,580	128,667	124,654	
" Other	23,105	11,400	3,400	38,270	10,420	20,643	107,238	121,762	
Grant for New Property.	60,000	1,700		69,406	30,000	65,550	226,656	368,810	
: Total Board Grant, This Year.	457,413	× 96,000	268,920	489,626	175,530	500,797	1,978,286	1,324,125	
: " " Last Year.	: 424,215	: 82,000	: 259,076	: 476,418	: 244,375	: 506,060	: 1,992,144	: 1,372,324	

+ = Last Year's Figures

× = Note: The Australian Presbyterian and Southern Methodist figures do not include missionary salaries.
: = These figures do not correspond with those in the 1923 Minutes as the basis is changed.

• = Incomplete Returns

STATISTICS OF FEDERAL COUNCIL FOR 1924

VI

UNION INSTITUTIONS NAME	COOPERATING MISSIONS	ENROLL- MENT	TEACHERS		
			Korean	Japanese	Foreigners
Union Christian College	Northern Presbyterian Southern Presbyterian Australian Presbyterian Canadian Presbyterian Presbyterian Church in U. S. A. Methodist Episcopal Church Presbyterian Church in U. S. Methodist Episcopal Church, South Presbyterian Church in Canada Presbyterian Church of Australia Methodist Episcopal Church Methodist Episcopal Church, South Northern Presbyterian Southern Presbyterian Canadian Presbyterian Australian Presbyterian Methodist Episcopal Church Methodist Episcopal Church, South Methodist Episcopal Church	142	12	1	6
Severance Union Medical College	Methodist Episcopal Church Presbyterian Church in U. S. Methodist Episcopal Church, South Presbyterian Church in Canada Presbyterian Church of Australia Methodist Episcopal Church Methodist Episcopal Church, South Northern Presbyterian Southern Presbyterian Canadian Presbyterian Australian Presbyterian Methodist Episcopal Church Methodist Episcopal Church, South Methodist Episcopal Church	{ 68 } & { 29 } #	15	6	21
Seoul Women's Evang- elistic & Social Center	Methodist Episcopal Church Methodist Episcopal Church, South Northern Presbyterian Southern Presbyterian Canadian Presbyterian Australian Presbyterian Methodist Episcopal Church Methodist Episcopal Church, South Methodist Episcopal Church	244	9	0	6
Presbyterian Theological Seminary of Korea	Northern Presbyterian Church Canadian Presbyterian Church W. F. M. S. of M. E. Church and Woman's Council of M. E. Church, South Presbyterian, North M. E. Mission M. E. Mission, South	150	1	0	12
Union Methodist Theological Seminary	Methodist Episcopal Church Methodist Episcopal Church, South Methodist Episcopal Church	100	8	2	7
Chosen Christian College	Northern Presbyterian Church Canadian Presbyterian Church W. F. M. S. of M. E. Church and Woman's Council of M. E. Church, South Presbyterian, North M. E. Mission M. E. Mission, South	193	13	3	7
Union Methodist Woman's Bible Training School	Methodist Episcopal Church Methodist Episcopal Church, South Methodist Episcopal Church	52	5	—	7
Pierson Memorial Bible Institute	Methodist Episcopal Church Methodist Episcopal Church, South Methodist Episcopal Church	60	6	1	3
# = Specials	TOTALS	1,019	69	13	69

STATISTICS OF FEDERAL COUNCIL FOR 1924.
BRITISH AND FOREIGN BIBLE SOCIETY.
YEAR ENDING JUNE 30, 1924.

	Bibles & and Old Testaments	New Testaments	Portions	Total
Copyright Sales	731	6,962	575,069	582,762
Bible Women's Sales	20	159	19,297	19,476
Commission	378	5,056	6,313	11,747
Depot	2,607	27,965	21,391	51,963
Free Grants	14	379	594	987
Totals	3,750	40,521	622,664	666,935

Number of Colporters 132 Number of Bible Women. 9

CHRISTIAN LITERATURE SOCIETY.

STATISTICAL COMPARISONS

One year ending During year ending

June 1924.

1923

1922

1921

Copies Distributed	1,498,680	2,423,948	2,608,989	3,101,013
Copies Published	712,500	2,182,635	1,025,443	2,526,996
Pages Published	19,641,150	37,320,427	71,837,391	47,644,243
New Titles and Reprints	67	85	103	99
Net Value of stock	¥ 32,767	47,120	28,496	28,564
Income from Sales	* 69,375	68,247	90,116	80,331
Total Income	* 87,894	88,957	110,430	105,101
Total Expenditure	* 64,599	90,472	111,346	104,980
Reserve and Cash in hand	* 34,180	10,885	8,609	9,525
Total Assets	101,668	107,183	95,393	81,387
Total Liabilities	15,510	33,846	31,260	17,237
Capital	* 86,158	73,337	64,132	59,191

* = Gain

LIST OF EDUCATIONAL INSTITUTIONS

Compiled by DAVID S. SPENCER, Kumamoto.

The numbering of Missions and Churches in the following lists follow that in the list of Mission Boards and Churches.

References to notes are as follows:

- (1) All reported under No. 22.
- (2) Figures for 1923. No later report received.
- (*) No report received.
- (†) Independent of Mission Boards.
- (3) Have no Church Organization.
- (4) Nos. 25, 26 & 27 co-operate on all lines of work with No. 32.
- (5) Foreign Staff found under Nos. 38, 39, 40 & 41.
- (6) Foreign Staff found under Nos. 25, 26 & 27.
- (7) Includes all Staffs and Work under Nos. 5, 12, 29, 33, 37 & 48.
- (8) Foreign Staff all stationed in Korea.
- (9) Figures for 1921. More recent figures refused.
- (10) Figures for 1923.
- (a) Co-operating with Theol. Dept. at Aoyama Gakuin.
- (b) Co-operating with Nos. 8, 14, 25, 26 & 38 in Woman's Christian College.
- (c) Co-operating with Nos. 25 & 26.
- (d) By Co-operation of Nos. 8, 14, 26 & 51.
- (e) Co-operation of Nos. 25 & 27.
- (f) Co-educational.
- (g) Co-operation with No. 38 at Meiji Gakuin, and at Baiko Jo Gakko.
- (h) Co-operation with Nos. 1 & 22 at Doshisha.
- (i) Including one Union Institution, viz. Woman's Christian College, carried on as under "b", having an enrollment of 262.
- (j) One Leper Hospital, Kohzensha, Tokyo-fu, Meguro. Apply Dr. A. Oltmans.
One Leper Hospital, the Resurrection of Hope,

Kumamoto-shi. Apply Miss H. Riddell,
Kumamoto.

Social Service work for Lepers, Kusatsu, Nagano-
ken. Apply Miss Cornwall-Legh.

One Rescue Home, under W.C.T.U., Tokyo-shi;
inmates estimated.

56 & 57.—National Committees of Young Men's and Young
Women's Christian Associations.

(As the work of these organizations differs from that
of the Missions and Churches, it has been found advisable
to place in a separate section such statements as will repre-
sent the development of this important growth.)

FORREIGN STAFF. Y.M.C.A. Y.W.C.A.

1. Total Foreign Staff.....	19	20
2. Foreign Ordained Men or Women	2	0
3. Foreign Unordained Men or Women	17	20
4. Foreign Wives	9	0
5. Foreign Unmarried Women.....	0	20

JAPANESE STAFF.

10. Total Japanese Staff.....	64	39
11. Unordained Men or Women in the above	64	39
12. No. Professing Christians in the above	64	39

WORK.

13. City Associations	28	5
14. Student Associations	83	28
15. Total Number of Associations...	111	33
16. Members of City Associations....	10846	1466
17. Members of Student Associations	5341	4791
18. Total Number of Members.....	16187	6257
19. Number of Active Members.....	5017	770
20. Total Present Value of Property..	¥3675000	380000
21. Amount Raised from Members in 1924	36081	90500
22. Amount Contributions to National Work	25000	1753
23. Amount of Contributions to Local Work	593000	7100
24. Expenditures for National Work..	48862	20021

25. Expenditures for Local Work...	832000	70538
26. Total Expenditures	880862	90559
27. Expenses of Educational Department	108902	0
28. Total Attendance at Bible Classes and Religious Meetings.....	100897	587

UNION EDUCATIONAL INSTITUTIONS.

Co-operation in educational work is taking place at
 Meiji Gakuin, Tokyo, between Nos. 38 & 40.
 Baiko Jo Gakko, Shimonoseki, between Nos. 38 & 40.
 Woman's Christian College, Tokyo, between Nos. 2, 25, 26,
 38, 41 & 51.
 Kwansei Gakuin, Kobe, between Nos. 25 & 27.
 Aoyama Gakuin, Tokyo, between Nos. 8, 14, 26 & 51.
 Doshisha, Kyoto, between Nos. 1, 22 & 50.

CHRISTIAN SCHOOLS IN JAPAN.

Mission Relations, Grade, Addresses.

2.—American Baptist Foreign Mission Society.

KINDERGARTENS

Shogakko Fuzoku Yochi-en,	Himeji-shi.
Zenrin Yochi-en,	Kobe-shi.
2 Zenrin Yochi-en,	Kobe-shi.
Mito Baptist Yochi-en,	Mito-shi, Baptist Church.
Morioka Yochi-en,	Morioka, Uchimaru.
Osaka Baptist Church,	Osaka-shi.
Yochi-en,	
Seisho Gakko Yochi-en,	Osaka-shi, Juso.
Shiogama Yochi-en,	Shiogama-shi, Baptist Church.
Taira Yochi-en,	Taira-shi, Baptist Church.
Tono Yochi-en,	Tono-shi.
Misaki Ai no Sono Yochi-en,	Tokyo-shi, Kanda-ku, 4 Misaki-cho, 1-chome.
Seiko Yochi-en,	Tokyo-shi, Koishakawa-ku, 91 Tosaki-cho.
Seiko Yochi-en,	Tokyo-shi, Koishakawa-ku, 27 Eishi-machi.

Koishikawa Shoei Yochi-en,	Tokyo-shi, Koishikawa-ku, 101 Hara-machi.
Yotsuya Yochi-en,	Tokyo-shi, Yotsuya-ku, Yotsuya Baptist Church.
Soshin Yochi-en,	Yokohama-shi, Kanagawa-machi.
Yokohama Yochi-en,	Yokohama-shi, Yokohama Baptist Church.
Zenrin Aika Yochi-en,	Loochoo, Okinawa, Naha.

MIDDLE SCHOOLS.

Kwanto Gakuin (Men),	Yokohama-shi, 1778 Minami Ota-machi.
Hinomoto Jo Gakko (Female),	Himeji-shi, 50 Shimo Tera-machi.
Shokei Jo Gakko,	Sendai-shi, 2 Nakajima-cho.
Soshin Jo Gakko (F),	Yokohama-shi, 3131 Kanagawa-machi.

THEOLOGICAL SCHOOLS.

Japan Baptist Theological Sem.,	Tokyo-shi, Ushigome-ku, 29 Sanai-cho.
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BIBLE TRAINING SCHOOLS.

Baptist Joshi Shin Gakko,	Osaka-shi, Juso.
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NIGHT SCHOOLS.

East Church English School,	Osaka-shi, East Baptist Church.
Mead Social Center English,	Osaka-shi, Juso.
Shiogama English School,	Shiogama-shi, Shiogama Baptist Church.
3 Misaki English Schools,	Tokyo-shi, Kanda-ku, 4 Misaki-cho, 1-chome.
Hoshi-en English School,	Tokyo-shi, Waseda, Scott Hall.
Yotsuya English School,	Tokyo-shi, Yotsuya Baptist Church.
Kwanto Gakuin English School,	Yokohama-shi, 1778 Minami Ota-machi.
Yokohama English School,	Yokohama-shi, Yokohama Baptist Church.

NORMAL OR TEACHER TRAINING.

Tokyo Kindergarten Training, Tokyo-shi, Koishikawa-ku,
101 Hara-machi.
Co-operate in Woman's Christian College.

3.—Allgemeiner Evangelisch-Protestantischer
Missions-verein.

KINDERGARTENS.

Koishikawa Yochi-en, Tokyo-shi, Koishikawa-ku,
Kamitomizaka, No. 39.

NIGHT SCHOOLS.

Kyoto Doitsu Yagakko, Kyoto-shi, Shogoin-cho,
Noboribata, No. 10.

4.—Foreign Missionary Association of the Friends of
Philadelphia.

KINDERGARTENS.

Minato Yochi-en, Minato-machi, Ibaraki-ken.
Mito Yochi-en, Mito-shi.
Tokyo Yochi-en, Tokyo-shi, Mita, Shiba-ku,
No. 30 Koun-cho.

MIDDLE SCHOOLS.

Furendo Jo Gakko (F), Tokyo-shi, Mita, Shiba-ku,
No. 30 Koun-cho.

8.—American Christian Convention.

KINDERGARTENS.

Meguro Yochi-en, Tokyo-fu, Meguro, Meguro
Christian Church.
Naka-Shibuya Yochi-en, Tokyo-shi, Naka-Shibuya
Christian Church.
Oji Yochi-en, Tokyo-fu, Oji Christian
Church.
Utsunomiya Yochi-en, Utsunomiya-cho, Utsuno-
miya Christian Church.
Mooka Yochi-en, Tochigi-ken, Mooka, Mooka
Christian Church.
Narugo Yochi-en, Miyagi-ken, Narugo, Narugo
Christian Church.

MIDDLE SCHOOLS.

Utsunomiya Jo Gakko, Utsunomiya-shi, Utsunomiya Christian Jo Gakko.

11.—Christian and Missionary Alliance.

THEOLOGICAL SCHOOLS.

Alliance Bible School, Kaitaichi, Hiroshima-ken.

14.—Evangelical Church.

KINDERGARTENS.

Edosaki Yochi-en,	Edosaka-machi, Ibaraki-ken.
Chikko Fukuin Kyokwai	Osaka-shi, Fukuin Kyokwai.
Yochi-en,	
Izuo Yochi-en,	Osaka-shi.
Aika Yochi-en,	Tokyo-shi, Koishikawa-ku, No. 34 Hikawashita-cho.
Aisei Yochi-en,	Tokyo-shi, Koishikawa-ku, No. 84 Sangaya-cho.
Asahi Yochi-en,	Tokyo-shi, Azabu-ku, No. 28 Kogai-cho.
Kameido Yochi-en,	Tokyo-shi, Kameido.
Nezu Yochi-en,	Tokyo-shi, No. 7 Suga-cho, Hongo-ku.
Heiwa Yochi-en,	Tokyo-fu, Mejiro, Ochiai- mura.
Hiratsuka Yochi-en,	Tokyo-fu, Hiratsuka-machi.
Kanegafuchi Yochi-en,	Tokyo-fu, Mukojima, Sumi- da-mura.

NIGHT SCHOOLS.

Mejiro English,	No. 500 Ochiai-machi, Tokyo-fu.
Tokyo Bible School (Co-ed),	Tokyo-shi, Koishikawa-ku, No. 84 Sasugaya-cho.

15.—General Mission Board Free Methodist Church of North America.

THEOLOGICAL SCHOOLS.

Free Methodist Theol. Sem. (Co-ed),	Osaka-shi, Sumiyoshi-ku, 1260 Tennoji-cho.
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17.—Independent.

BIBLE TRAINING SCHOOLS.

Zoshigaya Joshi Gakuin, Tokyo-shi, 68 Yoshigaya.

22.—Kumiai Kyokwai. (ABCFM. included).

KINDERGARTENS.

Shoei Yochi-en,	Kobe-shi, Yamate-dori, 5-chome, 6 no 1.
Soai Yochi-en,	Kyoto-shi, Shinsakae-machi-dori, Niomon.
Seishin Yochi-en,	Maebashi-shi, 81 Kitakuruwa-cho.
Imadegawa Yochi-en,	Kyoto-shi, Imadegawa-dori, Tera-machi, Nishi Iru, Agaru.
Sekishin Yochi-en,	Haraichi-machi, Usui-gun, Gumma-ken.
Aishin Yochi-en,	Tottori-shi, 48 Nishi-machi.
Kyoai Yochi-en,	Miyazaki-shi, Kami Bappu.
Katsuyama Yochi-en,	Matsuyama-shi, Kasaya-machi.
Hakuai Yochi-en,	Wakamatsu-shi, Amida-cho, Fukushima-ken.
Reinanzaka Yochi-en,	Tokyo-shi, Reinanzaka, Aka-saka-ku.
Yagaku Fuzoku Yochi-en,	Matsuyama-shi, Elki-cho.
Hokukko Yochi-en,	Sapporo-shi, Odori Nishi 1-chome.
Makurin Yochi-en,	Kyoto-shi, Matsunoki-cho, Shimo Gamo.
Doshin Yochi-en,	Kyoto-shi, Tominokoji-Nijo, Minami-iru.
Futaba Yochi-en,	Tairen-shi, Satsuma-cho, Honsha-Ura.
Tsuma Yochi-en,	Tsuma-machi, Koyu-gun, Miyazaki-ken.
Imazu Futaba Yochi-en,	Imazu-machi, Higashi Nakabatake, Hyogo-ken.
Tokyo Shimin Yochi-en,	Tokyo-fu, Sendagaya-machi, No. 491.
Amagasaki Seichi-en,	Amagasaki-shi, Sho no Shita, Nishihiroba.
Maebashi Yochi-en,	Maebashi-shi, Iwagami.

PRIMARY SCHOOLS.

Kakuai-kwai Jinjo Sho Okayama-shi, Hanabatake.
Gakko,

MIDDLE SCHOOLS.

Doshisha (M),	Kyoto-shi, Karasumaru-dori, Imadegawa Agaru.
Matsuyama Yakan Middle (M),	Matsuyama-shi, Eiki-cho.
Doshisha Jo Gakko Futsu-bu (F),	Kyoto-shi, Karasumaru-dori, Imadegawa Agaru.
Koto Jo Gakko-bu (F),	Kobe-shi, Yamamoto-dori, 4-chome.
Baikwa Koto Jo Gakko (F),	Osaka-shi, Toyosaki-cho.
Oe Koto Jo Gakko (F),	Kumamoto-shi, Oe-machi.
Kyoai Jo Gakko (F),	Maebashi-shi, Iwagami-cho.
Matsuyama Jo Gakko (F),	Matsuyama-shi, Kotojin-machi.
Seiyu Koto Jo Gakko (F),	Niigata-shi, Gakko-machi.

THEOLOGICAL SCHOOLS.

Doshisha Shin Gakko,	Kyoto-shi, Karasumaru-dori, Imadegawa, Agaru.
Doshisha Semmon Gakko,	Kyoto-shi, Karasumaru-dori, Imadegawa, Agaru.
Tokyo Shin Gakko,	Tokyo-shi, Reinanzaka, Aka-saka-ku.

BIBLE TRAINING SCHOOLS.

Kobe Joshi Shin Gakko (F),	Kobe-shi, Nakayamate-dori, 6-chome.
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COLLEGES (Men)

Doshisha Dai Gaku, Bun-gaku-bu,	Kyoto-shi, Karasumaru-dori, Imadegawa Agaru.
Doshisha Dai Gaku, Hoga-ku-bu,	Kyoto-shi, Karasumaru-dori, Imadegawa Agaru.
Doshisha Dai Gaku, Yokwa,	Kyoto-shi, Karasumaru-dori, Imadegawa Agaru.
Doshisha Semmon Gakko, Koto Shogyo Kwa,	Kyoto-shi, Karasumaru-dori, Imadegawa Agaru.

COLLEGES (Women)

Doshisha Jo Gakko, Semmon-bu	Kyoto-shi, Karasumaru-dori, Imadegawa Agaru.
Kobe Jo Gakuin Dai Gaku-bu,	Kobe-shi, Yamamoto-dori, 4-chome.
Kobe Jo Gakuin Koto Gaku-bu,	Kobe-shi, Yamamoto-dori, 4-chome.
Baikwa Joshi Semmon Gakko,	Osaka, Toyoshi-cho.

NIGHT SCHOOLS.

Matsuyama Yagakko,	Matsuyama-shi, Eiki-cho.
Tottori Eigo Gakko,	Tottori-shi, Nishimachi.
Kyoto Eigo Gakkwai,	Kyoto-shi, Tominokoji, Nijo Sagaru.

NORMAL OR TEACHER TRAINING.

Shoei Yochi-en Hobo Den-shu-sho,	Kobe-shi, Nakayamate-dori, 5-chome.
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23.—United Lutheran Church of America.

KINDERGARTENS.

Nampaku Yochi-en,	Fukuoka-shi, Hakata, Dai-joji-mae-machi.
Kurume Yochi-en, Nichizen,	Kurume-shi, Hiyoshi-machi.
Saga Yochi-en,	Saga-shi, Hanabusa-kōji.
Ogi Yochi-en,	Ogi-machi, Saga-ken.
Yorokobi no Yochi-en,	Kumamoto-shi, Oe-machi, No. 436 Oe.
Hendrickson Yochi-en,	Kobe-shi, Rokko-mura.

MIDDLE SCHOOLS.

Kyushu Gakuin (M),	Kumamoto-shi, Oe-machi.
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THEOLOGICAL SCHOOLS.

Lutheran Theological Seminary,	Tokyo-fu, Asagaya.
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NIGHT SCHOOLS.

Hakata English Night School (M),	Fukuoka-shi, 15 Kokurakuji, C. E. Norman.
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24.—Lutheran Gospel Association, Finland.

KINDERGARTENS.

Iida Yochi-en,

Iida-shi, Nakano-cho, Shinshu.

THEOLOGICAL SCHOOLS.

Fukuin Ruteru Shingakko,
(Co-ed),

Tokyo-fu, Ikebukuro, Maruyama, 1633.

25.—Methodist Church, Canada.

KINDERGARTENS.

Tani no Yuri Yochi-en,
Seiryu Yochi-en,Matsumoto-shi, Yotsuya.
Nagoya-shi, 6 Hatchome,
Hisaya-cho.

Gyosei Yochi-en,

Nagoya-shi, Dekimachi, Higashi-ku.

Toyo Eiwa Jo Gakko Fuzoku
Yochi-en,Tokyo-shi, Azabu-ku, 3
Torii-zaka.

Nagasaki Yochi-en,

Tokyo-shi, Azabu-ku, Nagasaki.

Eisaikwan Yochi-en,

Tokyo-shi, 380 Sunohara,
Yanagishima, Kameido.Eiwa Jo Gakko Fuzoku
Yochi-en,

Shizuoka-shi, Nishi Kusabaka-cho.

Ichikawa Yochi-en,

Ichikawa-machi, Yamanashi-ken.

Fukui Yochi-en,

Fukui-shi.

Maruoka Yochi-en,

Maruoka-machi, Fukui-ken.

Ono Yochi-en,

Ono-machi, Fukui-ken.

Aoba Yochi-en,

Toyama-shi, Sogawa-cho.

Isurugi Yochi-en,

Toyama-shi, Isurugi-machi.

Agaretate-machi Yochi-en,

Toyama-shi, Agaretate-machi.

Shinjo Yochi-en,

Toyama-shi.

Nanao Yochi-en,

Nanao-machi, Ishikawa-ken.

Nomachi Yochi-en,

Kanazawa-shi, Nomachi.

Kawakami Yochi-en,

Kanazawa-shi, Kawakami.

Baba Yochi-en,

Kanazawa-shi, Baba-cho.

Shirokane Yochi-en,

Kanazawa-shi, Shirokane-cho.

Asahi Yochi-en,

Nagano-shi, 12 Agata-machi.

Serita Yochi-en,

Nagano-shi, Serita-machi.

Baiko Yochi-en,

Ueda, Shinshu, Marubori-cho.

Tokida Yochi-en,	Ueda, Shinshu, Tokida-machi.
Tsuruga Yochi-en,	Tsuruga, Fukui-ken.

PRIMARY SCHOOLS.

Toyo Eiwa Jo Gakko,	Tokyo-shi, 8 Torii-zaka, Azabu.
Eiwa Jo Gakko,	Shizuoka-shi, Nishi Kusbuka-cho.
Nippori Airindan,	Tokyo-shi, 1502 Motokanasugi, Nippori.

MIDDLE SCHOOLS.

(M)—Co-operating with Kwansei Gakuin.

Toyo Eiwa Jo Gakko (F),	Tokyo-shi, 8 Torii-zaka, Azabu.
Eiwa Jo Gakko (F),	Shizuoka-shi, Nishikusbuka-cho.
Eiwa Jo Gakko (F),	Kofu-shi, Atago-machi.

THEOLOGICAL SCHOOLS.

(M)—Co-operate with Kwansei Theological.

COLLEGES.

(M)—Co-operate with Kwansei Gakuin, also with Woman's Christian College, Tokyo.

INDUSTRIAL SCHOOLS.

Cartmell Sewing School,	Kofu-shi, 324 Hyakkokumachi.
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NIGHT SCHOOLS.

Negishi Night School,	Tokyo-shi, Kanasugi Shimocho, Negishi.
Nomachi Night School,	Kanazawa-shi, Nomachi.

NORMAL AND TRAINING SCHOOLS.

Kindergarten Normal School,	Tokyo-shi, 8 Torii-zaka, Azabu.
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26.—Board of Foreign Missions and Woman's Foreign
Missionary Society of the Methodist Episcopal Church.

KINDERGARTENS.

Muroran Yochi-en,	Muroran Nippon Methodist Kyokwai.
Iwamizawa Yochi-en,	Iwamizawa Nippon Metho- dist Kyokwai.
Iai Yochi-en,	Hakodate-shi, 53 Moto- machi.
Seikasu Yochi-en,	Hakodate-shi, Otowa-cho.
Mary Alexander Memorial Yochi-en,	Hirosaki-shi.
Wakaba Yochi-en,	Hirosaki-shi, Kita Kawara- ga-cho.
Aiko Yochi-en,	Hirosaki-shi, Kaji-machi.
Takuju-en,	Hirosaki-shi, Gofikkoku- machi.
Airin Yochi-en,	Sendai-shi, 2 Samban-cho.
Kanagawa Yochi-en,	Yokohama-shi, Kanagawa.
Kwassui Yochi-en,	Nagasaki-shi, Kwassui Jo Gakko.
Migiwai Yochi-en,	Nagasaki-shi, 11 Oura- machi.
Tamanoye Yochi-en,	Nagasaki-shi, Y.M.C.A. Fu- kuro-machi.
Akunoura Yochi-en,	Nagasaki-shi, Akunoura Nihon Methodist Church.
Maebara Yochi-en,	Maebara-machi, Fukuoka- ken, Methodist Church.
Reisen Yochi-en,	Yamaga-machi, Kumamoto- ken, Nihon Methodist Church.
Seiai Yochi-en,	Yatsushiro-machi, 150 Ishi- hara-cho.
Oe Yochi-en,	Kumamoto-shi, 576 Kuhonji, Oe-machi.
Kagoshima Yochi-en,	Kagoshima-shi, 143 Kajiya- cho.
Myojo Yochi-en,	Yonezawa-shi, Shimono- machi, Monto-cho.

MIDDLE SCHOOLS.

Iai Jo Gakko (F),	Hakodate-shi, Yunokawa- dori.
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Hirosaki Jo Gakko (F),	Hirosaki-shi, Sakamoto-cho.
To-o Gijuku (M),	Hirosaki-shi, 2 Shimo Shirokane.
Aoyama Gakuin (M)	Tokyo-fu, Aoyama, 7-chome, Minami-machi.
Aoyama Jo Gakuin (F),	Tokyo-fu, Aoyama 7-chome, Minami-machi.
Fukuoka Jo Gakko (F),	Fukuoka-shi.
Kwassui Jo Gakko (F),	Nagasaki-shi, Higashi Yamate.
Chinzei Gakuin (M),	Nagasaki-shi, Higashi Yamate.

COLLEGES.

Aoyama Gakuin (M),	Tokyo-fu, Aoyama 7-chome, Minami-machi.
Kwassui Joshi Semmon-ka (F),	Nagasaki-shi, Higashi Yamate.

Co-operate with Woman's Christian College, Tokyo.

THEOLOGICAL SCHOOLS.

Aoyama Shingakko-bu (Co-ed),	Tokyo-shi, Aoyama 7-chome, Minami-machi.
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NIGHT SCHOOLS.

Asahi English Club (M),	Kagoshima-shi, Public Library.
Akunoura Night School (Co-ed),	Nagasaki-shi, Akunoura Methodist Church.
Hirosaki Night School (M),	Hirosaki-shi, To-o Gijuku.
Wesley Hall Night School (M),	Sapporo-shi, Wesley Hall.
Ginza Night School (Co-ed),	Tokyo-shi, Ginza Methodist Church.
Yokohama Night School (Co-ed),	Yokohama-shi, Hirai-cho, Methodist Church.
Kumamoto Night School (M),	Kumamoto-shi, 435 Furu-shinyashiki.
Yatsushiro Night School (M),	Yatsushiro-machi, Methodist Church.
Kuhonji Night School (F),	Kumamoto-shi, 576 Kuhonji.

27.—Board of Foreign Missions of the Methodist Episcopal Church, South.

KINDERGARTENS.

Kyonan Yochi-en,	Kyoto-shi.
Tsuru-machi Yochi-en,	Osaka-shi.
Frances Virginia Yochi-en,	Osaka-shi.
East Osaka Yochi-en,	Osaka-shi, E. Osaka Meth. Church.
Fukushima Yochi-en,	Osaka-shi, Fukushima Meth. Church.
Lambuth Jo Gakuin Yochi-en,	Osaka-shi, 529 Ishigatsuji-cho, Tennoji.
Koyo Yochi-en,	Ashiya, Hyogo-ken.
Lambuth Memorial Yochi-en,	Kobe-shi, Kita Nagasa-dori.
Shojyu Yochi-en,	Kobe-shi, Kwansel Gakuin.
Seishi Yochi-en,	Yamazaki-shi, Hyogo-ken.
Hiroshima Girls' School Yochi-en,	Hiroshima-shi, Kami Nagaregawa-cho.
Ivey Yochi-en,	Hiroshima-shi, Mikawa-cho.
Koi Yochi-en,	Hiroshima-shi, Kwannon.
Matoba Yochi-en,	Hiroshima-shi Matoba.
Free Yochi-en,	Hiroshima-shi, Takajomachi.
Newton Yochi-en,	Kure-shi, Nihon Methodist Church.
Iwakuni Yochi-en,	Awakuni-machi, Hiroshima-ken.
Futaba Yochi-en,	Okayama-shi, Nihon Meth. Church.
Tokuyama Yochi-en,	Tokuyama-machi, Yamaguchi-ken.
Shinai Yochi-en,	Beppu-shi, Oita-ken, Meth. Church.
Airin Yochi-en,	Oita-shi, Oita-ken, 55 Niage-machi.
Gotoji Yochi-en,	Gotoji-machi, Oita-ken.
Yukuhashi Yochi-en,	Yukuhashi-machi, Oita-ken.
Saibi Yochi-en,	Nakatsu-machi, Nihon Meth. Church.
Shinai Yochi-en,	Matsuyama-shi, 10 Ichiban-cho.
Turner Memorial Yochi-en,	Uwajima-shi, Nihon Meth. Church.
Unomachi Yochi-en,	Uno-machi, Shikoku.

Gunge Yochi-en,	Mikagi, Hyogo-ken, Nihon Meth. Church.
Murai Memorial Yochi-en,	Yoshida-machi, Shikoku. (Independent).

PRIMARY SCHOOLS.

Hiroshima Girls' School,	Hiroshima-shi, Kami Naga- regawa-cho.
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MIDDLE SCHOOLS.

Hiroshima Jo Gakko (F),	Hiroshima-shi, Kami Naga- regawa-cho.
Kwansei Gakuin (M),	Kobe-shi, (Union with No. 25).

THEOLOGICAL SCHOOLS.

Kwansei Gakuin (M),	Kobe-shi, (Union with No. 25).
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BIBLE TRAINING SCHOOLS.

Lambuth Jo Gakuin (F),	Osaka-shi, 529 Ishigatsuji- cho, Tennoji.
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COLLEGES.

Kwansei Gakuin (M),	Kobe-shi, (Union with No. 25).
Hiroshima Girls' School,	Hiroshima-shi, Kami Nagare- gawa-cho.

INDUSTRIAL SCHOOLS.

Kobe Commercial (M),	Kobe-shi, 36 Naka Yamate- dori, 4-chome.
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NIGHT SCHOOLS.

Palmore Institute (M),	Kobe-shi, 23 Kita Nagasa- dori, 4-chome.
Fraser Institute,	Hiroshima-shi, Mikawa-cho.

NORMAL AND TEACHER TRAINING.

Lambuth Jo Gakuin (F),	Osaka-shi, 529 Ishigatsuji- cho, Tennoji.
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28.—Methodist Protestant Church.

KINDERGARTENS.

Shields Sanaye	Yochi-en,	Yokohama-shi, Kaneidai, 124
No. 1,		Honmoku-machi.
Shields Sanaye	Yochi-en,	Yokohama-shi, 124 Maita-
No. 2,		machi.
Sayuri	Yochi-en,	Oyama.
Tokiwa	Yochi-en,	Hamamatsu-shi, 22 Moto-
		shiro-cho.
Kakiwa Shinsei	Yochi-en,	Nagoya-shi, Atsuta, 105
		Tamanoi-cho.
Shinsei	Yochi-en,	Nagoya-shi, Naka-ku.

MIDDLE SCHOOLS.

Nagoya Chu Gakko (M),	Nagoya-shi, 47 Chokyuji-
	machi.
Yokohama Eiwa Jo Gakko	Yokohama-shi, 124 Maita-
(F),	machi.

PRIMARY SCHOOLS.

Eiwa Jo Gakko, Fuzoku,	Yokohama-shi, 124 Maita-
Shogakko,	machi.

33.—Sei-ko Kwai.

KINDERGARTENS.

Seishin Yochi-en,	Otsu-shi, Kami Kyo-machi.
St. Johns Yochi-en,	Koriyama-machi, Nara-ken.
St. Johns Yochi-en,	Kyoto-shi, Shintera-machi,
	5 Jo.
St. Mary's Yochi-en,	Kyoto-shi, Maruta-machi,
	Hiromichi.
St. Agnes' Yochi-en,	Kyoto-shi, Muro-machi,
	Shimo-tachi.
Shin Maizuru Yochi-en,	Shin Maizuru.
Ikusei Yochi-en,	Sakurai, Nara-ken.
Sei-ko Yochi-en,	Yueno.
St. James' Yochi-en,	Tsu, Ise.
Nishitsu Yochi-en,	Oba-machi, Fukui-ken.
Futaba Yochi-en,	Kanazawa-shi, 7 Shimo Ishi-
	biki-cho.
St. James' Yochi-en,	Wakayama.
St. James' Yochi-en,	Nagoya-shi, 5 Shirakabe-
	cho.

- St. James' Yochi-en,
 St. James' Yochi-en,
 St. James' Yochi-en,
 St. James' Yochi-en,
 St. James' Yochi-en,
 Aiko Yochi-en,
 Odawara Yochi-en,
 Yokaichiba Yochi-en,
 Shoten Yochi-en,
 Hachioji Yochi-en,
 Hatsukari Yochi-en,
 Reiwa Yochi-en,
 Aishi Yochi-en,
 Kumagaya Yochi-en,
 St. Matthias Yochi-en,
 Setai Yochi-en,
 St. Mary's Yochi-en,
 Airin Yochi-en,
 Airin Yochi-en,
 Shimodate Yochi-en,
 Onai Yochi-en,
 Futaba Yochi-en,
 St. Luke's Yochi-en,
 Aoba Yochi-en (2),
 Nio Yochi-en (2),
 Hachinohe Yochi-en,
 St. Mary's Yochi-en,
 Odate Yochi-en,
 Seishien Yochi-en,
 Kasumi Yochi-en,
 Setai Yochi-en,
 Setai Yochi-en,
 Yumoto Yochi-en,
 Nagoya-shi, 8 Takajo-machi.
 Nagoya-shi, Gokiso-machi,
 Kiamaruya.
 Gifu-shi, Kanda-cho.
 Toyohashi-shi, Naka Hat-
 cho.
 Matsumoto-shi, Shinto-
 machi.
 Ashiya, Hyogo-ken.
 Odawara-machi, Juji, Kana-
 gawa-ken.
 Yokaichiba, Chiba-ken.
 Kobe-shi, Hirano, 556 Shimo
 Glon-cho.
 Hachioji-shi, 10 Shin-machi,
 Kawagoye, Kuruwa-cho.
 Urawa, Naka-machi.
 Omiya, Sakura-machi.
 Kumagaya, Sakae-cho.
 Maebashi, 32 Kita Kuruwa-
 cho.
 Kusatsu, Unasawa.
 Ashikaga, Omachi, 2-chome.
 Utsunomiya, Nishihara.
 Nikko-shi, Shiken-cho.
 Shimodate, Komachi.
 Mito-shi, 535 Uaichi Naka-
 machi.
 Sukegawa, Ibaraki-ken.
 Tokyo-shi, 1 Tsukiji.
 Sendai-shi, 69 Moto Yanagi-
 cho.
 Morioka-shi, 33 Mokoji.
 Hachinohe, Shimo Bancho.
 Aomori-shi, 127 Hashimoto.
 Odate-hsi, 6 Ura-machi.
 Akita-machi, Hodono, Atago-
 cho.
 Yamagata-shi, Nanuka-
 machi.
 Fukushima-shi, 22 Okitama-
 wan-cho.
 Wakamatsu-shi, Kaminino-
 machi.
 Yumoto-machi, Ura-machi.

PRIMARY SCHOOLS.

Hakuaisha, Osaka-shi, Kamitsu-machi.

MIDDLE SCHOOLS.

Momoyama (M), Osaka-shi, Sumiyoshi-ku,
Kita Tanabe-machi.

St. Paul's (M), Tokyo-fu, Ikebukuro.

Bishop Peole (F), Osaka-shi, Tsuruhashi-cho.

Koran Jo Gakko (F), Tokyo-shi, Shiba, Sanko-
cho.

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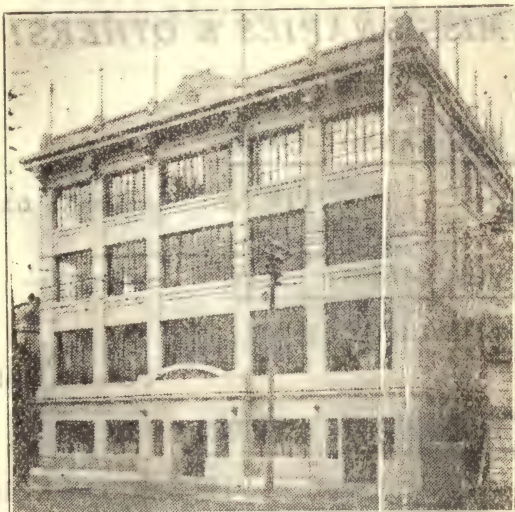
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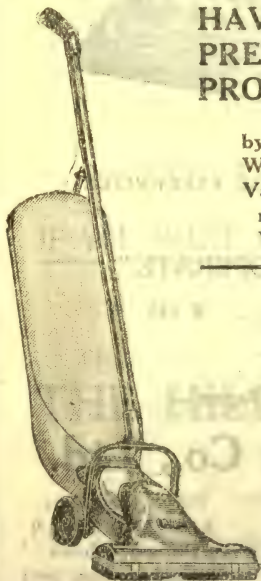
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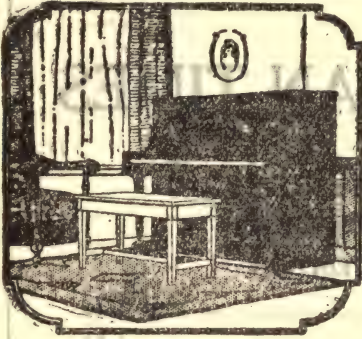
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